Trent

1545-1563

INTRODUCTION

Following the deep division in the church which had resulted from the protestant Reformation, there was a widespread desire, which grew stronger and was expressed in a variety of ways, for an ecumenical council. Its aim would be to reject errors against faith, add strength to the official teaching, restore the unity of the church, and reform the standards of the Roman curia and of church discipline. It was only after prolonged hesitation that Pope Paul III fulfilled this desire.

The first attempt, in 1537, to convoke a general council in the cities of Mantua and later Vicenza was a failure. A few years afterwards the pope took up the same objective and in 1542 summoned the council to Trent. This town was under the control of the Germans and so met with their approval, but it was on Italian soil and consequently was in accord with the pope's wishes. However, this second convocation also failed since, in the meantime, war had broken out between Francis I, king of France, and the emperor Charles V. At length, after the Peace of Crépy in 1544, Paul III succeeded in announcing the council by the bull *LaetareJerusalem,* dated 19 November 1544. The council was opened on 13 December 1545.

Since the German Protestants rejected a council summoned by the pope over which papal legates would preside, only Catholics took pan in the council. Right from the start, the council fathers took together matters of faith and of reform and gave them thorough examination. This they did in spite of great and persistent difficulties and the long span of time. The council covered three distinct periods, separated by long intervals.

The first period (1545-1548) included sessions 1-10 and their major decrees. These dealt with matters of dogma and explained the catholic teaching on scripture, tradition, original sin, justification and the sacraments in general, with separate treatment for the first two sacraments, baptism and confirmation. The first part of the council.was concluded with the council's transfer, decreed at session 8, to the city of Bologna. Though the debates were continued at Bologna, no decree on matters of faith or discipline was published there; the reason being that, because of the emperor's opposition to the transfer, some prelates remained at Trent. Sessions 9 and 10 (at Bologna) only had discussions on proroguing the council, and work was suspended thereafter.

The second part of the council (1551-1552), which comprised sessions 11-16, was established by Pope Julius **III**'s bull *Cum ad tollenda,* dated 14 November 1550. This ordered the council to be resumed at Trent. There followed decrees

on reform and definitions concerning the sacraments, particularly the eucharist, penance and last anointing. The war between the emperor and the Protestants, however, resulted in those taking part in the council being in danger and consequently the council's work was once more interrupted.

The council was summoned for a third period by Pope Pius IV in the bull *Ad Ecdesiae Regimen,* dated 29 December 1560. Thus was begun the final stage (1562-1563) which included sessions 17-25. In these sessions the teaching on the sacraments was completed; other serious questions of faith were explained and much effort was devoted to reform; for the fathers gave careful consideration to all questions on church life and discipline, following the line of thought which can be briefly summed up in the words: "Let the salvation of souls be the supreme law."

At the final session, 3-4 December 1563, those present included cardinals, archbishops and bishops together numbering 199, three patriarchs, seven abbots, seven superiors general of religious orders, and 39 deputies for absent bishops. All these council fathers signed all the decrees of the council. Pope Pius IV gave official approval to the council by the bull *Benedictus Deus* (dated 26 January' 1564, but actually published on 30 May of the same year), and at the same time arranged for the printing of the council's decrees at Rome by P. Manutius. All the many later editions, down to modern times, have been based on this first edition of Manutius.

The Tridentine decrees, along with the decisions of the Sacred Congregation of the Council, which Pius IV created to supervise the execution of the decrees, became the chief and basic source of canon law in the centuries which followed, until the promulgation of the Code of Canon Law in 1917. To understand the decrees of the council within the context of canon law, the edition by E. L. Richter and J. F. Schulte, *Canones et decreta Concilii Tridentini,* Leipzig 1853, is of great importance. A critical edition of the decrees was made available from old and authentic acts, especially the summaries of council sources, in vols. 4–9 of *Concilium Tridentinum,* edited by the Goerresian Society, Freiburg 1901– (= CT). We have followed this last edition in the present work, while drawing attention to imponant discrepancies with earlier editions. We have added, in brackets, the headings of the decrees given in Manutius's first edition; but where there are no headings in his edition and in the manuscript codices, we have not given the more frequent and longer titles which were added to the decrees in the 17th century (these later titles, collected by P. F. Chiffletius, are given — in English translation — in the chronological index at the end of our work).

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TEXT AND TRANSLATION

SESSIO I

13 dec. 1545

[Decretum de inchoando concilio]

Reverendissimi ac reverendi patres, placetne vobis ad laudem et gloriam sanctae et individuae Trinitatis, Patris et Filii et Spiritus sancti, ad incrementum et exaltationem fidei et religionis Christianae, ad extirpationem haeresum, ad pacem et unionem ecclesiae, ad reformationem cleri et populi christiani, ad depressionem et extinctionem hostium christiani nominis decernere et declarare, sacrum Tridentinum et generale concilium incipere et inceptum esse?

[Responderunt: placet]

[Indictio futurae sessionis]

Et cum proxima sit celebritas nativitatis domini nostri lesu Christi, et subsequantur aliae festivitates labentis et incipientis anni : placetne vobis, primam futuram sessionem habendam esse die iovis post epiphaniam, quae erit septima mensis ianuarii, anno Domini 1546?

[Responderunt: placet]

SESSIO II

7 ian. 1546

[Decretum de modo vivendi et aliis in concilio servandis]

Sacrosancta Tridentina synodus in Spiritu sancto legitime congregata, in ea praesidentibus eisdem tribus apostolicae sedis legatis, agnoscens cum beato lacobo apostolo, quod *omne datum optimum et omne donum perfectum desursum est, descendens a Patre luminuml,* qui iis qui postulant a se sapientiam, *dat omnibus affluenter et non improperat eis2;* et simul sciens, quod *initium sapientiae est timor DominP:* statuit et decrevit, omnes et singulos christifideles in civitate Tridentina congregatos exhortandos esse (prout exhortatur), ut se a malis et peccatis hactenus commissis emendare ac de cetero in timore Domini ambulare *et desideria camis non perficere** orationibus instare, saepius confiteri, eucharistiae sacramentum sumere, ecclesias frequentare, praecepta denique dominica (quantum quisque poterit) adimplere, necnon quotidie pro pace prindpum Christianorum et unitate ecclesiae privarim orare velint; episcopos vero et quoscunque alios in ordine sacerdotali constitutos, oecumenicum concilium in ea civitate concelebrantes, ut assidue in Dei laudibus incumbere, hostias, laudes et preces offerre, sacrificium missae quolibet saltem die dominico (in quo Deus lucem condidit et a mortuis resurrexit ac Spiritum sanctum in discipulos infudit) peragere satagant, facientes, sicut idem Spiritus sanctus per Apostolum praecipit, *obsecrationes, orationes, postulationes, gratiarum actiones*

1 **Ici,** 17. «**Ici,** 5. « Pi 110,10; Edi 1,16; Pro 1,7; 9,10.
* Gal 5,16; cf. 1 **Pt2,11.**

SESSION 1
13 December 1545

[On the opening of the council]

Very reverend and reverend fathers, for the praise and glory of the holy and undivided Trinity, Father and Son and holy Spirit, for the increase and advance in esteem of the faith and Christian religion, for the uprooting of heresies, for the peace and unity of the church, for the reform of the clergy and the Christian people, for the crushing and complete removal of the enemies of the Christian name, is it your wish to decree and to declare that the holy and general council of Trent is beginning and has begun? [They replied: Yes]

[Announcement of the next session]

And since the celebration of the birth of our lord Jesus Christ is close at hand, and other festivities for the conclusion of the year and the beginning of another year follow in their turn, is it your wish that the first session to follow this one be held on the Tuesday after the Epiphany, which will be 7th January A.D. 1546? [They replied: Yes]

SESSION 2
/January 1546

[On the manner of living and other points to be observed at the council]

The holy council of Trent, lawfully assembled in the holy Spirit, with the same three papal legates presiding at it, acknowledges with the apostle St James that *every good endowment and every perfect gift is from above, coming down from the Father of lights'* who, to those who ask wisdom from him, *gives to all generously and without reproaching*[2]; at the same time the council knows that *the fear of the Lord is the beginning of wisdom*[3]. It has determined and decreed that each and all of the faithful gathered in the city of Trent are to be exhorted (as it now exhorts them) that they resolve to free themselves from the evils and sins which they have hitherto committed, and for the future to walk in the fear of the Lord and *not gratify the desires of the flesh*[4] to be urgent in prayer, to confess more often, to receive the sacrament of the eucharist, visit churches frequently, fulfil (so far as each is able) the Lord's commandments, and also to offer prayers daily for peace among Christian rulers and for the unity of the church. In addition, the bishops and all others ordained to the priesthood who are taking part in the ecumenical council in this city are to make the effort to give themselves seriously to the praise of God, to offer sacrifices, praise and prayers, and to celebrate the sacrifice of the mass at least on each Sunday (on which day God created light, rose from the dead and conferred the holy Spirit on his disciples). They will thus, as the same holy Spirit prescribed through the apostles, be making *supplications, prayers, intercessions and thanksgiving* for our[4]

1 Jas 1, 17. 2 Jas 1,5. 3 Ps 110, 10; Edi 1, 16; Pro 1, 7; 9, 10.
4 Gal 5, 16; see 1 Pt 2, 11.

pro sanctissimo domino nostro papa, pro imperatore, *pro regibusei ceteris, qui in sublimitate constituti sunt, et pro omnibus hominibus, ut quietam et tranquillam vitam agamusl,* pace fruamur et fidei incrementum videamus. Praeterea hortatur, ut ieiunent saltem singulis sextis feriis in memoriam passionis Domini, et eleemosynas pauperibus erogent. In ecclesia autem cathedrali singulis quintis feriis celebretur missa de Spiritu sancto cum laetaniis et aliis orationibus ad hoc institutis; in aliis vero ecclesiis eadem die dicantur ad minus laetaniae et orationes. Tempore autem, quo sacra peraguntur, collocutiones et confabulationes non fiant, sed ore et animo celebranti assistatur.

Et quoniam *oportet episcopos esse irreprehensibiles, sobrios, castos, domui suae bene praepositos2:* hortatur etiam, ut ante omnia quilibet in mensa servet sobrietatem moderationemque ciborum; deinde, cum in eo loco saepe otiosi sermones oriri soleant, ut in ipsorum episcoporum mensis divinarum scripturarum lectio admisceatur3. Familiares vero suos unusquisque instruat et erudiat, ne sint rixosi, vinosi, impudici, cupidi, elati, blasphemi et voluptatum amatores; vitia demum fugiant et virtutes amplectantur et in vestitu et cultu et omnibus actibus honestatem prae se ferant, sicut decet ministros ministrorum Dei.

Ad haec cum huius sacrosancti concilii praecipua cura, sollicitudo et intentio sit, ut propulsatis haeresum tenebris (quae per tot annos operuerunt terram) catholicae veritatis lux (lesu Christo, qui vera lux est4, annuente), candor puritasque refulgeat et ea, quae reformatione egent, reformentur: ipsa synodus hortatur omnes catholicos hic congregatos et congregandos atque eos praesertim, qui sacrarum litterarum peritiam habent, ut sedula meditatione diligenter secum ipsi cogitent, quibus potissimum viis et modis ipsius synodi intentio dirigi et optatum effectum sortiri possit, quo maturius et consultius damnari damnanda, et probanda probari queant, ut per totum orbem omnes *uno ore* et eadem fidei confessione *glorificient Deum et Patrem domini nostri lesu ChristP.*

In sententiis vero dicendis iuxta Toletani concilii statutum6, in loco benedictionis considentibus Domini sacerdotibus, nullus debeat aut immodestis vocibus perstrepere aut tumultibus perturbare, nullis etiam falsis vanisve aut obstinatis disceptationibus contendere; sed quidquid dicatur, sic mitissima verborum prolatione temperetur, ut nec audientes offendantur, nec recti iudicii acies perturbato animo inflectatur.

Insuper ipsa sacra synodus statuit ac decrevit, quod si forte contigerit, aliquos debito in loco non sedere et sententiam, etiam sub verbo *Placet,* proferre, congregationibus intéressé et alios quoscumque actus facere, concilio durante, nulli propterea praeiudicium generetur nullique novum ius acquiratur.

l 1 Tm 2,1 et 2. * 1 Tm 3, 2 et 4.
’ Cf. conc. Tolet. III (589) c. 7 (Msi 9, 994; Bruns 1, 210); D. XUV c. 11 (Fr 1,159).
4Cf. Iol,9. ‘Rtnl5, 6.
* Cone. Tolet. XI (675) c. 1 (Msi 11,137; Bruns 1,308); cf. conc. Const., sess. I (v. supra p. 406).

most holy lord the pope, for the emperor,*for kings and those in high positions, andfor all people that we may lead a quiet and peaceable life'*, may enjoy peace and see an increase of faith. The council further urges that they fast at least on each Friday in memor)' of the Lord's passion, and bestow alms on the poor. In the cathedral church, however, on each Thursday, a mass of the holy Spirit is to be celebrated with litanies and other established prayers; but in other churches on that same day at least litanies and prayers are to be said. While the sacred services are being celebrated, there should be no chattering or gossiping, but let attention be given to the celebrant by mouth and mind.

Since *bishops must be above reproach, temperate, dignified, managing their own household well1,* the council exhorts that each one observe, above all, sobriety and moderation at table; moreover, since in that situation idle conversations usually occur, reading from the sacred scriptures should also accompany meals of the bishops3. Each one should give teaching and instructions to his attendants to prevent them from being quarrelsome, wine-bibbers, insolent, greedy, swollen-headed, given to bad language and pleasure-seekers. Finally let them shun vices and embrace virtues, and in their dress and manner of life and all their actions display that integrity of character which befits those who directly serve God's servants.

In addition, it is the chief concern, responsibility and intention of this holy council that, when the darkness of heresies (which for so many years have covered the earth) has been dispelled, the light of catholic truth (by favour of Jesus Christ who is true light4) may shine forth again in its brightness and purity, and matters which require reform may be duly amended. The council therefore exhorts all Catholics here gathered together, and due to be gathered together, and above all those who have some serious knowledge of the scriptures, to reflect within themselves by careful meditation by what ways and means the intention of the council may be guided to achieve its desired result, so that more speedily and advisedly what is reprobate may be condemned and what is praiseworthy approved, that thus throughout the world all may, by the same profession of faith, *with one voice glorify the God and Father of our lordJesus Christ5.*

According to the decree of the council of Toledo6, when the priests of the Lord, assembled in the place of blessing, are stating their opinions, no one should cause a disturbance by uncontrolled shouting or provoke violent uproar, nor urge his case with false, meaningless or stubborn argumentation. Rather, whatever is said should be controlled by quiet utterance, so that no offence be given to the hearers, and the thrust of right judgment be not perverted by a confused mind.

Moreover, this holy council has determined and decreed that, should it happen while it is in session that some are not in their proper place when offering their opinion by the word *Yes,* or are taking part in meetings or performing other acts of whatever kind, no disadvantage arises thereby for anyone and no one acquires a new right.

1 1 Tm 2, 1 and 2. 2 1 Tm 3, 2 and 4.

3 See council of Toledo III (589), canon 7 (Msi 9,994; Bruns 1,210); D. XLIV ch. 11 (Fr. 1,159).

4 See Jn 1, 9. 5 Rm 15, 6.

6 Council of Toledo XI (675), canon 1 (Msi 11, 137; Bruns 1, 308); see council of Constance, session 1 (see above p. 406).

SESSIO III

4 febr. 1546

Recipitur symbolum fidei catholicae

In nomine sanctae et individuae Trinitatis, Patris et Filii et Spiritus sancti. Haec sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, in ea praesidentibus eisdem tribus apostolicae sedis legatis, magnitudinem rerum tractandarum considerans, praesertim earum, quae duobus illis capitibus de extirpandis haeresibus et moribus reformandis continentur, quorum causa praecipue est congregata; agnoscens autem cum Apostolo, *non esse sibi colluctationem adversum carnem et sanguinem, sed adversus spirituales nequitias in coelestibus*[1]: cum eodem omnes et singulos in primis hortatur, *ut confortentur in Domino et in potentia virtutis eius*[2], *in omnibus sumentes scutum fidei, in quo possint omnia tela nequissimi ignea extinguere, atque galeam spei salutis accipiant cum gladio spiritus, quod est verbum Dei*[2]. Itaque ut haec pia eius sollicitudo principium et progressum suum per Dei gratiam habeat, ante omnia statuit et decernit, praemittendam esse confessionem fidei, patrum exempla in hoc secuta, qui sacratioribus conciliis hoc scutum contra omnes haereses in principio suarum actionum apponere consuevere, quo solo aliquando et infideles ad fidem traxerunt, haereticos expugnarunt et fideles confirmarunt. Quare symbolum fidei, quo sancta Romana ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi profitentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod *portae inferi nunquam praevalebunt*[3] totidem verbis, quibus in omnibus ecclesiis legitur, exprimendum esse censuit. Quod quidem eiusmodi est[4]:

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum dominum Iesum Christum, Filium Dei unigenitum et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de coelis et incarnatus est de Spiritu sancto ex Maria virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum scripturas et ascendit in coelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum sanctum, dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum et vitam venturi saeculi. Arnen.

1 Eph 6,12. » Eph 6,10. » Eph 6,16 et 17. 1 Mt 16,18.
4 Sytnb. Nicaeno-Constantin. (cf. supra p. 24). Quoad additamentum *Filioque* cf. LThK 4 (*1960), 126-128.

SESSION 3
4 February 1546

Acceptance of the creed of the catholic faith

In the name of the holy and undivided Trinity, the Father and the Son and the holy Spirit. This holy, ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same three legates of the apostolic see presiding, has considered the tremendous nature of the matters to be treated, especially those which fall within the dual purpose on account of which the council was primarily brought together: the rooting out of heresy and the reform of conduct. The council recognises with the Apostle that we *are not contending against flesh and blood, but against spiritual hosts of wickedness in the heavenly places*[1] with him, likewise, it exhorts each and everyone in the first place to *be strong in the Lord, in the strength of his might*[2], *in all things taking the shield of faith with which you can quench all the flaming darts of the evil one, and take the helmet of salvation with the sword of the spirit which is the word of God*[3]. Consequently, that this loving care of the council may both begin and continue by the grace of God, it determines and decrees first of all to begin with a creed of the faith. In this it follows the example of the fathers of the more revered councils who, at the beginning of their proceedings, were accustomed to make use of this shield against all heresies, and in some cases by this means alone they have drawn unbelievers to the faith, defeated heretics and strengthened the faithful. Hence the council voted that the creed which the holy Roman church uses as that basic principle on which all who profess the faith of Christ necessarily agree as the firm and sole foundation against which *the powers of death shall never prevail*[4], should be expressed in the words in which it is read in all the churches. It runs as follows[5]:

I believe in one God, the Father almighty, maker of heaven and earth, of all that is, seen and unseen. And in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the holy Spirit he became incarnate from the virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the holy Spirit, the Lord, the giver of live, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. I believe in one holy catholic and apostolic church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

1 Eph 6, 12. 2 Eph 6, 10. 3 Eph 6, 16 and 17. 4 Mt 16, 18.
5 Creed of Nicaea-Constantinople (see above p. 24). For the addition *and the Son* see LThK 4 (21960), 126-128.

De die futurae sessionis

Eadem sacrosancta oecumenica et generalis Tridcntina synodus, in Spiritu sancto legitime congregata, in ea praesidentibus eisdem tribus apostolicae sedis legatis, intelligens multos praelatos ex diversis partibus accinctos esse itineri, nonnullos etiam in via esse, quo huc veniant, cogitansque, omnia ab ipsa sacra synodo decernenda eo maioris apud omnes existimationis et honoris videri posse, quo maiori fuerint et pleniori patrum consilio et praesentia sancita et corroborata: statuit et decrevit, futuram sessionem post praesentem celebrandam esse die iovis, quae subsequetur dominicam *Laetare'* proxime futuram. Interim tamen non differri discussionem et examinationem eorum, quae ipsi synodo discutienda et examinanda videbuntur.

SESSIO IV

8 apr. 1546

Decretum primum: recipiuntur libri sacri et traditiones apostolorum

Sacrosancta oecumenica et generalis Tridentina synodus, in Spiritu sancto legitime congregata, praesidentibus in ea eisdem tribus apostolicae sedis legatis, hoc sibi perpetuo ante oculos proponens, ut sublatis erroribus puritas ipsa evangelii in ecclesia conservetur, quod promissum ante per prophetas in scripturis sanctis[2] dominus noster lesus Christus Dei Filius proprio ore primum promulgavit, deinde per suos apostolos tamquam fontem omnis et salutaris veritatis et morum disciplinae omni creaturae praedicari iussit[3]; perspiciensque, hanc veritatem et disciplinam contineri in libris scriptis et sine scripto traditionibus, quae ab ipsius Christi ore ab apostolis acceptae, aut ab ipsis apostolis Spiritu sancto dictante quasi per manus traditae[4] ad nos usque pervenerunt, orthodoxorum patrum exempla secuta, omnes libros tam veteris quam novi testamenti, cum utriusque unus Deus sit auctor, nec non traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tamquam vel oretenus a Christo, vel a Spiritu sancto dictatas et continua successione in ecclesia catholica conservatas, pari pietatis affectu ac reverentia suscipit et veneratur. Sacrorum vero librorum indicem huic decreto adscribendum censuit[5], ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa synodo suscipiuntur. Sunt veri infrascripti. Testamenti veteris: quinque Moysis, id est Genesis, Exodus, Leviticus, Numeri, Deuteronomium; losue, ludicum, Ruth, quatuor Regum, duo Paralipomenon, Esdrae primus et secundus, qui dicitur Nehemias, Tobias, ludith, Esther, lob, Psalterium

1 Id est dominica quarta quadragesimae.
’ Cf. Ir 31,22sq.; Is 53,1; 55,5; 61,1 et alia.
• Cf. Mt 28,19 et 20; Mr 16,15sq. * Cf. 2 Th 2,14.
4 Cf. conc. Flor, decretum pro unione Coptorum (v. supra p. 572); de aliis circa libros sacros ecclesiasticis testimoniis cf. CT V 5sq. cum adnotationibus, 91 adn. 4.

The date of the next session

The same holy, ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same three legates of the apostolic see presiding, understands that many prelates from different regions are already equipped for their journey, and some are already on the way to reach here; it considers that all matters due for discussion by the same holy council will be held to be of greater importance, and will be viewed with greater respect by all, in so far as they are approved and corroborated by the presence and counsel of a larger and more representative body of fathers. The council has therefore decided and decreed that the session to follow this one is to be held on the Thursday which follows the next *Laetare* Sunday[1]; but meanwhile there is to be no postponement of discussion and examination of subjects which seem suitable for debate and investigation by the council itself.

SESSION 4
8 April 1546

First decree: acceptance of the sacred books and apostolic traditions

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same three legates of the apostolic see presiding, keeps ever before its eyes this purpose: that the purity of the gospel, purged of all errors, may be preserved in the church. Our lord Jesus Christ, the Son of God, first proclaimed with his own lips this gospel, which had in the past been promised by the prophets in the sacred scriptures[2]; then he bade it be preached to every creature[3] through his apostles as the source of the whole truth of salvation and rule of conduct. The council clearly perceives that this truth and rule are contained in written books and in unwritten traditions which were received by the apostles from the mouth of Christ himself, or else have come down to us, handed on[4] as it were from the apostles themselves at the inspiration of the holy Spirit. Following the example of the orthodox fathers, the council accepts and venerates with a like feeling of piety and reverence all the books of both the old and the new Testament, since the one God is the author of both, as well as the traditions concerning both faith and conduct, as either directly spoken by Christ or dictated by the holy Spirit, which have been preserved in unbroken sequence in the catholic church.

The council has decided that a written list of the sacred books should be included in this decree[5] in case a doubt should occur to anyone as to which are the books which are accepted by this council. They are as follows. The old Testament: the five books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Kings, two of Paralipomenon, Esdras I and II (which is also named Nehemiah), Tobit, Judith, Esther, Job, 150 Psalms of David, Proverbs, Ecclesiastes, Song of Songs, Wis-

1 That is, the fourth Sunday of Lent.
2 See Jer 31, 22 ff.; Is 53, 1; 55, 5; 61, 1 and elsewhere.
3 See Mt 28, 19 and 20; Mk 16, 15 ff. 4 See 2 Th 2, 14.
5 See council of Florence's decree of union with the Copts (see above p. 572); For other church witnesses to the sacred books see CT V 5 ff. with notes, 91 note 4.

Davidicum centum quinquaginta psalmorum, Parabolae, Ecclesiastes, Canticum Canticorum, Sapientia, Ecclesiasticus, Isaias, leremias cum Baruch, Ezechiel, Daniel, duodecim prophetae minores, id est Osea, loel, Amos, Abdias, lonas, Michaeas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias; duo Machabaeorum primus et secundus. Testamenti novi: quatuor evangelia, secundum Matthaeum, Marcum, Lucam, loannem; Actus Apostolorum a Luca evangelista conscripti, quatuordecim epistolae Pauli apostoli, ad Romanos, duae ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, duae ad Thessalonicenses, duae ad Timotheum, ad Titum, ad Philemonem, ad Hebraeos; Petri apostoli duae, loannis apostoli tres, lacobi apostoli una, ludae apostoli una, et Apocalypsis loannis apostoli. Si quis autem libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt et in veteri vulgata latina editione habentur, pro sacris et canonicis non susceperit, et traditiones praedictas sciens et prudens contempserit: anathema sit. Omnes itaque intelligant, quo ordine et via ipsa synodus post iactum fidei confessionis fundamentum sit progressura, et quibus potissimum testimoniis ac praesidiis in confirmandis dogmatibus et instaurandis in ecclesia moribus sit usura.

Decretum secundum: recipitur vulgata editio bibliae praescribiturque modus interpretandi sacram scripturam etc.

Insuper eadem sacrosancta synodus considerans, non parum utilitatis accedere posse ecclesiae Dei, si ex omnibus latinis editionibus, quae circumferuntur sacrorum librorum, quaenam pro authentica habenda sit, innotescat: statuit et declarat, ut haec ipsa vetus et vulgata editio, quae longo tot saeculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, praedicationibus et expositionibus pro authentica habeatur, et quod nemo illam reiicere quovis praetextu audeat vel praesumat.

Praeterea ad coercenda petulantia ingenia decernit, ut nemo, suae prudentiae innixus, in rebus fidei et morum, ad aedificationem doctrinae Christianae pertinentium, sacram scripturam ad suos sensus contorquens[1], contra eum sensum, quem tenuit et tenet sancta mater ecclesia, cuius est iudicare de vero sensu et interpretatione scripturarum sanctarum, aut etiam contra unanimem consensum patrum ipsam scripturam sacram interpretari audeat, etiamsi huiusmodi interpretationes nullo unquam tempore in lucem edendae forent. Qui contravenerint, per ordinarios declarentur et poenis a iure statutis puniantur.

Sed et impressoribus modum in hac parte, ut par est, imponere volens, qui iam sine modo, hoc est, putantes sibi licere quidquid libet, sine licentia superiorum ecclesiasticorum ipsos sacrae scripturae libros et super illos adnotationes et expositiones quorumlibet indifferenter, saepe tacito, saepe etiam ementito prelo et, quod gravius est, sine nomine auc-

1 Cf. C. XXIV q. 3 cc. 27 « 39 (Fr 1,997 sq. et 1006).

dom, Ecclesiasticus, Isaiah, Jeremiah with Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; two books of the Maccabees, I and IL The new Testament: the four gospels according to Matthew, Mark, Luke and John; the Acts of the Apostles written by the evangelist Luke; fourteen letters of Paul the apostle, to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews; two letters of the apostle Peter; three of the apostle John; one of the apostle James; one of the apostle Jude; the Apocalypse of the apostle John.

If anyone should not accept as sacred and canonical these entire books and all their parts as they have, by established custom, been read in the catholic church, and as contained in the old Latin Vulgate edition, and in conscious judgment should reject the aforesaid traditions: let him be anathema. Hence, let all understand the order and manner by which the council will proceed after laying down the foundation of the profession of faith, and what witnesses and supports it will especially use in strengthening its teachings and renewing conduct in the church.

Second decree: acceptance of the Latin Vulgate edition of the Bible; rule on the manner of interpreting sacred scripture etc.

Moreover, the same holy council considers that noticeable benefit can accrue to the church of God if, from all the Latin editions of the sacred books which are in circulation, it establishes which is to be regarded as authentic. It decides and declares that the old well known Latin Vulgate edition which has been tested in the church by long use over so many centuries should be kept as the authentic text in public readings, debates, sermons and explanations; and no one is to dare or presume on any pretext to reject it.

The council further decrees, in order to control those of unbalanced character, that no one, relying on his personal judgment in matters of faith and customs which are linked to the establishment of Christian doctrine, shall dare to interpret the sacred scriptures either by twisting its text to his individual meaning[1] in opposition to that which has been and is held by holy mother church, whose function is to pass judgment on the true meaning and interpretation of the sacred scriptures; or by giving it meanings contrary to the unanimous consent of the fathers, even if interpretations of this kind were never intended for publication. Whoever acts contrary to this decision is to be publicly named by religious superiors and punished by the penalties prescribed by law.

In this regard, as is right, the council wishes to impose a restriction also on printers who, thinking they have a right to do what they wish without restraint and without the permission of ecclesiastical superiors, print the texts of sacred scripture with added notes and commentaries of anyone at all; and this they often do without stating the name or with a false name of the press and, what is more serious, without the name of the author; and they have books of this kind,*

[1] See C XXIV q. 3 chs. 27 and 39 (Fr 1, 997 if. and 1006).

toris imprimunt, alibi etiam impressos libros huiusmodi temere venales habent: decernit et statuit, ut posthac sacra scriptura, potissimum vero haec ipsa vetus et vulgata editio quam emendatissime imprimatur, nullique liceat imprimere vel imprimi facere quosvis libros de rebus sacris sine nomine auctoris, neque illos in futurum vendere aut etiam apud se retinere, nisi primum examinati probatique fuerint ab ordinario, sub poena anathematis et pecuniae in canone concilii novissimi Lateranensis apposita1. Et si regulares fuerint, ultra examinationem et probationem huiusmodi licentiam quoque a suis superioribus impetrare teneantur,, recognitis per eos libris iuxta formam suarum ordinationum. Qui autem scripto eos communicant vel evulgant, nisi antea examinati probatique fuerint, eisdem poenis subiaceant, quibus impressores. Et qui eos habuerint vel legerint, nisi prodiderint auctorem, pro auctoribus habeantur. Ipsa vero huiusmodi librorum probatio in scriptis detur atque ideo in fronte libri, vel scripti vel impressi, authentice appareat. Idque totum, hoc est et probatio et examen, gratis fiat, ut probanda probentur, et reprobentur improbanda.

Post haec temeritatem illam reprimere volens, qua ad profana quaeque convertuntur et torquentur verba et sententiae sacrae scripturae, ad scurrilia scilicet, fabulosa, vana, adulationes, detractiones, superstitiones, impias et diabolicas incantationes, divinationes, sortes, libellos etiam famosos: mandat et praecipit ad tollendam huiusmodi irreverentiam et contemptum, et ne de cetero quisquam quomodolibet verba scripturae sacrae ad haec et similia audeat usurpare, ut omnes-huius generis homines, temeratores et violatores verbi Dei, iuris et arbitrii poenis per episcopos coerceantur.

Decretum tertium: Indictio futurae sessionis

Item haec sacrosancta synodus statuit et decernit, proximam futuram sessionem tenendam et celebrandam esse feria quinta post sacratissimum festum proximum pentecostes.

SESSIO V

17 iun. 1546

Decretum super peccato originali

Ut fides nostra catholica, *sine qua impossibile est placere Dea1,* purgatis erroribus in sua sinceritate integra et illibata permaneat, et ne populus Christianus *omni vento doctrinae ĉircumferatur ,* cum serpens ille antiquus4, humani generis perpetuus hostis, inter plurima mala, quibus ecclesia Dei his nostris temporibus perturbatur, etiam de peccato originali eiusque remedio non solum nova, sed etiam vetera dissidia excitaverit: sacrosancta oecumcnica et generalis Tridentina synodus in Spiritu sancto

1 Cone. Lat. V, sess. X (v. supra pp. 632-633).
' Hebll.6. * Eph 4,14. 4 Cf. Ap 12, 9; 20,2.

printed in other places, on sale without permission. Hence the council decrees and determines that hereafter the sacred scriptures, particularly this ancient Vulgate edition, shall be printed after a thorough revision; that no one may print or have printed any books on sacred subjects without the name of the author, nor in future sell them or even keep them in his possession, unless they have first been examined and approved by the local ordinary, under pain of anathema and fine as determined in the regulation of the most recent Lateran council'. If they are regulars, in addition to the above examination and approval, they must also obtain permission from their own superiors and have the books acknowledged by the latter, in accordance with the formula of their own institutes. Those who make written copies of or publish those books without their having previously been examined and approved, are liable to the same penalties as the printers. Those who possess or read them, if they have not disclosed the author, are to be regarded as the authors. The actual approval of such books is to be given in written form and should be authoritatively displayed at the front of a book, whether it be written or printed. All this, namely the approval and assessment, is to be done without fee, so that approval may be given to what deserves to be approved, and rejection to what has to be condemned.

In addition, the council wishes to check the lack of discretion by which the words and sentiments of sacred scripture are turned and twisted to scurrilous use, to wild and empty fancies, to flattery, detraction, superstitions, godless and devilish magical formulae, fortune telling, lotteries, and also slanderous pamphlets. So as to banish this kind of irreverence and contempt, and so that no one may in future dare in any way to make use of the words of sacred scriptures for these or similar purposes, the council orders and prescribes that all persons in that category, violaters and profaners of the word of God, should be checked by the bishops by legal and imposed penalties.

Third decree: date of the next session

Likewise this holy council decides and decrees that the formal meeting of the next session is to take place on the Thursday after the next most sacred feast of Pentecost.

SESSION 5

17June 1546

Decree on original sin

The aim of the holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same three legates of the apostolic see presiding, is that our catholic faith *without which it is impossible to please God*[2] may, after it has been cleansed of errors, remain complete and unsoiled in its integrity, and that the Christian people may not be *carried about with every wind of doctrine*[3]. For, amid the many evils by which the church of God is troubled in our times that ancient serpent"[1], the undying enemy of the human race, is stirring up not only new disagreements but also old ones about original sin and its remedy. The

1 Lateran council V, session 10 (see above pp. 632-633).
2 Heb 11, 6. 3 Eph 4, 14. 4 See Ap 12» 9; 20, 2.

legitime congregata, praesidentibus in ea eisdem tribus apostolicae sedis legatis, iam ad revocandos errantes, et nutantes confirmandos accedere volens, sacraru n scripturarum et sanctorum patrum ac probatissimorum conciliorum testimonia et ipsius ecclesiae iudicium et consensum secuta haec de ipso peccato originali statuit, fatetur ac declarat.

1. Si quis non confitetur, primum hominem Adam, cum mandatum Dei in paradiso fuisset transgressus, statim sanctitatem et iustitiam, in qua constitutus fuerat, amisisse incurrisseque per offensam praevaricationis huiusmodi iram et indignationem Dei atque ideo mortem, quam antea illi comminatus fuerat Deus, et cum morte captivitatem sub eius potestate, *qui mortis* deinde *babuit imperium, boc est diabolil,* totumque Adam per illam praevaricationis offensam secundum corpus et animam in deterius commutatum fuisse: a. s.

2. Si quis Adae praevaricationem sibi soli et non eius propagini asserit nocuisse, acceptam a Deo sanctitatem et iustitiam, quam perdidit, sibi soli et non nobis etiam eum perdidisse; aut inquinatum illum per inobedientiae peccatum mortem et poenas corporis tantum in omne genus humanum transfudisse, non autem et peccatum, quod mors est animae: anathema sit, cum contradicat Apostolo dicenti: *Per unum hominem peccatum intravit in mundum, et per peccatum mors, et ita in omnes homines mors* M *pertransiit, in quo omnes peccaverunt*2.

3. Si quis hoc Adae peccatum, quod origine unum est et propagatione, non imitatione transfusum omnibus inest unicuique proprium, vel per humanae naturae vires, vel per aliud remedium asserit tolli, quam per meritum unius mediatoris domini nostri lesu Christi, qui nos Deo reconciliavit in sanguine *svl c P,factus nobis iustitia, sanctificatio et redemptio* aut negat, ipsum Christi lesu meritum per baptismi sacramentum, in forma ecclesiae rite collatum, tam adultis quam parvulis applicari: anathema sit. Quia *non est aliud nomen sub coelo datum hominibus, in quo oporteat nos salvos fieri*3. Unde illa vox: *Ecce agnus Dei, ecce qui tollit peccata mundi*6. Et illa: *Quicunque baptizati estis, Christum induistis*1.

4. Si quis parvulos recentes ab uteris matrum baptizandos negat, etiam si fuerint a baptizatis parentibus orti, aut dicit, in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro necesse sit expiari ad vitam aeternam consequendam, unde fit consequens, ut in eis forma baptismatis in remissionem peccatorum non vera, sed falsa intelligatur: anathema sit. Quoniam non aliter intelligendum est id, quod dicit Apostolus: *Per unum hominem peccatum intravit in mundum, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt*3, nisi quemadmodum ecclesia catholica ubique diffusa semper intellexit. Propter hanc enim regulam fidei ex traditione apostolorum etiam parvuli, qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in remissionem peccatorum veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione con-

ʿHcba.H. » Rm5,12. » Cf. Rm 5, 9-10.
«1 Cor 1,30. s Ac 4,12. · Io 1,29. 7Gd3,27. » Rm 5,12.

council now wishes to call back those who are going astray and to strengthen the hesitant. And so, following the witness of the sacred scriptures, of the holy fathers, and of the most authoritative councils, as well as the agreement and judgment of the church, it determines, confesses and declares as follows with regard to original sin.

1. If anyone does not acknowledge that the first man, Adam, when he acted against God's command in paradise, immediately lost that holiness and justice in which he had been created and, because of the sin of such a transgression, incurred the anger and displeasure of God and consequently death, with which God had previously threatened him, and with death a captivity under the power of him *who,* thenceforth, *had the power ofdeath, that is, the devil'* ; and that the whole Adam, because of that sinful disobedience, was changed in body and soul for the worse: let him be anathema.

2. If anyone declares that the sin of Adam damaged him alone and not his descendants, and that the holiness and justice received from God, which he lost, he lost for himself alone and not for us; or that, while he was stained by the sin of disobedience, he transmitted only death and bodily pains to the whole human race, but not that sin which is the death of the soul: let him be anathema, for he contradicts the Apostle saying, *Sin came into the world through one man, and death through sin, and so death spread through the whole human race because everyone has sinnecr.*

3. If anyone asserts that this sin of Adam which, one by origin and passed on to all by propagation and not by imitation, inheres in everyone as something proper to each, is removed by human and natural powers, or by any remedy other than the merit of the one mediator, our lord Jesus Christ, who has reconciled us to God in his own blood3,4 being *made our righteousness and sanctification and *redemption* ; or if anyone denies that the actual merit of Christ Jesus is applied to both adults and infants through the sacrament of baptism duly administered in the form of the church: let him be anathema; for *there is no other name under heaven given among people by which we must be saved*\ Hence that saying: "*Behold the Lamb of God, behold him who takes away the sins ofthe world6.* And that other: *For as many ofyou as were baptised, have put on Christ7.*

4. If anyone says that recently born babies should not be baptised even if they have been born to baptised parents; or says that they are indeed baptised for the remission of sins, but incur no trace of the original sin of Adam needing to be cleansed by the water of rebirth for them to obtain eternal life, with the necessary consequence that in their case there is being understood a form of baptism for the remission of sins which is not true, but false: let him be anathema. For the saying of the Apostle, *Sin came into the world through one man and death through sin, and so death spread through the whole human race because everyone has sinned3,* must be understood not otherwise than as the catholic church in its entire extent has always understood it. For, according to the rule of faith transmitted from the apostles, even small children, who could not yet of themselves have committed any kind of sin, are truly baptised for the remission of sins in order that what they contracted by generation may be

1 Heb 2, 14. 2 Rm 5, 12. 3 See Rm 5, 9-10.
4 1 Cor 1,30. 5 Ac 4, 12. 6 Jn 1, 29. 7 G$d 3, 27. 8 Rm 5, 12.

traxerunt. *Nisi* enim *quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Deil.*

5. Si quis per lesu Christi domini nostri gratiam, quae in baptismate confertur, reatum originalis peccari remitti negat, aut etiam asserit, non tolli totum id, quod veram et propriam peccati rationem habet, sed illud dicit tantum' radi aut non imputari4: anathema sit. In renatis enim nihil odit Deus, quia nihil est damnationis iis3, qui vere consepulti sunt cum Christo per baptisma in mortem4, *qtd non secundum carnem ȁmbulant* sed veterem hominem exuentes et novum, qui secundum Deum creatus est, induentes·, innocentes, immaculati, puri, innoxii ac Deo dilecti filii 3 effecti sunt, *heredes quidem Dei, coheredes autem ChristP,* ita ut nihil prorsus eos ab ingressu coeli remoretur. Manere autem in baptizatis concupiscentiam vel fomitem, haec sancta synodus fatetur et sentit; quae cum ad agonem relicta sit, nocere non consentientibus et viriliter per Christi lesu gratiam repugnantibus non valet. Quinimmo *qui legitime certaverit,* is *coronabitur3.* Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat', sancta synodus declarat, ecclesiam catholicam nunquam intellexisse, peccatum appellari, quod vere et proprie in renatis peccatum sit, sed quia ex peccato est et ad peccatum inclinat. Si quis autem contrarium senserit: a. s.

6. Declarat tamen haec ipsa sancta synodus, non esse suae intentionis, comprehendere in hoc decreto, ubi de peccato originali agitur, beatam et immaculatam virginem Mariam Dei genitricem, sed observandas esse constitutiones felicis recordationis Sixti papae IV10, sub poenis in eis constitutionibus contentis, quas innovat.

Decretum secundum: super lectione et praedicatione0

1. Eadem sacrosancta synodus, piis summorum pontificum et probatorum conciliorum constitutionibus11 inhaerens easque amplectens et illis adiiciens, ne coelestis ille sacrorum librorum thesaurus, quem Spiritus sanctus summa liberalitate hominibus tradidit, neglectus iaceat, statuit ac decrevit, quod in illis ecclesiis, in quibus praebenda aut praestimonium seu aliud quovis nomine nuncupatum stipendium pro lectoribus sacrae theologiae deputatum reperitur, episcopi, archiepiscopi, primates et alii

* *Si: omnes editiones decretorum; CT, ridetur per typograpbicum mendum, habet* tantam *om. in aliquibus codicibus et in omnibus editionibus decretorum*

c *Omnes editiones decretorum pernent sine alia denominatione* Decretum de reformatione, *in duobus capitibus distinctum quorum secundum incipit infra a paragraph's 9.*

1 Io 3,5.

I Cf. Augustinus, *Contra duas epist. Pelagianorum* I 13 (26) (CSEL 60, 445; PL 44, 562).

' Cf. Rm8,1. «Cf. Rm6,4. » Rm 8,1. ‹ Cf. Coi 3,9-10; Eph 4, 24.

7 Rm 8,17. ' 2 Tm 2,5. » Cf. Rm 7,14,17,20.

10 Ce. 1 et 2 III 12 *in Extras, comm.* (Fr 2,1285sq.).

II Cf. cone. Lat. IV, c. 11 (v. supra p. 240); c. 5 *X. V* 5 (Fr 2,770); c. 12 D. XXXVII (Fr 1,139).

cleansed in them by regeneration. For, *unless one is bom again of water and of the holy Spirit, he cannot enter the kingdom of God*1.

5. It anyone says that the guilt of original sin is not remitted through the grace of our lord Jesus Christ which is given in baptism, or even asserts that all which pertains to the true essence of sin is not removed, but declares it is only4 erased and not attributed2: let him be anathema. For God hates nothing in the reborn, because there is no condemnation3 tor those who are truly buried with Christ by baptism into ¢death· *who do not walk according to theflesh*5 but, putting off the old person and putting on the new person created according to God6, become innocent, stainless, pure, blameless and beloved childrcnb of God, *heirs indeed of God and fellow heirs with Christ7,* so that nothing at all impedes their entrance into heaven. The holy council confesses and perceives that in the baptised, concupiscence or a tendency to sin remains; since this is left as a form of testing, it cannot harm those who do not give consent but, by the grace of Christ, offer strong resistance; indeed, *that person will be crowned who competes according to the rules*3. This concupiscence the Apostle sometimes calls sin9, but the holy council declares that the catholic church has never understood it to be called sin in the sense of being truly and properly such in those who have been regenerated, but in the sense that it is a result of sin and inclines to sin. If anyone holds a contrary view: let him be anathema.

6. The same holy council, however, also declares that it is not its intention to include in this decree, when it is dealing with original sin, the blessed and immaculate virgin Mary, mother of God, but rather that observance must be given to the constitutions10 of Pope Sixtus IV of happy memory, in accord with the penalties included in those constitutions, which the council renews.

Second decree: on instruction and preachingc

1. The same holy council, loyal to the decisions of popes and recognised councils11, while embracing these and adhering to them, has decided to issue the following decree so as to prevent the heavenly treasure of the sacred books, which the holy Spirit in his supreme generosity has bestowed on us, from being left unnoticed: In those churches where an allowance or benefice or stipend under any other name exists for disposal to those who instruct in sacred theology, bishops, archbishops, primates and other local ordinaries are to oblige

4 *Thus in all printed editions of the decrees; CT has* so great, *apparently a typographical error.*
b *Omitted in some manuscript sources and in all printed editions of the decrees.*
c *All printed editions of the decrees have only the heading* Decree on reform, *with the decree divided into two chapters, the second of which begins at paragraph 9 below.*

I Jn 3, 5.
3 See Augustine, *Contra dims epist. Pelagianorum (Against two letters of the Pelagians)* I 13 (26) (CSEL 60, 445; PL 44, 562)
' See Rm 8, 1. 4 Sec Rm 6, 4. 5 Rm 8, 1. 6 See Col 3, 9-10; Eph 4, 24.
7 Rm 8, 17. 8 2 Tm 2, 5. 9 See Rm 7, 14, 17, 20.
10 Chs. 1 and 2 III 12 *in Extrav. comm.* (Fr 2, 1285 ff.).
II See Lateran council IV, constitution 11 (see above p. 240); ch. 5 *Decretals* V 5 (Fr2,770); ch. 12 D. XXXVII (Fr 1, 139).

iocorum ordinarii eos, qui praebendam aut praestimonium seu stipendium huiusmodi obtinent, ad ipsius sacrae scripturae expositionem et interpretationem per se ipsos, si idonei fuerint, alioqui per idoneum substitutum, ab ipsis episcopis, archiepiscopis, primatibus et aliis locorum & ordinariis eligendum, etiam per subtractionem fructuum, cogant et compellant. De cetero vero praebenda, praestimonium aut stipendium huiusmodi nonnisi personis idoneis et qui per se ipsos id munus explicare possint, conferantur. Et aliter facta provisio nulla sit et invalida.

2. In ecclesiis autem metropolitanis vel cathedralibus, si civitas insignis 10 vel populosa, ac etiam in collegiatis existentibus in aliquo insigni oppido, etiam nullius dioecesis, si ibi clerus numerosus fuerit, ubi nulla praebenda aut praestimonium seu stipendium huiusmodi deputatum reperitur: praebenda quomodocunque, praeterquam ex causa resignationis, primo vacatura, cui aliud onus incompatibile iniunctum non sit, ad eum usum is ipso facto perpetuo constituta et deputata intelligatur. Et quatenus in ipsis ecclesiis nulla vel non sufficiens praebenda foret, metropolitanus vel episcopus ipse per assignationem fructuum alicuius simplicis beneficii (eiusdem tamen debitis supportatis oneribus), vel per contributionem beneficiatorum suae civitatis et dioecesis, vel alias, prout commodius µ fieri poterit, de capituli consilio ita provideat, ut ipsa sacrae Scripturae lectio habeatur. Ita tamen, ut quaecunque aliae lectiones, vel consuetudine vel quavis alia ratione institutae, propter id minime praetermittantur.

3. Ecclesiae vero, quarum annui proventus tenues fuerint, vel ubi tam exigua est cleri et populi multitudo, ut theologiae lectio in eis commode zs haberi non possit, saltem magistrum habeantl, ab episcopo cum consilio capituli eligendum, qui clericos aliosque scholares pauperes grammaticam gratis doceat, ut deinceps ad ipsa sacrae scripturae studia (annuente Deo) transire possint. Ideoque illi magistro grammatices vel alicuius simplicis beneficii fructus, quos tamdiu percipiat, quamdiu in docendo perstiterit, 3o assignentur, dum tamen beneficium ipsum suo debito non fraudetur obsequio, vel ex capitulari vel episcopali mensa condigna aliqua merces persolvatur, vel alias episcopus ipse aliquam rationem ineat suae ecclesiae et dioecesi accommodam, ne pia haec, utilis ac fructuosa provisio quovis quaesito colore negligatur.

as 4. In monasteriis quoque monachorum, ubi commode fieri queat, etiam lectio sacrae scripturae habeatur. Qua in re si abbates négligentes fuerint, episcopi locorum, in hoc ut sedis apostolicae delegati, eos ad id opportunis remediis compellant.

5. In conventibus vero aliorum regularium, in quibus studia commode «0 vigere possunt, sacrae scripturae lectio similiter habeatur, quae lectio a capitulis generalibus vel provincialibus assignetur dignioribus magistris.

6. In gymnasiis etiam publicis, ubi tam honorifica et ceterorum omnium maxime necessaria lectio hactenus instituta non fuerit, religiosissimorum principum ac rerum publicarum pietate et caritate, ad catholicae 45 fidei defensionem et incrementum, sanaeque doctrinae conservationem

1 Cf. conc. Lat. HI, c. 18 (v. supra p. 220) et loca supra cit.

and compel, even by a reduction of their income, those who receive such an allowance, benefice or stipend, to give explanations and interpretations of sacred scripture personally if they are competent, and otherwise by a suitable substitute who is to be chosen by the bishops, archbishops, primates and other local ordinaries. In future, however, such an allowance, benefice or stipend is to be bestowed only on competent persons who can personally carry out that function. Any provision made otherwise shall be null and void.

2. In metropolitan or cathedral churches, however, if the region is of note and contains many people, and also in collegiate churches which exist in some well known town, even if not belonging to a particular diocese (provided clergy are present in some numbers), where no salaried post or benefice or stipend assigned for this purpose exists, let the salaried post which first becomes vacant, for whatever reason except by resignation, and to which no incompatible duty is attached, be understood to be for ever attached and allotted for that purpose. And if in such churches there should be no endowed post or one which is inadequate, the metropolitan or the actual bishop is to make provision for the required instruction in sacred scripture: this he will provide for, with the advice of his chapter, by assigning the revenue of some simple benefice (the obligations of the same, however, having been provided for), or by contributions from those enjoying privileges in the city or diocese, or from some other source as shall be more conveniently available. However, this has to be arranged so that any other forms of instruction, established by custom or on any other grounds, are in no way omitted.

3. But churches of which the annual income is slight, or where the clergy and people are so few in number that instruction in theology cannot conveniently be provided in them, should have at least a master[1], who is to be chosen by the bishop with the advice of his chapter, to teach grammar without fee to clerical and other poor students, so that later on, God willing, they will be able to transfer to formal studies in sacred scripture. Therefore, to that master of grammar there should be allotted the income from some simple benefice which he will enjoy so long as he remains in his teaching post (provided, however, that the actual benefice is not deprived of the services due to it); or some appropriate salary should be paid from the chapter's or the bishop's resources; or the bishop himself should enter into some agreement appropriate to his church and diocese, to prevent any neglect under whatever pretext of that pious, useful and beneficial arrangement.

4. In monasteries of monks, too, where it can conveniently be arranged, instruction in sacred scripture should take place. If the abbots are negligent in this matter, the local bishops, as delegates of the apostolic see in this connection, are to compel them to this course by appropriate remedies.

5. In convents of other regulars, however, in which studies can suitably flourish, instruction in sacred scripture is likewise to take place; and this instruction is to be assigned to the more suitably qualified masters by the general or provincial chapters.

6. In public schools where this instruction, so honourable and the most necessary of all, has not so far been established, let it be introduced by the devotion and charity of the most religious princes and governments for the defence and growth of the catholic faith and the preservation and spread of

1 See Lateran council III, canon 18 (see above p. 220) and places cited above.

et propagationem instituatur. Et ubi instituta foret et negligeretur, restituatur.

7. Et ne sub specie pietatis impietas disseminetur, statuit eadem sancta synodus, neminem ad huiusmodi lectionis officium tam publice quam privatim admittendum esse, qui prius ab episcopo loci de vita, moribus et scientia examinatus et approbatus non fuerit. Quod tamen de lectoribus in claustris monachorum non intelligatur.

8. Docentes vero ipsam sacram scripturam, dum publice in scholis docuerint, et scholares, qui in ipsis scholis student, privilegiis omnibus de perceptione fructuum praebendarum et beneficiorum suorum in absentia, a iure communi concessis[1], plene gaudeant et fruantur.

9. Quia vero christianae rei publicae non minus necessaria est praedicatio evangelii quam lectio, et hoc est praecipuum episcoporum munus[2]: statuit et decrevit eadem sancta synodus, omnes episcopos, archiepiscopos, primates et omnes alios ecclesiarum praelatos teneri per se ipsos, si legitime impediti non fuerint, ad praedicandum sanctum Iesu Christi evangelium.

10. Si vero contigerit, episcopos et alios praedictos legitimo detineri impedimento, iuxta formam generalis concilii[3] viros idoneos assumere teneantur ad huiusmodi praedicationis officium salubriter exequendum. Si quis autem hoc adimplere contempserit, districtae subiaceat ultioni.

11. Archipresbyteri quoque, plebani et quicunque parochiales vel alias, curam animarum habentes, ecclesias quocunque modo obtinent, per se vel alios idoneos, si legitime impediti fuerint, diebus saltem dominicis et festis solemnibus plebes sibi commissas pro sua et earum capacitate pascant salutaribus verbis, docendo ea, quae scire omnibus necessarium est ad salutem, annuntiandoque eis cum brevitate et facilitate sermonis vitia, quae eos declinare, et virtutes, quas sectari oporteat, ut poenam aeternam evadere et coelestem gloriam consequi valeant. Id vero si quis eorum praestare negligat, etiam si ab episcopi jurisdictione quavis ratione exemptum se esse praetenderet, etiam si ecclesiae quovis modo exemptae dicerentur aut alicui monasterio, etiam extra dioecesim existenti, forsan annexae vel unitae, modo re ipsa in dioecesi sint: provida pastoralis episcoporum sollicitudo non desit, ne illud impleatur: *Parvuli petierunt panem, et non erat qui frangeret eis*[4]. Itaque ubi ab episcopo moniti, trium mensium spatio muneri suo defuerint, per censuras ecclesiasticas seu alias ad ipsius episcopi arbitrium cogantur, ita ut etiam, si ei sic expedire visum fuerit, ex beneficiorum fructibus alteri, qui id praestet, honesta aliqua merces persolvatur, donec principalis ipse resipiscens officium suum impleat.

12. Si quae vero parochiales ecclesiae reperiantur subiectae monasteriis in nulla dioecesi existentibus, si abbates et regulares praelati in prae-

1 Cf. c. 5 *X.* V 5 (Fr 2,770).

3 Cf. Statuta ecclesiae antiqua c. 3 *(Lu Statuta tedesiae antiqua,* nova ed. critica curante Ch. Muniet, Paris 1960, 79) quod est c. 6 D. LXXXVIII (Fr 1, 307).

1 Cone. Lat. IV, c. 10 (v. supra pp. 239-240). 4 Lm 4,4.

sound doctrine. And where, though once introduced it has been neglected, let it be restored.

7. To prevent impiety being spread under the guise of piety, the same holy council has decided that no one is to be admitted in either a public or a private capacity to this office of giving instruction who has not previously been tested and approved by the local bishop concerning his life, character and knowledge. This, however, is not to be understood as applying to instructors within monastic enclosures.

8. Those giving public teaching in the schools on sacred scripture, and students who attend these same schools, shall fully enjoy and benefit, in the case of absence, from all privileges granted by common law[1] with regard to the receipt of the revenues of their endowed posts and benefices.

9 But since the preaching of the gospel is no less necessary than instruction for a Christian state, and this is the chief task of the bishops[2], the same holy council has decided and decreed that all bishops, archbishops, primates and all others who preside over the churches are personally bound, unless legitimately impeded, to preach the holy gospel of Jesus Christ.

10. But if it should happen that the bishops and others mentioned above are hindered by some legitimate restriction, they shall be bound, according to the provision of a general council[3], to appoint men who are capable of carrying out effectively this duty of preaching. But if anyone treats with contempt the fulfilment of this duty, he is to be subjected to severe penalties.

11. Archpriests also, ordinary priests and any others who have some control over parochial and other churches, and have the care of souls, are to feed with the words of salvation the people committed to their charge. This they should do either personally or, if they are legitimately impeded, through others who are competent, by teaching at least on Sundays and solemn feasts, according to their own and their hearers' capacity, what it is necessary for all to know with a view to salvation, by proclaiming briefly and with ease of expression the vices they must avoid and the virtues they must cultivate so as to escape eternal punishment and gain the glory of heaven. If any of them fail to provide that teaching, even if for some reason he lays claim to be exempt from the bishop's jurisdiction, and even if the churches are said to be somehow exempt or perhaps attached or united to a monastery which lies outside the diocese, so long as they are actually within a diocese provision of pastoral care from the bishop is not to be lacking, lest that verse be fulfilled: *The children begforfood, and no one gives it to therrf.* Hence, after a warning from the bishop, if they have failed in their allotted task for a period of three months, they are to be brought under ecclesiastical or other censures at the discretion of the bishop, to the extent that, if it seems to be expedient, a fair compensation is to be paid from the revenues of the benefice to another who takes the responsibility, until the incumbent mends his way and fulfils his own duty.

12. If, however, any parish churches are found subject to monasteries which are not in any diocese, and if the abbots and regular superiors are negligent in the

1 See ch. 5 *Decretals* V 5 (Fr 2, 770).
2 See Ancient statutes of the church, canon 3 *(Les Statuta ecclesiae antiqua,* ed. in new critical edn. by C. Munier, Paris 1960, 79), which is ch. 6 D. LXXXVIII (Fr 1, 307).
' Lateran council IV, constitution 10 (see above pp. 239-240). 4 Lm 4, 4.

dictis négligentes fuerint, a metropolitan's, in quorum provinciis dioecesis ipsae sitae sunt, tamquam quoad hoc sedis apostolicae delegatis compellantur. Neque huius decreti exeeutionem consuetudo vel exemptio aut appellatio aut reclamatio sive recursus impedire valeat, quousque desuper a competenti iudice, qui summarie et sola facti veritate inspecta procedat, cognitum et decisum fuerit.

13. Regulares vero cuiuscunque ordinis, nisi a suis superioribus de vita, moribus et scientia examinati et approbati fuerint, ac de eorum licentia, etiam in ecclesiis suorum ordinum, praedicare non possint; cum qua licentia personaliter se coram episcopis praesentare et ab eis benedictionem petere teneantur, antequam praedicare incipiant.[1]

14. In ecclesiis vero, quae suorum ordinum non sunt, ultra licentiam suorum superiorum etiam episcopi licentiam habere teneantur, sine qua in ipsis ecclesiis non suorum ordinum nullo modo praedicare possint[1]. Ipsam autem licentiam gratis episcopi concedant.

15. Si vero (quod absit) praedicator errores aut scandala disseminaverit in populum, etiam si in monasterio sui vel alterius ordinis praedicet, episcopus ei praedicationem interdicat. Quod si haeredes praedicaverit, contra eum secundum iuris dispositionem aut loci consuetudinem procedat, etiam si praedicator ipse generali vel speciali privilegio exemptum se esse praetenderet. Quo casu episcopus auctoritate apostolica et tamquam sedis apostolicae delegatus procedat. Curent autem episcopi, ne quis praedicator vel ex falsis informationibus vel alias calumniose vexetur iustamve de eis conquerendi occasionem habeat.

16. Caveant praeterea episcopi, ne aliquem vel eorum, qui cum sint nomine regulares, extra claustra tamen et obedientiam religionum suarum vivunt, vel presbyterorum saecularium (nisi ipsis noti sint et moribus atque doctrina probati), etiam quorumlibet privilegiorum praetextu in sua civitate vel dioecesi praedicare permittant, donec ab ipsis episcopis super ea re sancta sedes apostolica consulatur, a qua privilegia huiusmodi nisi tacita veritate, et expresso mendacio, ab indignis extorqueri verisimile non est.

17. Quaestores vero eleemosynarii[3], qui etiam quaestuarii vulgo dicuntur, cuiuscunque conditionis existant, ullo modo nec per se, nec per alium praedicare praesumant. Et contrafacientes ab episcopis et ordinariis locorum, privilegiis quibuscunque non obstantibus, opportunis remediis omnino arceantur.

Decretum indictionis futurae sessionis

Item haec sacrosancta synodus statuit et decernit, primam futuram sessionem tenendam et celebrandam esse die iovis feria quinta post festum beati lacobi apostoli.

1 Cf. cone. Lat. V, sess. XI (v. supra p. 636).
2 Cf. cone. Lat. IV, c. 3 (v. supra pp. 234, 39 - 235, 6).
3 Cf. cone, Lat. IV, c. 62 (v. supra p. 263); c. 11 V 2 7λ (Fr 2,1074); c. 2 V 9 *in Clenr.* (Fr 2,1190).

aforesaid matters, they are to be compelled by the metropolitans in whose provinces these same dioceses arc situated, who will be acting in this matter as delegates of the apostolic see. The execution of this decree cannot be impeded by any custom or exemption or appeal or protest or recourse, until a competent judge, who shall have proceeded summarily and examined only the truth of the case, shall have made an investigation and given a decision.

13. But regulars of any order may not preach even in the churches of their own order unless they have been rested and approved by their own superiors with respect to their life, moral character and knowledge, and gain their permission; and with that permission they are bound to come in person before the bishops and ask for their blessing before they begin to preach[1].

14. In churches, however, which do not belong to their own orders they are obliged, in addition to the permission of their own superiors, to have that also of the bishop, without which they may not preach in any form in churches not belonging to their own ŏrders But the bishops are to grant this permission without a fee.

15. But if (which heaven avert) a preacher is sowing errors or scandals among the people, even if he is preaching in a monastery of his own or of another order, the bishop shall forbid him to preach. If he has been preaching heresies, the bishop shall take proceedings against him in accordance with the tenor of the law and the custom of the region, even though the preacher may claim that he is personally exempt by a general or particular privilege. In that case the bishop is to proceed by apostolic authority as delegate of the apostolic see. But bishops should take care that a preacher is not harassed either by false reports or by other calumnies, so that he may have reasonable grounds for complaint against the charges.

16. Moreover, bishops should take precautions not to allow as preachers in their city or diocese any who, though regular in name, are living outside the enclosure and obedience of their own religious institutes, or secular priests (unless they are known to them and of approved moral character and doctrine), even though some kind of privilege is claimed, until there is consultation on the matter with the holy apostolic see, from which it is unlikely that privileges of this kind are extracted by unworthy persons unless by deliberate lying and suppression of the truth.

17. Those soliciting alms[2] (also commonly called fortune-hunters), whatever their status, may in no way claim the right to preach either personally or through another. Those who act against this ruling are to be totally restrained by bishops and local ordinaries making use of suitable preventives, all privileges whatsoever notwithstanding.

Decree to announce the next session

Likewise the holy council decides and decrees that the next session is to be held and celebrated on the Thursday following the feast of St James, apostle.

1 Sec Lateran council V, session 11 (see above 636).
2 Sec Lateran council IV, constitution 3 (see above pp. 234–235).
3 See Lateran council IV, constitution 62 (see above p. 263); ch. 11 V 2 *Sext* (Fr 2, 1074); ch. 2 V 9 *Clementines* (Fr 2, 1190).

SESSIO VI

13 ian. 1547

Decretum de iustificatîone

Prooemium

Cum hoc tempore non sine multarum animarum iactura et gravi ecclesiasticae unitatis detrimento erronea quaedam disseminata sit de justificatione doctrina: ad laudem et gloriam omnipotentis Dei, ecclesiae tranquillitatem et animarum salutem sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea nomine sanctissimi in Christo patris et domini nostri Pauli divina providentia papae tertii, reverendissimis dominis, dominis loanne Maria episcopo Praenestino, de Monte, et Marcello tit. s. Crucis in Hierusalem presbytero, sacrae Romanae ecclesiae cardinalibus et apostolicis de latere legatis, exponere intendit omnibus christifidelibus veram sanamque doctrinam ipsius iustificationis, quam sol iustitiael Christus lesus, fidei nostrae auctor et consummator', docuit, apostoli tradiderunt et catholica ecclesia, Spiritu sancto suggerente, perpetuo retinuit; districtius inhibendo, ne deinceps audeat quisquam aliter credere, praedicare aut docere, quam praesenti decreto statuitur ac declaratur.

Cap. I. ***Dt*** *naturae et legis ad iustificandos homines imbecillitate*

Primum declarat sancta synodus, ad iustificationis doctrinam probe et sincere intelligendam oportere, ut unusquisque agnoscat et fateatur, quod cum omnes homines in praevaricatione Adae innocentiam perdidissent, facti immundi3 et (ut Apostolus inquit) *natura filii ire* quemadmodum in decreto de peccato originali exposuit, usque adeo servi erant peccati5, et sub potestate diaboli ac mortis, ut non modo gentes per vim naturae, sed ne ludaei quidem per ipsam etiam litteram legis Moysi inde liberari aut surgere possent, tametsi in eis liberum arbitrium minime extinctum esset, viribus licet attenuatum et inclinatum.

Cap. II. De dispensations et mysterio adventus Christi

Quo factum est, ut coelestis Pater, *Pater misericordiarum et Deus totius consolationis6,* Christum lesum Filium suum, et ante legem et legis tempore multis sanctis patribus declaratum ac promissum, cum venit beata illa plenitudo temporis', ad homines miserit, ut et ludaeos, *qui sub lege erant, redimeret9,* et *gentes, quae non sectabantur iustitiam, iustitiam apprehenderent9,* atque omnes adoptionem filiorum reciperent10. Hunc *proposuit Deus propitiatorem per fidem in sanguine ipsius11, pro peccatis nostris, non solum autem pro nostris, sed etiam pro totius mundi12.*

I Cf. MI 4,2. 1 Cf. Heb 12, 2. »Cf.Is64,6. «Eph2,3. * Cf. Rm 6, 20.
• 2 Cor 1,3. 7 Cf. Gal 4, 4. · Gal 4, 5. · Rm 9, 30. »· Cf. Gal 4, 5.
II Rm 3,25. ‘‘ 1 Io 2,2.

SESSION 6
13 January 1547

Decree on justification

Introduction

At this time there has been spread an erroneous doctrine about justification, with resulting loss of many souls and serious damage to the unity of the church. Because of this, the holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit for the praise and glory of almighty God, the peace of the church, and the salvation of souls, sets down its intention: those presiding in the name of our father and lord in Christ, Paul III by divine providence pope, being John Mary bishop of Palestrina de Monte and Marcellus priest of the holy Cross in Jerusalem, cardinals of the holy Roman church and legates *a latere* of the holy see. Its intention is to set out for all the Christian faithful the true and sound doctrine on justification which the sun of justice[1], Jesus Christ, pioneer and perfecter of our faith[2], taught, the apostles handed down, and the catholic church under the prompting of the holy Spirit has always retained. This it does by imposing a strict check on anyone who dares to believe, preach or teach otherwise than is defined and declared in the present decree.

Chap. 1. On the powerlessness of nature and law to justify

First of all, for a true and genuine understanding of the doctrine of justification, the holy council declares that everyone must acknowledge and confess that, since all lost their innocence in the sin of Adam, became unclean[3] and (in the words of the Apostle) *by nature children of wrath*[4], as is set out in the decree on original sin, they were so far slaves of sin[5][6] and under the power of the devil and death, that not only could the gentiles not be freed from or rise above it by the force of nature, but neither could the Jews even by the letter of the law of Moses, though their free will, for all that it had been weakened and sapped in strength, was in no way extinct.

Chap. 2. The ordering and the mystery of Christ's coming

Wherefore it came about that the Father in heaven, *the Father of mercies and God of all comfort*[3], when that blessed fullness of time came[7], sent Jesus Christ his Son, announced and promised both before the law and in the time of the law by many holy fathers, in order *to redeem* the Jews *who were under the law*[8] and that *the gentiles who did not pursue righteousness might attain it*[9], so that all might receive adoption as sons[10]. Him *God put forward as an expiation by his blood, to be received by faith*[11], *for our sins, and not for ours only, but also for the sins of the whole world*[12].

[1] See Ml 4, 2. [2] See Heb 12, 2. [3] See Is 64, 6. [4] Eph 2, 3. [5] See Rm 6. 20.
[6] 2 Cor 1,3. [7] See Gal 4, 4. [8] Gal 4, 5. [9] Rm 9, 30. [10] See Gal 4, 5.
[11] Rm 3, 25. [12] 1 Jn 2, 2.

Cap. HI. Qus per Christum instificantur

Verum etsi ille *pre omnibus mortuus estl,* non omnes tamen mortis eius beneficium recipiunt, sed ii dumtaxat, quibus meritum passionis eius communicatur. Nam sicut revera homines, nisi ex semine Adae propagati nascerentur, non nascerentur iniusti, cum ea propagatione per ipsum, dum concipiuntur, propriam iniustitiam contrahant: ita nisi in Christo renascerentur, numquam iustiticarentur, cum ea renascenda per meritum passionis eius gratia, qua iusti fiunt, illis tribuatur. Pro hoc beneficio Apostolus gratias nos semper agere hortatur *Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, et eripuit de potestate tenebrarum, transtulitque in regnum Filii dilectionis suae, in quo habemus redemptionem et remissionem peccatorum*

Cap. /I/. Insinuatur descriptio iustificatimis impii, et modus eius in statu gratiae

Quibus verbis iustificationis impii descriptio insinuatur, ut sit translatio ab eo statu, in quo homo nascitur filius primi Adae, in statum gratiae et adoptionis filiorum Dei3, per secundum Adam lesum Christum salvatorem nostrum; quae quidem translatio'post evangelium promulgatum sine lavacro regenerationis aut eius voto fieri non potest, sicut scriptum est: *Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei*

Cap. V. De necessitate praeparationis ad isestificationem in adultis, et unde sit

Declarat praeterea, ipsius iustificationis exordium in adultis a Dei per Christum lesum praeveniente gratia sumendum esse, hoc est, ab eius vocatione, qua nullis eorum existentibus meritis vocantur, ut qui per peccata a Deo aversi erant, per eius excitantem atque adiuvantem gratiam ad convertendum se ad suam ipsorum iustificationem, eidem gratiae libere assentiendo et cooperando, disponantur, ita ut tangente Deo cor hominis per Spiritus sancti illuminationem neque homo ipse nihil omnino agat, inspirationem illam recipiens, quippe qui illam et abiicere potest, neque tamen sine gratia Dei movere se ad iustitiam coram illo libera sua voluntate possit. Unde in sacris litteris cum dicitur: *Convertimini ad me, et ego convertar ad voP,* libertatis nostrae admonemur; cum respondemus: *Converte nos Domine ad te, et convertemur* Dei nos gratia praeveniri confitemur.

Cap VI. Modus praeparationis

Disponuntur autem ad ipsam iustitiam, dum excitati divina gratia et adiuti, fidem ex auditu concipientes7, libere moventur in Deum, credentes, vera esse, quae divinitus revelata et promissa sunt, atque illud in primis, a Deo iustificari impium *per gratiam eius, per redemptionem, quae est in Cbristo lesus* et dum, peccatores se esse intelligentes, a divinae iustitiae timore, quo utiliter concutiuntur, ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes, Deum sibi propter Christum pro-

1 2 Cor 5,15. « Col 1,12-14. 1 Cf. Rm 8, 23. 4 Io 3, 5.
* Zcl,3. * Lm 5, 21. 7 Cf. Rm 10,17. Rm3,24.

Chap. **J.** *Who are justified through Christ*

But though *he diedfor alll,* yet not all receive the benefit of his death, but only those to whom the merit of his passion is imparted. For just as men and women would not actually be born unjust if they were not bred and born from the seed of Adam, since by that descent they incur through him their own state of injustice while they are being conceived; so, if not reborn in Christ, they would never be justified, because by that rebirth there is granted to them, through the merit of his passion, his grace by which they become just. For this gift the Apostle enjoins on us always to give thanks *to the Father who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sin?.*

Chap. 4. Suggested description of the justification of a sinner and its character in the state of grace

By those words there is suggested a description of the justification of a sinner: how there is a transition from that state in which a person is born as a child of the first Adam to the state of grace and of adoption as children of God3 through the agency of the second Adam, Jesus Christ our saviour; indeed, this transition, once the gospel has been promulgated, cannot take place without the waters of rebirth or the desire for them, as it is written: *Unless a person is bom again of water and the holy Spirit, he cannot enter the kingdom of God4.*

Chap. 5. On the need ofpreparation for justification in adults and its source

The council further declares that actual justification in adults takes its origin from a predisposing grace of God through Jesus Christ, that is, from his invitation which calls them, with no existing merits on their side; thus, those who had been turned away from God by sins are disposed by God's grace inciting and helping them, to turn towards their own justification by giving free assent to and co-operating with this same grace. Consequently, though God touches a person's heart through the light of the holy Spirit, neither does that person do absolutely nothing in receiving that movement of grace, for he can also reject it; nor is he able, by his own free will and without God's grace, to move himself towards justice in God's sight. Hence, w'hen scripture says, *Return to me and I will return to you5,* we are being reminded of our freedom; when we answer, *Restore us to yourself, O Lord, that we may be restored6,* we are admitting that we are forestalled by the grace of God.

Chap. 6. The manner ofpreparation

People are disposed for that justice when, roused and helped by divine grace and attaining the faith that comes from hearing7, they are moved freely towards God and believe to be true what has been divinely revealed and promised, and in particular that the wicked are justified by God *by his grace through the redemption which is in Christ Jesus* At the same time, acknowledging that they are sinners, they turn from fear of divine justice, which profitably strikes them, to thoughts of God's mercy; they rise to hope, with confidence that God will be

'2 Cor 5, 15. 2 Col 1, 12-14. 3 See Rm 8, 23. 4 Jn 3, 5.
5 Ze 1,3. 6 Lm 5, 21. 7 See Rm 10, 17. 8 Rm 3, 24.

pitium fore, illumque tamquam omnis iustitiae fontem diligere incipiunt ac propterea moventur adversus peccata per odium aliquod et détestationem, hoc est, per eam poenitentiam, quam ante baptismum agi oportet; denique dum proponunt suscipere baptismum, inchoare novam vitam et servare divina mandata. De hac dispositione scriptum est: *Accedentem ad Deum oportet credere, quia est et quod inquirentibus se remunerator sit*[1], et: *Confide fili, remittuntur tibi peccata tuar,* et: *Timor Domini expellit peccatum?,* et: *Poenitentiam agite et baptigetur unusquisque vestrum in nomine lesu Cbristi in remissionem peccatorum vestrorum, et accipietis donum Spiritus *ancti* et: *Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus sancti, docentes eos senare quaecumque mandavi vobis*[5], denique: *Praeparate corda vestra Domino*.*

Cap. VU. Quid iit iastificatia impii, et quae eius causae

Hanc dispositionem seu praeparationem iustificatio ipsa consequitur, quae non est sola peccatorum remissio, sed et sanctificatio et renovatio interioris hominis per voluntariam susceptionem gratiae et donorum, unde homo ex iniusto ht iustus et ex inimico amicus, ut sit haeres *secundum spem vitae aeternae*[1]. Huius iustificationis causae sunt: finalis quidem gloria Dei et Christi ac vita aeterna; efficiens vero misericors Deus, qui gratuito abluit[3] et sanctificat, signans et ungens[9] *Spiritu promissionis sancto, qui est pignus haereditatis nostrae*[10]; meritoria autem dilectissimus unigenitus suus dominus noster lesus Christus, qui cum essemus inimici[11], *propter nimiam cbaritatem, qua dilexit nos*[12], suâ sanctissima passione in ligno crucis nobis iustificationem meruit et pro nobis Deo Patri satisfecit; instrumentalis item sacramentum baptismi, quod est sacramentum fidei[13], sine qua nulli umquam contigit iustificatio. Demum unica formalis causa est iustitia Dei, non qua ipse iustus est, sed qua nos iustos facit, qua videlicet ab eo donati renovamur spiritu mentis nostrae[14], et non modo reputamur, sed vere iusti nominamur et sumus[15], iustitiam in nobis recipientes unusquisque suam, secundum mensuram, quam Spiritus sanctus partitur singulis prout vult[1®], et secundum propriam cuiusque dispositionem et cooperationem. Quamquam enim nemo possit esse iustus, nisi cui merita passionis domini nostri lesu Christi communicantur, id tamen in hac impii iustificatione fit, dum eiusdem sanctissimae passionis merito per Spiritum sanctum charitas Dei diffunditur in cordibus[17] eorum, qui iustificantur, atque ipsis inhaeret. Unde in ipsa iustificatione cum remissione peccatorum haec omnia simul infusa accipit homo per lesum Christum, cui inseritur: fidem, spem et charitatem. Nam fides, nisi ad eam spes accedat et charitas, neque unit perfecte cum Christo, neque corporis eius vivum membrum efficit. Qua ratione verissime dicitur, fidem sine operibus «0

1Hcbll,6. * Mt 9, 2. » Edi 1, 27. * Ac 2, 38. » Mt 28,19-20.
* 1 Rg 7, 3. **TTt3,7.** · Cf. 1 Cor 6,11. » Cf. 2 Cor 1, 21-22.
»· Eph 1,13-14. « Cf. Rm 5,10. ‘‘ Eph 2, 4.
11 Cf. Augustinus, *Ep. 93 ad Bonifatium* 9 (CSEL 34/2, 530 sq.; PL 33, 363 sq.).
14 Cf. Eph 4, 23. » Cf. 1 Io 3,1. »« Cf. 1 Cor 12,11. ’’ Cf. Rm 5, 5.

favourable to them for Christ's sake; and they begin to love him as the fount of all justness. They are thereby turned against sin by a feeling of hatred and detestation, namely by that repentance which must occur before baptism. Finally, when they are proposing to receive baptism, they are moved to begin a new life and to keep God's commandments. Of this attitude of mind, scripture says: *Whoever would draw near to God must believe that he exists and that he rewards those who seek him1;* and, *Take heart, son, your sins areforgiven2;* and, *Fear ofthe Lord drives out sin";* and, *Repent and be baptised every one ofyou in the name ofJesus Christfor theforgiveness ofyour sins, andyou shall receive the gift of the holy Spirit4;* and, *Go, therefore, and make disciples of all nations, baptising them in the name ofthe Father, and ofthe Son, and ofthe holy Spirit, teaching them to observe all that 1 have commanded yoiF;* finally, *Direct your hearts to the Lord*|.*

Chap. 7. What the justification ofthe sinner is and what are its causes

This disposition and preparation precede the actual justification, which consists not only in the forgiveness of sins but also in the sanctification and renewal of the inward being by a willing acceptance of the grace and gifts whereby someone from being unjust becomes just, from being an enemy becomes a friend, so that he is an heir *in hope of eternal life7.* The causes of this justification are: final cause, the glory of God and of Christ, and eternal life; efficient cause, the God of mercy who, of his own free will, washes8 and sanctifies, placing his seal and anointing9 with *the promised holy Spirit who is the guarantee of our inheritance^;* meritorious cause, his most beloved and only-begotten Son, our lord Jesus Christ who, when we were at enmity with him|0, *out ofthe great love with which he loved usx2,* merited justification for us by his most holy passion on the wood of the cross, and made satisfaction to God the Father on our behalf; instrumental cause, the sacrament of baptism, which is the sacrament of faith13, without which justification comes to no one. Finally, the one formal cause is the justness of God: not that by which he himself is just, but that by which he makes us just and endowed with which we are renewed in the spirit of our mind14, and are not merely considered to be just but we are truly named and are just15, each one of us receiving individually his own justness according to the measure which the holy Spirit apportions to each one as he wills16, and in view of each one's dispositions and co-operation. For though no one can be just unless the merits of the passion of our lord Jesus Christ are communicated to him; nevertheless, in the justification of a sinner this in fact takes place when, by the merit of the same most holy passion, the love of God is poured out by the agency of the holy Spirit in the hearts1' of those who are being justified, and abides in them. Consequently, in the process of justification, together with the forgiveness of sins a person receives, through Jesus Christ into whom he is grafted, all these infused at the same time: faith, hope and charity. For faith, unless hope is added to it and charity too, neither unites him perfectly with Christ nor makes him a living member of his body. Hence it is very truly said that faith without works is dead

1 Hcb 11,6. 2 Mt 9, 2. 3 Ecli 1, 27. 4 Ac 2, 38. 5 Mt 28, 19-20.
6 1 Kg 7, 3. 7 Tt 3, 7. 8 See 1 Cor 6, 11. 9 See 2 Cor 1, 21-22.
10 Eph 1, 13-14. " See Rm 5, 10. 12*Eph 2, 4.
13 See Augustine, *Ep. 98 ad Bonifatium (Letter 98 to Boniface)* 9 (CSEL 34/2,530 ff.; PL 33, 363 if.).
14 See Eph 4, 23. 15 See 1 Jn 3, 1. " See 1 Cor 12, 11. 17 Sec Rm 5, 5.

mortuam ct otiosam esse[1], et in Christo lesu neque circumcisionem aliquid valere, neque praeputium, sed fidem, *quae per cbaritatem operatur*[3]. Hanc fidem ante baptismi sacramentum ex apostolorum traditione catechumeni ab ecclesia petunt, cum petunt fidem vitam aeternam praestantem, quam sine spe et charitate fides praestare non potest. Unde et statim verbum Christi audiunt: *Si vis ad vitam ingredi, serva mandata*[3]. Itaque veram et christianam iustitiam accipientes, eam ceu primam stolam[4], pro illa, quam Adam sua inobedientia sibi et nobis perdidit, per Christum lesum illis donatam, candidam et immaculatam iubentur statim renati conservare, ut eam perferant ante tribunal domini nostri lesu Christi et habeant vitam aeternam[5].

Cap. VIII. Qpamodo intelligaiur, impitas per fidem et gratis iustifisari

Cum vero Apostolus dicit, iustificari hominem per fidem[8], et gratis[7], ea verba in eo sensu intelligenda sunt, quem perpetuus ecclesiae catholicae consensus tenuit et expressit, ut scilicet per fidem ideo iustificari dicamur, quia fides est humanae salutis initium, fundamentum et radix omnis iustificationis, sine qua *impossibile est placere Detfi* et ad filiorum eius consortium® pervenire; gratis autem iustificari ideo dicamur, quia nihil eorum, quae iustificationem praecedunt, sive fides, sive opera, ipsam iustificationis gratiam promeretur; *si* enim *gratia* est, *iam non ex operibus; alioquin* (ut idem Apostolus inquit[10]) *gratia iam non est gratia.*

Cap. IX. Contra manem barretuorum fiduciam

Quamvis autem necessarium sit credere, neque remitti, neque remissa umquam fuisse peccata, nisi gratis divina misericordia propter Christum: nemini tamen fiduciam et certitudinem remissionis peccatorum suorum iactanti et in ea sola quiescenti peccata dimitti vel dimissa esse dicendum est, cum apud haereticos et schismaticos possit esse, ir o nostra tempestate sit et magna contra ecclesiam catholicam contentione praedicetur vana haec et ab omni pietate remota fiducia. Sed neque illud asserendum est, oportere eos, qui vere iustificari sunt, absque ulla omnino dubitatione apud semetipsos statuere, se esse iustificatos, neminemque a peccatis absolvi ac iustificari, nisi eum, qui certo credat, se absolutum et iustificatum esse, atque hac sola fide absolutionem et iustificationem perfici, quasi qui hoc non credit, de Dei promissis deque mortis et resurrectionis Christi efficacia dubitet. Nam sicut nemo pius de Dei misericordia, de Christi merito deque sacramentorum virtute et efficacia dubitare debet: sic quilibet, dum se ipsum suamque propriam infirmitatem et indispositionem respicit, de sua gratia formidare et timere potest, cum nullus scire valeat certitudine fidei, cui non potest subesse falsum, se gratiam Dei esse consecutum.

1 Cf. Ic 2,17,20. 1 Gal 5, 6. » Mt 19,17.
* Cf. Lc 15, 22; Augustinus, *De geruii ad Utt.* VI 27 (CSEL 28/1,199; PL 34, 355).
* Cf. *Rituale Rom.* de administrando baptismo.
* Cf. Rm 3, 28 et saepius. 7 Cf. Rm 3,24. * Heb 11, 6.
' Cf. 2Ptl,4. '•Rmll.ô.

and barren[1], and in Christ Jesus neither circumcision is of any avail nor uncircumcision, but faith *working through love*[2]. From apostolic tradition, catechumens seek this faith from the church before the sacrament of baptism when they ask for the faith that gives eternal life; and this, without hope and charity, faith cannot give. Consequently, they immediately hear the word of Christ: ***If you would enter life, keep the commandments***[3]. Thus, receiving true and Christian justness in exchange for that which Adam, by his disobedience, lost for himself and for us, the reborn are immediately ordered to preserve the justice freely granted to them through Jesus Christ in a pure and spotless state like a best robe[4], so that they may carry it before the tribunal of our lord Jesus Christ and possess eternal life[5].

Chap. 8. How justification of the sinner freely granted through faith is to be understood

When the Apostle says that a person is justified by faith[6] and as a gift[7], those words are to be understood in the sense which the perennial consent of the catholic church has maintained and expressed, namely, that we are said to be justified by faith because faith is the first stage of human salvation, the foundation and root of all justification, without which *it is impossible to please God?* and come to the fellowship of his children[9]. And we are said to receive justification as a free gift because nothing that precedes justification, neither faith nor works, would merit the grace of justification; for *if it is by grace, it is no longer on the basis of works; otherwise* (as the same Apostle says[10]) *grace would no longer be grace.*

Chap. 9. Against the vain confidence of the heretics

But though it is necessary to believe that sins are not forgiven, nor have they ever been forgiven, save freely by the divine mercy on account of Christ; nevertheless, it must not be said that anyone's sins are or have been forgiven simply because he has a proud assurance and certainty that they have been forgiven, and relies solely on that. For this empty and ungodly assurance may exist among heretics and schismatics, as indeed it does exist in our day, and is preached most controversially against the catholic church. Neither should it be declared that those who are truly justified must determine within themselves beyond the slightest hesitation that they are justified, and that no one is absolved from sin and justified except one who believes with certainty that he has been absolved and justified, and that absolution and justification are effected by this faith alone — as if one who does not believe this is casting doubts on God's promises and on the efficacy of the death and resurrection of Christ. For, just as no devout person ought to doubt the mercy of God, the merit of Christ and the power and efficacy of the sacraments; so it is possible for anyone, while he regards himself and his own weakness and lack of dispositions, to be anxious and fearful about his own state of grace, since no one can know, by that assurance of faith which excludes all falsehood, that he has obtained the grace of God.

[1] See Jas 2, 17, 20. [2] Gal 5, 6. [3] Mt 19, 17.
[4] See Lk 15,22; Augustine, *De genesi ad Utt. (On the words of Genesis)* VI27 (CSEL 28/1,199; PL 34, 355).
[5] See *Rituale Romanum (Roman Ritual),* administration of baptism.
[6] See Rm 3, 28 and elsewhere. [7] See Rm 3, 24. [8] Heb 11, 6.
[9] See 2 Pt 1,4. [10] Rm 11,6.

Cap. X. Df acceptae ùuhficat'wui incrementa

Sic ergo iustificati et amici Dei ac domestici facti1, euntes *de virtute in virtutem1,* renovantur (ut Apostolus inquit3) de die in diem, hoc est, mortificando membra camis suae4 et exhibendo ea arma iustitiae in sanctificationem5 per observationem mandatorum Dei et ecclesiae: in ipsa iustitia per Christi gratiam accepta, coopérante fide bonis operibus, crescunt atque magis iustificantur, sicut scriptum est: *Qui iustus est, iustificetur ädhuc* et iterum; *Ne verearis usque ad mortem justificari,* et rursus: Iji/r/rr *quoniam ex operibus justificatur bomo et non ex fide tantum6.* Hoc vero iustitiae incr entum petit sancta ecclesia, cum orat: *Da nobis Domine fidei, spei et cbariiatis augmentum9.*

Cap. XI. De offierrattone mandatcrion deque illinc nececritate et posnbilitate

Nemo autem, quantumvis iustificatus, liberum se esse ab observatione mandatorum putare debet, nemo temeraria illa et a patribus sub anathemate prohibita10 voce uti, Dei praecepta homini iustificato ad observandum esse impossibilia. Nam Deus impossibilia non iubet, sed iubendo monet, et facere quod possis, et petere quod non possis, et adiuvat ut possis11; cuius mandata gravia non sunt12, cuius iugum suave est et onus leve13. Qui enim sunt filii Dei, Christum diligunt; qui autem diligunt eum (ut ipsemet testatur14), servant sermones eius, quod utique cum divino auxilio praestare possunt. Licet enim in hac mortali vita quantumvis sancti et iusti in levia saltem et quotidiana, quae etiam venialia dicuntur, peccata quandoque cadant, non propterea desinunt esse iusti. Nam iustorum illa vox est, et humilis et verax: *Dimitte nobis debita nostra!.** Quo fit, ut iusti ipsi eo magis se obligatos ad ambulandum in via iustitiae sentire debeant, quo *liberati* iam *a peccato, servi autem facti Deo16, sobrie et iuste et pie11* viventes, proficere possunt per Christum lesum, per quem accessum habuerunt in gratiam istam13. Deus namque sua gratia semel iustificatos non deserit, nisi ab eis prius deseratur19. Itaque nemo sibi in sola fide blandiri debet, putans, fide sola se haeredem esse constitutum haereditatemque consecuturum, etiamsi Christo non compatiatur, ut et conglorificetur20. Nam et Christus ipse (ut inquit Apostolus), *cum esset Filius Dei, didicit ex his, quae passus est, oboedientiam, et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae21.* Propterea Apostolus ipse monet iustificatos dicens: *Nescitis quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium; sic currite, ut comprehendatis. Ego igitur sic curro, non quasi*

I Cf. Eph 2,19. ' Ps 83, 8. 4 Cf. 2 Cor 4,16. 4 *C£.* Coi 3, 5.
4 Cf. Rm 6,13 et 19. 4 Ap 22,11. 7Eclil8,22. ? Ic2,24.

* In oratione dominicae XIII post pentecosten.

10 Cf. inter alia conc. Araus. II (529) post c. 25 (Msi 8, 717; Bruns 2,181 sq.).

“ Cf. Augustinus, *De nat. et gr.* 43 (50) (CSEL 60, 270; PL 44, 271).

II Cf. 1 Io 5, 3. uCf. Mtll,30. 14 Cf. Io 14,23. 14 Mt 6,12.
14 Rm 6,22. ??Tt2,12. »Cf. Rm5,2.

14 Cf. Augustinus, *De nat. et gr.* 26 (29) (CSEL 60, 254; PL 44,261) et saepius in libris Augustini.

« Cf. Rm 8,17. » Heb 5, 8 et 9.

Chap. 10. On the increase ofjustification received

So those justified in this way and made friends and members of the household of God1, going/rom *strength to strength2,* are (as the Apostle says3) renewed from day to day by putting to death what is earthly in themselves4 and yielding themselves as instruments of righteousness for sanctification5 by observance of the commandments of God and of the church. They grow and increase in that very justness they have received through the grace of Christ, by faith united to good works, as it is written: *Let him who is holy become more holy6;* and again, *Do not wait until death to be justified7;* again, *you see that a person is justified by works and not by faith ălone* Indeed, holy church asks for this increase in justice when it prays, *Lord, give us an increase in faith, hope and charity9.*

Chap. 11. The keeping ofthe commandments: its necessity and possibility

But no one, however much justified, ought to think that he is exempt from the observance of the commandments, nor should he use that rash statement, forbidden by the fathers under anathema10,11 that the commandments of God are impossible of observance by one who is justified. For God does not command the impossible, but by commanding he instructs you both to do what you can and to pray for what you cannot, and he gives his aid to enable you11; for his commandments are not heavy12, his yoke is sweet and his burden light13. Those who are children of God love Christ; and those who love him (as he himself bears witness14) keep his words which, of course, they can do with the divine help. For in this mortal life men and women, however holy and just, will sometimes fall into sin, at least light and everyday sins which are also called venial, but they do not therefore cease to be just. For the voice that says, *Forgive us our trespasses'5,* is the voice of the just and it is humble and truthful. Hence it is the just who should feel themselves bound to walk in the path of justice all the more because, now that they are *setfreefrom sin and are become slaves ofGod'6,* and are living *sober and upright lives'7,* they can make progress through Jesus Christ, through whom they had access to that state of grace18. For God does not abandon those once justified by his grace, unless he is first deserted by them19. Therefore, no one should yield to complacency in faith alone, thinking that by faith alone he has been established as an heir, and that he will obtain that inheritance even if he has not suffered with Christ so as to be glorified with him20. For (as the Apostle says) even Christ himself, *though he was the Son of God, learned obedience through what he suffered, and being made perfect, he became the source ofeternal salvation to all who obey him2'.* Consequently, the Apostle himself warns those who are justified saying, *Do you not know that in a race all the runners compete, but only one receives the prize; so run that you may obtain it. I do not run aimlessly, I do not box as one beating the air; but I pummel*

‘See Eph 2, 19. 2 Ps 83, 8. 3 See 2 Cor 4, 16. 4 See Col. 3, 5.
5 See Rm 6, 13 and 19. 6 Ap 22, 11. 7 Ecli 18, 22. 8 Jas 2, 24.
9 In the prayer of 13th Sunday after Pentecost.
10 See among others, council of Orange II (529), after canon 25 (Msi 8, 717; Bruns 2, 181 ff.; trans. Bettenson2 62).
11 See Augustine, *De nat. et gr. (On nature and grace)* 43 (50) (CSEL 60, 270; PL 44, 271).
12 See 1 Jn 5, 3. 13 See Mt 11, 30. 14 See Jn 14,23. 15 Mt 6, 12.
16 Rm 6, 22. 17 Tt 2, 12. 18 See Rm 5, 2.
19 See Augustine, *De nat. et gr. (On nature and grace)* 26 (29) (CSEL 60, 254; PL 44, 261) and elsewhere in the works of Augustine.
20 See Rm 8, 17. 21 Heb 5, 8 and 9.

in incertum, sic pugno, non quasi aerem verberans, sed castigo corpus meum et in servitutem redigo, ne forte, cum aliis praedicaverim, ipse reprobus €fficiar Item princeps apostolorum Petrus: *Satagite, ut per bona opera certam vestram vocationem et electionem faciatis; baec enim facientes non peccabitis aliquando*[1]. Unde constat, eos orthodoxae religionis doctrinae adversari, qui dicunt, iustum in omni bono opere saltem venialiter peccare[3], aut (quod intolerabilius est) poenas aeternas mereri; atque etiam eos, qui statuunt, in omnibus operibus iustos peccare, si in illis suam ipsorum socordiam excitando et sese ad currendum in stadio cohortando, cum hoc, ut in primis glorificetur Deus, mercedem quoque intuentur aeternam, cum scriptum sit: *Inclinavi cor meum ad faciendas iustificationes tuas propter ₹etributionem* , et de Moyse dicat Apostolus[5], quod aspiciebat in «munera-tione.

Cap. XII. Praedestinationis temerariam praesumptionem carendam esse

is Nemo quoque, quamdiu in hac mortalitate vivitur, de arcano divinae praedestinationis mysterio usque adeo praesumere debet, ut certo statuat, se omnino esse in numero praedestinatorum·, quasi verum esset, quod iustificatus aut amplius peccare non possit, aut, si peccaverit, certam sibi resipiscentiam promittere debeat. Nam nisi ex speciali revelatione sciri a» non potest, quos Deus sibi elegerit.

Cap. XIII. De perseverantiae munere

Similiter de perseverantiae munere, de quo scriptum est: *perseveraverit usque in finem, bic salvus eritl* (quod quidem aliunde haberi non potest, nisi ab eo, qui potens est, eum, qui stat, statuere[8], ut perseveranter stet, et eum, qui cadit, restituere), nemo sibi certi aliquid absoluta certitudine polliceatur, tametsi in Dei auxilio firmissimam spem collocare et reponere omnes debent. Deus enim, nisi ipsi illius gratiae defuerint, sicut coepit opus bonum, ita perfiriet®, operans velle et perficere[10]. Verumtamen qui se existimant stare, videant ne cadant[11] et cum timore ac tremore salutem suam operentur[12], in laboribus, in vigiliis, in eleemosynis, in orationibus et oblationibus, in ieiuniis et castitate[13]. Formidare enim debent, scientes, quod in spem gloriae[14] et nondum in gloriam renati sunt, de pugna, quae superest cum came, cum mundo, cum diabolo, in qua victores esse non possunt, nisi cum Dei gratia Apostolo obtemperent dicenti: *Debitores sumus non carni, ut secundum carnem vivamus. Si enim secundum carnem vixeritis, moriemini. Si autem spiritu facta carnis mortificaveritis, vivetis*^.

Cap. XIV. De lapsis et eorum reparatione

Qui vero ab accepta iustificati is gratia per peccatum exciderunt, rursus justificari poterunt, cum excitante Deo per poenitentiae sacramentum

1 1 Cor 9,24, 26-27. * 2 Pt 1,10.
1 Cf. bullam *Exsurge Domine,* art. 31 sq. (D n. 771 sq.). * Ps 118,112. * Cf. Heb 11,26.
• Cf. Augustinus, *De correpf. et gr.* 15 (46) (PL 44, 944). 7 Mt 10, 22; 24,13.
• Cf. Rm 14, 4. ' Cf. Ph 1, 6. 10 Cf. Ph 2,13. u Cf. 1 Cor 10,12.
‘‘ Cf. Ph 2,12. « Cf. 2 Cor 6, 5-6. ›« Cf. 1 Pt 1, 3. 14 Rm 8,12-13.

my body and subdue it, lest after preaching to others, I myself should be disqualified'. Likewise Peter, the prince of the apostles: *Be more zealous by good works to confirm your call and election, for if you do this you will never fall*[1]. Hence it is certain that they are opponents of the orthodox teaching of religion who say that in every good work the just person sins at least venially[3]; or (which is more intolerable), that he deserves eternal punishment; likewise, those who hold that the just sin in all their works if, when arousing their sloth and encouraging themselves to run in the race, in addition to the aim that above all God may be glorified, they are also looking to an eternal reward; since it is written: *I have inclined my heart to perform your statutes for the sake of the reward* [4] and the Apostle said of Moses' that he looked to the reward.

Chap. 12. Rash presumption about predestination must be avoided

In addition, no one, so long as he remains in this present life, ought so to presume about the hidden mystery of divine predestination as to hold for certain that he is unquestionably of the number of the predestined[6], as if it were true that one justified is either no longer capable of sin or, if he sins, may promise himself sure repentance. For, apart from a special revelation, it is impossible to know whom God has chosen for himself.

Chap. 13. On the gift of perseverance

Similarly, concerning the gift of perseverance, it is written: *He who endures to the end will be saved*[7] (and indeed, the gift can have no other source save him who has the power to uphold one who stands so that he may continue[8], and to restore him who falls). Even though all should place an unshaken hope in God's help and rest in it, let no one promise himself with absolute certainty any definite outcome. For, unless they themselves neglect his grace, as God has begun the good work, so he will bring it to completion[9], bringing about both the will and the performance[10]. Nevertheless, let those who think themselves to stand, take heed lest they fall[11] and work out their own salvation with fear and trembling[12], in labours, watchings, almsdeeds, prayers and offerings, in fastings and chastity[13]. For, knowing that they are reborn to the hope of glory[14], and not yet to glory itself, they ought to tremble about the struggle with the flesh, with the world, with the devil, which still remains and in which they cannot be victors unless, with the grace of God, they do what the Apostle says: *We are debtors, not to the flesh, to live according to the flesh, for if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live'*[15].

Chap. 14. On the fallen and their restoration

Those who fall away by sin from the grace of justification which they had received, can again be justified when at God's prompting they have made the effort through the sacrament of penance to recover, by the merit of Christ, the

I 1 Cor 9, 24, 26-27. 2 2 Pt 1, 10.
3 See bull *Exsurge Domine,* art. 31 if. (D n. 771 if.; trans. N-D n. 1923).
4 Ps 118, 112. 5 See Heb 11, 26.
6 See Augustine, *De corrept. et gr. (On rebuke and grace)* 15 (46) (PL 44, 944).
7 Mt 10, 22; 24, 13. 8 See Rm 14, 4. 9 See Ph 1,6. 10 See Ph 2, 13.
II See 1 Cor 10, 12. 12 See Ph 2, 12. 13 See 2 Cor 6, 5-6. 14 See 1 Pt 1, 3.
15 Rm 8, 12-13.

merito Christi amissam gratiam recuperare procuraverint. Hic enim justificationis modus est lapsi reparatio, quam secundam post naufragium deperditae gratiae tabulam sancti patres apte nuncuparunt1. Etenim pro iis, qui post baptismum in peccata labuntur, Christus lesus sacramentum instituit poenitentiae, cum dixit: *Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt3.* Unde docendum est, christiani hominis poenitentiam post lapsum multo aliam esse a baptismal:, eaque contineri non modo cessationem a peccatis et eorum detestationem, aut *cor contritum et humiliatum3,* verum etiam et eorumdem sacramentalem confessionem, saltem in voto et suo tempore faciendam, et sacerdotalem absolutionem, itemque satisfactionem per ieiunium, eleemosynas, orationes et alia pia spiritualis vitae exercitia, non quidem pro poena aeterna, quae vel sacramento vel sacramenti voto una cum culpa remittitur, sed pro poena temporali, quae (ut sacrae litterae docent) non tota semper, ut in baptismo fit, dimittitur illis, qui gratiae Dei, quam u acceperunt, ingrati Spiritum sanctum contristaverunt4 et templum Dei violare5 non sunt veriti. De qua poenitentia scriptum est: *Memor esto, unde excideris, age poenitentiam, et prima opera fac* et iterum: *Quae secundum Deum tristitia est, poenitentiam in salutem stabilem operatur1,* et rursus: *Poenitentiam agite* et: *Facite fructus dignos poenitentiae*

Cap, XV. Quolibet peccato mortali amitti gratiam, sed non fidem

Adversus etiam hominum quoru'ULlam callida ingenia, qui *per dulces sermones et benedictiones seducunt corda innocentium10,* asserendum est, non modo infidelitate, per quam et ipsa fides amittitur, sed etiam quocumque alio mortali peccato, quamvis non amittatur fides, acceptam justificationis gratiam amitti: divinae legis doctrinam defendendo, quae a regno Dei non solum infideles excludit, sed et fideles quoque fornicarios, adulteros, molles, masculorum concubitores, fures, avaros, ebriosos, maledicos, rapaces, ceterosque omnes, qui letalia committunt peccata, a quibus cum divinae gratiae adiumento abstinere possunt11 et pro quibus a Christi gratia separantur12.

Cap. XVI. De fructu iustificationir, hoc ut, de merito bonorum operum, deque ipsiui meriti ratione

Hac igitur ratione iustificatis hominibus, sive acceptam gratiam perpetuo conservaverint, sive amissam recuperaverint, proponenda sunt Apostoli verba: *Abundate in omni opere bono, scientes quod labor vester non est inanis in Domino13. Non enim iniustus est Deus, ut obliviscatur operis vestri et dilectionis, quam ostendistis in nomine ipsius11,* et: *Nolite amittere confidentiam vestram, quae magnam habet remunerationem13.* Atque ideo bene operantibus usque in

1 Hieronymus, *Ep.* 84, 6 et *Ep.* 130, 9 (CSEL 55, 128; 56, 189; PL 22, 748 et 1115); Tertullianus, *De poen.* c. 7sq. (PL 1,1241 sq.).
' Io 22, 22-23; cf. Mt 16,19. » Ps 50,19. ‘Cf. Eph 4,30. » Cf. 1 Cor 3,17.
‘ Ap 2, 5. ’ 2 Cor 7,10. · Mt 3, 2; 4,17. ’ Lc 3, 8; Mt 3, 8. 10 Rm 16,18.
» Cf. 2 Cor 12, 19; Ph 4. 13. 11 Cf. 1 Cor 6,9-10; 1 Tm 1,9-10. 11 1 Cor 15, 58.
“ Heb 6,10. « Heb 10, 35.

grace which was lost. For this kind of justification is a restoration of the fallen, which the holy fathers suitably call a second plank for the grace shattered in a storm1. It was for the sake of those who fall into sin after baptism that Jesus Christ instituted the sacrament of penance, when he said: *Receive the holy Spirit; if you forgive the sins of any, they are forgiven; and if yon retain the sins of any, they are retained2.* Hence it must be taught that the repentance of a Christian after a fall is very different from repentance at baptism: it includes not only ceasing from sins and detestation of them, or *a humble and contrite heart?,* but also confession of them in the sacrament of penance, to be made at least in desire and in due season, absolution by a priest, and also satisfaction by fasting, almsgiving, prayers and other devout exercises of the spiritual life; these take the place, not indeed of eternal punishment which is remitted together with the guilt either by the sacrament or the desire of the sacrament, but of temporal punishment which (as scripture teaches) is not wholly discharged — as happens in baptism — by those who, lacking gratitude for the grace of God which they have received, have grieved the holy Spirit4 and not feared to violate the temple of God3. Of this repentance it is written: *Remember, then, from what you have fallen; repent and do the works you did at first6;* and again, *For godly grief produces a repentance that leads to salvation and brings no regret7;* and again, *Repen?;* and, *Bear fruit that befits repentance9.*

Chap. 15. Grace, but not faith, is lost by every mortal sin

It must be asserted, against the subtle modes of thinking of certain people, who *by fair and flattering words deceive the hearts of the simple-minded'"*, that the grace of justification once received is lost not only by apostasy, by which faith itself is lost, but also by any other mortal sin, though faith is not lost. Thus is defended the teaching of the divine law which excludes from God's kingdom not only unbelievers, but also the faithful if they are guilty of fornication, adultery', wantonness, sodomy, theft, avarice, drunkenness, slander, plundering, and all others who commit mortal sins from w'hich, with the help of divine grace, they can refrain1;* and because of which they are severed from the grace of Christ12.

Chap. 16. On the fruit of justification, namely ment from good works, and on the nature oj that ment

Hence, to those justified by this means, whether they have continued to preserve the grace received or have recovered it once lost, the words of the Apostle should be addressed: *A Iways abound in the work of the Lord, knotting that in the Lord your labour is not in vain'5. For God is not so unjust as to overlook your work and the love which you showed for his sake'4.* And, *Do not throw away your confidence, which has a great reward'5.* Thus, to those who work well right to

1 Jerome, *Ep. (Letters)* 84, 6 and *Ep. (Letters)* 130, 9 (CSEL 55, 128; 56, 189; PL 22, 748 and 1115); Tertullian, *De poen. (On Penitence)* ch. 7 if. (PL 1, 1241 if.; CChr 1, 332 if.).
2 Jn 22, 22-23; see Mt 16, 19. ' Ps 50, 19. 4 See Eph 4, 30. 5 See 1 Cor 3, 17.
6 Ap 2, 5. 7 2 Cor 7, 10. 8 Mt 3, 2; 4, 17. 9 Lk 3, 8; Mt 3, 8. 10 Rm 16, 18.
" See 2 Cor 12, 9; Ph 4, 13. 12 See 1 Cor 6, 9-10; 1 Tm 1, 9-10. 13 1 Cor 15, 58.
H Heb 6, 10. 15 Heb 10, 35.

finem[1] et in Deo sperantibus proponenda est vita aeterna, et tamquam gratia filiis Dei per Christum lesum misericorditer promissa, et tamquam merces ex ipsius Dei promissione bonis ipsorum operibus et meritis fideliter reddenda. Haec est enim illa corona iustitiae, quam post suum certamen et cursum repositam sibi esse aiebat Apostolus a iusto iudice sibi reddendam, non solum autem sibi, sed et omnibus, qui diligunt adventum ĕius Cum enim ille ipse Christus lesus tamquam caput in membra et tamquam vitis in palmites[3] in ipsos iustificatos iugiter virtutem influat, quae virtus bona eorum opera semper antecedit, comitatur et subsequitur, et sine qua nullo pacto Deo grata et meritoria esse possent: nihil ipsis iustificatis amplius deesse credendum est, quominus plene illis quidem operibus, quae in Deo sunt facta[4], divinae legi pro huius vitae statu satisfecisse et vitam aeternam, suo etiam tempore (si tamen in gratia decesserint[5]) consequendam vere promeruisse censeantur. Cum Christus salvator noster dicat: *Si quis biberit ex aqua, quam ego dabo ei, non sitiet in aeternum, sedfiet in eofons aquae salientis in vitam aeternam[6].* Ita neque propria nostra iustitia tamquam ex nobis[7] propria statuitur, neque ignoratur aut repudiatur iustitia Dei[8]; quae enim iustitia nostra dicitur, quia per eam nobis inhaerentem iustificamur, illa eadem Dei est, quia a Deo nobis infunditur per Christi meritum. Neque vero illud omittendum est, quod licet bonis operibus in sacris litteris usque adeo tribuatur, ut etiam qui uni ex minimis suis potum aquae frigidae dederit, promittat Christus, eum non esse sua mercede cariturum[9], et Apostolus testetur, *id quod in praesenti est momentaneum et leve tribulationis nostrae, supra modum in sublimitate aeternum gloriae pondus operari in nobis[10]*."absit tamen, ut Christianus homo in se ipso vel confidat vel glorietur et non in Domino[11], cuius tanta est erga omnes homines bonitas, ut eorum velit esse merita, quae sunt ipsius dona[12]. Et quia *in multis offendimus omneslz,* unusquisque sicut misericordiam et bonitatem, ita severitatem et indicium ante oculos habere debet, neque se ipsum aliquis, etiam si nihil sibi conscius fuerit, iudicare[14], quoniam omnis hominum vita non humano iudicio examinanda et iudicanda est, sed Dei, *qui illuminabit abscondita tenebrarum et manifestabit consilia cordium, et tunc laus erit unicuique a Deo[16],* qui, ut scriptum est, *reddet unicuique secundum opera sua[16].*

Post hanc catholicam de iustificatione doctrinam, quam nisi quisque fideliter firmiterque receperit, iustificari non poterit[17], placuit sanctae synodo hos canones subiungere, ut omnes sciant, non solum quid tenere et sequi, sed etiam quid vitare et fugere debeant.

1 Mt 10,22. » Cf. 2 Tm 4, 7-8. ' Cf. Io 15, Isq. 4 Cf. Io 3,21.
* Cf. Ap 14,13. * Io 4,13-14. 7 Cf. 2 Cor 3, 5. 'Cf. Rm 10,3.
» Cf. MtlO, 42; Mr 9, 40. 10 2 Cor 4,17.
u Cf. 1 Cor 1,31 ; 2 Cor 10,17 (Ir 9, 23-24).
M Cf. Coclestinus I, *Ep. ad episcopos Galliae* c. 12 (PL 50, 536; D n. 141).
ᶜᶜIc3,2. 14 Cf. 1 Cor 4, 3-4. « 1 Cor 4, 5. 14 Mt 16,27; Rm 2, 6; Ap 22,12.
17 Cf. initium symboli Athanasiani.

the end[and keep their trust in God, eternal life should be held out, both as a grace promised in his mercy through Jesus Christ to the children of God, and as a reward to be faithfully bestowed, on the promise of God himself, for their good works and merits. This, then, is that crown of righteousness which the Apostle says is laid up for him after his fight and his race, and will be awarded by the righteous judge not only to him but to all who love his appearing-. For Jesus Christ himself continually imparts strength to those justified, as the head to the members and the vine to the branches', and this strength always precedes, accompanies and follows their good works, and without it they would be wholly unable to do anything meritorious and pleasing to God; hence it must be believed that nothing more is needed for the justified to be considered to have fully satisfied God's law, according to this state of life, by the deeds they have wrought in him·[and to have truly deserved to gain eternal life in their time (provided they die in a state of grace5). For Christ our saviour says: *Whoever drinks of the water that I shall give him will never thirst, but it will become in him a spring of water welling up to eternal life6.* Thus our own personal justice is not established as something coming from us7, nor is the justice of God disregarded or rejected[what is called our justice, because we are justified by its abiding in us, is that same justice of God, in that it is imparted to us by God through the merit of Christ. However, it must not be overlooked that, though so much is attributed in scripture to good works (Christ indeed promises that anyone who gives a cup of cold water to one of the least of his little ones will not lack his reward9; and the Apostle bears witness: *This slight momentary affliction is preparing for us an eternal weight of glory beyond comparison'"),* yet no Christian should ever either rely on or glory in himself and not in the Lord'', whose goodness towards all is so great that he desires his own gifts to be their merits1-. And because *we all make many mistakes'3,* each of us ought to keep before his eyes the severity and judgment as much as the mercy and goodness; and even if he is not aware of anything in himself, a person ought not to pronounce judgment on himself14, for our whole life must be examined and judged not by our judgment but by that of God, *who will bring to light the things now hidden in darkness and disclose the purposes of the heart; then everyone will receive his commendation from God'3,* who, as it is written, *will render to everyone according to his works'6.*

After this catholic teaching about justification — and unless each one faithfully and firmly accepts it, he cannot be justified17 — the holy council decided to attach these canons, so that all may know not only what they must hold and obey, but what they must totally avoid.

' Mt 10, 22. 2 See 2 Tm 4, 7-8. 3 See Jn 15, 1 ff. 4 SeeJn 3, 21.
5 See Ap 14, 13. 6 Jn 4, 13-14. 7 See 2 Cor 3, 5. 8 See Rm 10, 3.
9 See Mt 10, 42; Mk 9, 40. 10 12 Cor 4, 17.
11 See 1 Cor 1, 31; 2 Cor 10, 17 (Jcr 9, 23-24).
12 See Celestine I, *Ep. ad episcopos Galliae (Letter to the bishops of Gaul)* ch. 12 (PL 50,536; D n. 141).
13 Jas 3, 2. 14 See 1 Cor 4, 3-4. 15 1 Cor 4, 5. 16 Mt 16, 27; Rm 2, 6; Ap 22, 12.
17 See beginning of the Athanasian creed.

Canones de iustificatione

1. Si quis dixerit, hominem suis operibus, quae vel per humanae naturae vires, vel per legis doctrinam fiant, absque divina per Christum lesum gratia posse iustificari coram Deo: a. s.

2. Si quis dixerit, ad hoc solum divinam gratiam per Christum lesum dari, ut facilius homo iuste vivere ac vitam aeternam promereri possit, quasi per liberum arbitrium sine gratia utrumque, sed aegre tamen et difficulter possit: a. s.

3. Si quis dixerit, sine praeveniente Spiritus sancti inspiratione atque eius adiutorio hominem credere, sperare et diligere aut poenitere posse, sicut oportet, ut ei iustificationis gratia conferatur: a. s.

4. Si quis dixerit, liberum hominis arbitrium a Deo motum et excitatum nihil cooperari assentiendo Deo excitanti atque vocanti, quo ad obtinendam iustificationis gratiam se disponat ac praeparet, neque posse dissentire, si velit, sed velut inanime quoddam nihil omnino agere mereque passive se habere: a. s.

5. Si quis liberum hominis arbitrium post Adae peccatum amissum et extinctum esse dixerit, aut rem esse de solo titulo, immo titulum sine re, figmentum denique a satana invectum in ecclesiam: a. s.

6. Si quis dixerit, non esse in potestate hominis vias suas malas facere, sed mala opera ita ut bona Deum operari, non permissive solum, sed etiam proprie et per se, adeo ut sit proprium eius opus non minus proditio ludae quam vocatio Pauli: a. s.

7. Si quis dixerit, opera omnia, quae ante justificationem fiunt, quacumque ratione facta sint, vere esse peccata vel odium Dei mereri, aut quanto vehementius quis nititur, se disponere ad gratiam, tanto eum gravius peccare: a. s.

8. Si quis dixerit, gehennae metum, per quem ad misericordiam Dei, de peccatis dolendo, confugimus vel a peccando abstinemus, peccatum esse aut peccatores peiores facere: a. s.

9. Si quis dixerit, sola fide impium iustificari, ita ut intelligat, nihil aliud requiri, quo' ad iustificationis gratiam consequendam cooperetur, et nulla ex parte necesse esse, eum suae voluntatis motu praeparari atque disponi: a. s.

10. Si quis dixerit, homines sine Christi iustitia, per quam nobis meruit, iustificari, aut per eam ipsam formaliter iustos esse: a. s.

11. Si quis dixerit, homines iustificari vel sola imputatione iustitiae Christi, vel sola peccatorum remissione, exclusa gratia et charitate, quae in cordibus eorum per Spiritum sanctum diffundatur[1] atque illis inhaereat, aut etiam gratiam, qua iustificamur, esse tantum favorem Dei: a. s.

12. Si quis dixerit, fidem iustificantem nihil aliud esse quam fiduciam divinae misericordiae, peccata remittentis propter Christum, vel eam fiduciam solam esse, qua iustificamur: a. s.

1 editiones decretorum quod

1 Œ Rm 5, 5.

Canons concerning justification

1. If anyone says that a person can be justified before God by his own works, done cither by the resources of human nature or by the teaching of the law, apart from divine grace through Jesus Christ: let him be anathema.

2. If anyone says that divine grace through Jesus Christ is given solely to enable a person to live justly and to merit eternal life more easily, as if each could be done through free will without grace, even though with a struggle and with difficulty: let him be anathema.

3. If anyone says that, without preceding inspiration of the holy Spirit and without his help, a person can believe, hope, love and repent, as he ought, so that the grace of justification may be granted to him: let him be anathema.

4. If anyone says that a person's free will when moved and roused by God, gives no co-operation by responding to God's summons and invitation to dispose and prepare itself to obtain the grace of justification; and that it cannot, if it so wishes, dissent but, like something inanimate, can do nothing at all and remains merely passive: let him be anathema.

5. If anyone says that, after the sin of Adam, human free will was lost and blotted out, or that its existence is purely nominal, a name without substance, indeed a fiction introduced into the church by Satan: let him be anathema.

6. If anyone says that it is not in human power to adopt evil ways, but that God is the agent for evil acts just as for good, not only by permitting them but also in a full sense and by personal act, so that the betrayal of Judas no less than the call of Paul is an act fully his: let him be anathema.

7. If anyone says that all acts done prior to justification, no matter for what reason, are either truly sins or deserve God's hatred; or that the more earnestly one strives to dispose oneself for grace, the more gravely does one sin: let him be anathema.

8. If anyone says that the fear of hell, because of which we seek refuge in God's mercy by expressing sorrow for sins, or refrain from committing sin, is itself a sin or makes sinners worse: let him be anathema.

9. If anyone says that the sinner is justified by faith alone, meaning thereby that no other co-operation is required for him to obtain the grace of justification, and that in no sense is it necessary for him to make preparation and be disposed by a movement of his own will: let him be anathema.

10. If anyone says that people are justified without the justice of Christ by which he gained merit for us; or that they are formally just by his justness itself: let him be anathema.

11. If anyone says that people are justified either solely by the attribution of Christ's justice, or by the forgiveness of sins alone, to the exclusion of the grace and charity which is poured forth in their hearts by the holy Spirit[1] and abides in them; or even that the grace by which we are justified is only the good-will of God: let him be anathema.

12. If anyone says that the faith which justifies is nothing else but trust in the divine mercy, which pardons sins because of Christ; or that it is that trust alone by which we are justified: let him be anathema.

1 See Rm 5, 5.

13. Si quis dixerit, omni homini ad remissionem peccatorum assequendam necessarium esse, ut credat certo et absque ulla haesitatione propriae infirmitatis et indispositionis, peccata sibi esse remissa: a. s.

14. Si quis dixerit, hominem a peccatis absolvi ac iustificari ex eo, quod & se absolvi ac iustificari certo credat, aut neminem vere esse iustificatum, nisi qui credit, se esse iustificatum, et hac sola fide absolutionem et iustificationem perfici: a. s.

15. Si quis dixerit, hominem renatum et iustificatum teneri ex fide ad credendum, se certo esse in numero praedestinatorum: a. s.

io 16. Si quis magnum illud usque in finem perseverantiae donum[1] se certo habiturum absoluta et infallibili certitudine dixerit, nisi hoc ex speciali revelatione didicerit: a. s.

17. Si quis justificationis gratiam non nisi praedestinatis ad vitam contingere dixer.t, reliquos vero omnes, qui vocantur, vocari quidem, sed is gratiam non accipere, utpote divina potestate praedestinatos ad malum: a. s.

18. Si quis dixerit, Dei praecepta homini etiam iustificato et sub gratia constituto esse ad observandum impossibilia: a. s.

19. Si quis dixerit, nihil praeceptum esse in evangelio praeter fidem, ao cetera esse indifferentia, neque praecepta, neque prohibita, sed libera, aut decem praecepta nihil pertinere ad christianos: a. s.

20. Si quis hominem iustificatum et quantumlibet perfectum dixerit non teneri ad observantiam mandatorum Dei et ecclesiae, sed tantum ad credendum, quasi vero evangelium sit nuda et absoluta promissio vitae w aeternae, sine conditione observationis mandatorum: a. s.

21. Si quis dixerit, Christum Iesum a Deo hominibus datum fuisse ut redemptorem, cui fidant, non etiam ut legislatorem, cui obediant: a. s.

22. Si quis dixerit, iustificatum vel sine speciali auxilio Dei in accepta iustitia perseverare posse, vel cum eo non posse: a. s.

eo 23. Si quis hominem semel iustificatum dixerit amplius peccare non posse, neque gratiam amittere, atque ideo eum, qui labitur et peccat, numquam vere fuisse iustificatum; aut contra, posse in 'tota vita peccata omnia, etiam venialia vitare, nisi ex speciali Dei privilegio, quemadmodum de beata Virgine tenet ecclesia: a. s.

35 24. Si quis dixerit, iustitiam acceptam non conservari atque etiam non augeri coram Deo per bona opera, sed opera ipsa fructus solummodo et signa esse iustificationis adeptae, non etiam ipsius augendae causam: a. s.

25. Si quis in quolibet bono opere iustum saltem venialiter peccare dixerit, aut (quod intolerabilius est) mortaliter, atque ideo poenas aeter- «0 nas mereri, tantumque ob id non damnari, quia Deus ea opera non imputet ad damnationem: a. s.

26. Si quis dixerit, iustos non debere pro bonis operibus, quae in Deo fuerint facta[1], exspectare et sperare aeternam retributionem a Deo per eius misericordiam et Iesu Christi meritum, si bene agendo et divina ‹5 mandata custodiendo usque in finem perseveraverint[1]: a. s.

[1] Cf. Mt 10,22; 24,13. » Cf. Io 3, 21.

13. If anyone says that to secure pardon of his sins, everyone must believe, with certainty and without any hesitation about his own weakness and lack of dispositions, that his sins have been forgiven: let him be anathema.

14. If anyone says that a person is absolved from sins and is justified by the fact that he certainly believes he is absolved and justified; or that no one is truly justified except one who believes that he is justified, and that by that faith alone are forgiveness and justification effected: let him be anathema.

15. If anyone says that a person reborn and justified is bound to believe as a matter of faith that he is certainly in the number of the predestined: let him be anathema.

16. If anyone says with absolute and infallible certitude (unless he shall have learned this by special revelation) that he will certainly have that great gift of final perseverance[1]: let him be anathema.

17. If anyone says that the grace of justification is the lot only of those predestined to life, but that all the rest who are called are indeed called, but do not receive the grace, as they are predestined to evil by God's power: let him be anathema.

18. If anyone says that the commandments of God are impossible of observance even by a person justified and established in grace: let him be anathema.

19. If anyone says that in the gospel nothing but faith is prescribed, while other matters are indifferent, neither prescribed nor forbidden, but free; or that the ten commandments in no way apply to Christians: let him be anathema.

20. If anyone says that a justified person, of whatever degree of perfection, is not bound to keep the commandments of God and of the church but only to believe, as if the gospel were simply a bare and unqualified promise of eternal life without the condition of observing the commandments: let him be anathema.

21. If anyone says that Jesus Christ was given to men and women by God as a redeemer to trust, and not also as a lawgiver to obey: let him be anathema.

22. If anyone says either that one justified can persevere in the justice received without the special help of God; or that, even with that help, he cannot: let him be anathema.

23. If anyone says that a person, once justified, cannot sin any more or lose grace, and therefore that one who falls and sins has never been truly justified; or, on the other hand (apart from a special privilege from God such as the church holds in the case of the blessed Virgin), that he can avoid all sins, even venial sins, throughout his life: let him be anathema.

24. If anyone says that justice once received is neither preserved nor increased in the sight of God by good works, but that the works themselves are no more than the effects and signs of the justification obtained, and not also a cause of its increase: let him be anathema.

25. If anyone says that in any good work a just person sins at least venially, or (which is more intolerable) mortally, and thus deserves eternal punishments, and is not thereby damned only because God does not impute those works unto damnation: let him be anathema.

26. If anyone says that the just ought not, in return for good works wrought in God[2], to expect and hope for an eternal reward from God through his mercy and the merit of Jesus Christ, if by acting rightly and keeping the divine commandments they persevere to the end: let him be anathema.

1 See Mt 10, 22; 24, 13. 2 See Jn 3, 21.

27. Si quis dixerit, nullum esse mortale peccatum nisi infidelitatis, aut nullo alio quantumvis gravi et enormi praeterquam infidelitatis peccato semel acceptam gratiam amitti: a. s.

28. Si quis dixerit, amissa per peccatum gratia simul et fidem semper amitti, aut fidem, quae remanet, non esse veram fidem, licet non sit viva[1], » aut eum, qui fidem sine charitate habet, non esse christianum: a. s.

29. Si quis dixerit, eum, qui post baptismum lapsus est, non posse per Dei gratiam resurgere; aut posse quidem, sed sola fide, amissam iustitiam recuperare sine sacramento poenitentiae, prout sancta Romana et universalis ecclesia, a Christo domino et eius apostolis edocta, hucusque professa est, servavit et docuit: a. s.

30 Si quis post acceptam iustificationis gratiam cuilibet peccatori poenitenti ita culpam remitti et reatum aeternae poenae deleri dixerit, ut nullus remaneat reatus poenae temporalis, exsolvendae vel in hoc saeculo vel in futuro in purgatorio, antequam ad regna coelorum aditus patere possit: is a. s.

31. Si quis dixerit, iustificatum peccare, dum intuitu aeternae mercedis bene operatur: a. s.

32. Si quis dixerit, hominis iustificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius iustificati merita, aut ipsum iustificatum bonis operibus, quae ab eo per Dei gratiam et lesu Christi meritum (cuius vivum membrum est) fiunt, non vere mereri augmentum gratiae, vitam aeternam et ipsius vitae aeternae (si tamen in gratia decesserit) consecutionem, atque etiam gloriae augmentum: a. s.

33. Si quis dixerit, per hanc doctrinam catholicam de justificatione, a sancta synodo hoc praesenti decreto expressam, aliqua ex parte gloriae Dei vel meritis lesu Christi domini nostri derogari, et non potius veritatem fidei nostrae, Dei denique ac Christi lesu gloriam illustrari: a. s.

Decretum de residentia episcoporum et aliorum inferiorum[2]

Caput I

Eadem sacrosancta synodus, eisdem praesidentibus et apostolicae sedis legatis, ad restituendam collapsam admodum ecclesiasticam disciplinam, depravatosque in clero et populo Christiano mores emendandos se accingere volens, ab iis, qui maioribus ecclesiis praesunt, initium censuit esse sumendum. *Integritas enim praesidentium salus est subditorum*[2]. Confidens itaque per Domini ac Dei nostri misericordiam providamque ipsius Dei in terris vicarii sollertiam omnino futurum, ut ad ecclesiarum regimen (onus quippe angelicis humeris formidandum), qui maxime digni fuerint quorumque prior vita ac omnis aetas a puerilibus exordiis usque ad perfectiores annos per disciplinae stipendia ecclesiasticae laudabiliter acta testi-

» Decretum de reformatione *babtnt simpliciter edd. decretorum.*

1 Cf. Ic 2, 26.

* Leo I, *Ep.* 12 c. 1 (PL 54, 647), c. 5 D. LXI (Fr 1,228).

27. If anyone says that there is no mortal sin save that of unbelief; or that grace, once received, is lost by no other sin, however serious and enormous, than that of unbelief: let him be anathema.

28. If anyone says that when grace is lost by sin, faith too is always lost; or that the faith that remains is not true faith, even if it is not a living faith[1]; or that one who has faith without charity is not a Christian: let him be anathema.

29. If anyone says that one who has fallen after baptism cannot rise again by the grace of God; or that he can recover the lost justice by faith alone, and without the sacrament of penance as the holy Roman and universal church, taught by Christ and his apostles, has to this day professed, maintained and taught: let him be anathema.

30. If anyone says that once the grace of justification has been received, the fault of any repentant sinner is forgiven and the debt of eternal punishment is wiped out, in such a way that no debt of temporal punishment remains to be discharged, either in this world or later on in purgatory, before entry to the kingdom of heaven can lie open: let him be anathema.

31. If anyone says that a justified person commits sin when he does something good with a view to an eternal reward: let him be anathema.

32. If anyone says that the good deeds of a justified person are the gifts of God, in the sense that they are not also the good merits of the one justified; or that the justified person, by the good deeds done by him through the grace of God and the merits of Jesus Christ (of whom he is a living member), does not truly merit an increase in grace, eternal life, and (so long as he dies in grace) the obtaining of his own eternal life, and even an increase in glory': let him be anathema.

33. If anyone says that this catholic doctrine concerning justification, set out in this present decree by the holy council, detracts in any wayr from the glory of God or the merits of Jesus Christ our Lord, and does not rather make clear the truth of our faith, and the glory alike of God and of Jesus Christ: let him be anathema.

Decree on the residence of bishops and others of lower rank[a]

Chapter 1

The same holy council, with the same presidents and legates of the apostolic see, desiring to gird itself to restore ecclesiastical discipline, which to a considerable extent has collapsed, and to correct depraved customs among both clergy' and Christian people, has decided to take as its starting point those who have control over the more important churches: *for the integrity of the rulers is the salvation of the subjects*[2]. Consequently, the council trusts by the mercy of our Lord and God and the prudent skill of the vicar of God on earth that the governing of the churches (a task to be dreaded even for the shoulders of angels), in accord with the venerable ordinances of the blessed fathers, that those will surely be chosen who are most worthy and whose life hitherto, at every stage from early boyhood up till more mature years, gives witness of services to ecclesiastical discipline

a *The printed editions of the decrees have simply* Decree on reform.

1 See Jas 2, 26.
2 Leo I, *Ep. (Letters)* 12 ch. 1 (PL 54. 647), ch. 5 D. LXI (Fr 1, 228).

monium praebeat, secundum venerabiles beatorum patrum sanctiones[1] assumantur: omnes patriarchalibus, primatialibus, metropolitanis et cathedralibus ecclesiis quibuscunque, quovis nomine ac titulo praefectos monet ac monitos esse vult, ut attendentes sibi *et universo gregi in quo Spiritus sanetus posuit* eos, *regere ecclesiam Dei, quam acquisivit sanguine suor,* vigilent sicut Apostolus praecipit[3], in omnibus laborent et ministerium suum impleant. Implere autem illud se nequaquam posse sciant, si greges sibi commissos mercenariorum more deserant[4] atque ovium suarum, quarum sanguis de eorum est manibus a supremo iudice requirendus[5], custodiae minime incumbant, cum certissimum sit, non admitti pastoris excusationem, si lupus oves comedit, et pastor nescit. Ac nihilominus quia nonnulli (quod vehementer dolendum est) hoc tempore reperiuntut, qui propriae etiam salutis immemores terrenaque coelestibus, ac divinis humana praeferentes, in diversis curiis vagantur, aut in negotiorum temporalium sollicitudine (ovili derelicto atque ovium sibi commissarum cura neglecta) se detinent occupatos: placuit sacrosanctae synodo, antiquos canones[6] (qui temporum atque hominum iniuria paene in dissuetudinem abierunt) adversus non residentes promulgatos innovare, quemadmodum virtute praesentis decreti innovat, ac ulterius pro firmiori eorundem residentia et reformandis in ecclesia moribus in hunc, qui sequitur modum statuere atque sancire:

Si quis a patriarchal!, primatiali, metropolitana seu cathedrali ecclesia, sibi quocumque titulo, causa, nomine seu iure commissa, quacumque ille dignitate, gradu et praeeminentia praefulgeat, legitimo impedimento seu iustis et rationabilibus causis cessantibus, sex mensibus continuis extra suam dioecesim morando abfuerit, quartae partis fructuum unius anni, fabricae ecclesiae et pauperibus loci per superiorem ecclesiasticum applicandorum, poenam ipso iure incurrat. Quod si per alios sex menses in huiusmodi absentia perseveraverit, aliam quartam partem fructuum similiter applicandam eo ipso amittat. Crescente vero contumacia, ut severiori sacrorum canonum censurae subiiciatur, metropolitanus suffraganeos episcopos absentes, metropolitanum vero absentem suffraganeus episcopus antiquior residens sub poena interdicti ingressus ecclesiae eo ipso incurrenda infra tres menses per litteras seu nuntium Romano pontifici denuntiare teneatur, qui in ipsos absentes prout cuiusque maior aut minor contumacia exegerit, suae supremae sedis auctoritate animadvertere et ecclesiis ipsis de pastoribus utilioribus providere poterit, sicut in Domino noverit salubriter expedire.

Caput II

Episcopis inferiores, quaevis beneficia ecclesiastica, personalem residendam de iure sive consuetudine exigentia, in titulum sive commendam obtinentes, ab eorum ordinariis (quemadmodum eis pro bono ecclesiarum regimine et divini cultus augmento, locorum et personarum qualitate

1 Cf. c. 4 D. LIX ; cc. 2 et 6 D. LX1 (Fr 1,226sq., 229).
1 Ac 20,28. » Cf. 2 Tm 4, 5. « Cf. Io 10,12. * Cf. Ez 33, 6.
* Cf. cc. 20-26 C. VII q. 1 (Fr 1,576-577); tot. tit. 4 de der. non resid. *X*. III (Fr 2,460-464) ; c. un. IU 3 *in VI»* (Fr 2,1019).

carried out in a praiseworthy manner[1]. It warns, and wishes to consider under warning, all who by whatever name or title have charge of patriarchal, primatial, metropolitan and cathedral churches: they are to attend to themselves and to *all the flock in which the holy Spirit has placed* them, *to feed the church of God which he obtained with his own blood*[2], and, as the Apostle enjoins[3], to watch, to do their work in all things and to fulfil their proper ministry. They should know that they can never fulfil that duty if, like hirelings, they abandon the flocks committed to them[3] and completely neglect the guardianship of their flocks, whose blood will be required at their hands by the supreme judge[5], since it is most certain that the shepherd's excuse is not accepted if the wolves devour the sheep and the shepherd knows it not. Nevertheless, at this time there are found (a fact much to be deplored) some who are forgetful of their own salvation and, preferring things of earth to those of heaven, and human to divine, wander around various courts, or keep themselves occupied in caring for temporal affairs (while the flock is abandoned and the sheep entrusted to them neglected). Hence the holy council has decided to renew, as it now renews by the present decree, the ancient canons[6] (which by the disorder of the times and of people have all but fallen into disuse) promulgated against absentees; and further, for the more stable residence of the same and the reform of conduct in the church, to establish and decree in the following manner:

If anyone, no matter by what dignity, rank or preeminence he may be distinguished, is absent from a church — patriarchal, primatial, metropolitan or cathedral — committed to him by whatever title, cause, name or right, by dwelling without lawful impediment or just and reasonable explanation for six unbroken months outside his own diocese, he incurs immediately by law the forfeiture of a quarter of one year's revenue, to be applied by one of higher ecclesiastical rank to the church treasury and to the poor of the place. But if he continues in an absence of this kind for another six months, he will automatically lose another quarter of his revenue, to be disposed of in a similar manner. If, however, his obstinacy goes farther, he must be subjected to the more severe penalty of the sacred canons thus: the metropolitan with regard to absentee bishops, the oldest suffragan in residence with regard to an absent metropolitan, under penalty automatically incurred of being forbidden entry into the church, is obliged within three months to denounce them by letter or messenger to the Roman pontiff, so that he may take action by the authority of his supreme see against those absentees, as the degree of contumacy of each demands, and provide for those churches more useful shepherds according as he knows in the Lord is fitting for salvation.

Chapter 2

Those below the rank of bishop, when by title or favour they hold ecclesiastical benefices which by law or by custom demand personal residence, are to be compelled by their ordinaries by suitable legal measures to reside (according as shall seem expedient for the good ordering of the churches and the increase of divine worship, after due consideration of the condition of places and persons);

1 See ch. 4 D. LIX; chs. 2 and 6 D. LX1 (Fr 1, 226 if., 229).
2 Ac 20, 28. 3 See 2 Tm 4, 5. 4 See Jn 10, 12. 5 See Ez 33, 6.
6 See chs. 20-26 C. VII q. 1 (Fr 1,576-577); all of tit. 4 on clerical non-residence, *Decretals* III (Fr 2, 460-464); ch. 1 III 3 *Sext* (Fr 2, 1019).

pensata, expediens videbitur) opportunis turis remediis residere cogantur, nullique privilegia seu indulta perpetua de non residendo aut de fructibus in absentia percipiendis suffragentur1. Indulgentiis vero et dispensationibus temporalibus, ex veris et rationabilibus causis tantum concessis et coram ordinario legitime probandis, in suo robore permansuris; quibus casibus nihilominus officium sit episcoporum (tamquam in hac parte a sede apostolica delegatorum) providere, ut per deputationem idoneorum vicariorum et congruae portionis fructuum assignationem cura animarum nullatenus negligatur3, nemini quoad hoc privilegio seu exemptione quacumque suffragante.

Caput III

Ecclesiarum praelati ad corrigendum subditorum excessus prudenter et diligenter intendant, et nemo saecularis clericus cuiusvis personalis, vel regularis extra monasterium degens etiam sui ordinis privilegii praetextu tutus censeatur, quominus, si deliquerit, ab ordinario loci (tamquam super is hoc a sede apostolica delegato) secundum canonicas sanctiones visitari, puniri, et corrigi valeat.

Caput IV

Capitula cathedralium et aliarum maiorum ecclesiarum iliorumque personae nullis exemptionibus, consuetudinibus, sententiis, iuramentis, c cordiis (quae tantum suos obligent auctores, non etiam successores) tueri se possint, quominus a suis episcopis et aliis maioribus praelatis per se ipsos solos vel illis, quibus sibi videbitur, adiunctis, iuxta canonicas sanctiones toties, quoties opus fuerit visitari, corrigi et emendari, etiam auctoritate apostolica, possint et valeant.

Caput V

Nulli episcopo liceat cuiusvis privilegii praetextu pontificalia in alterius dioecesi exercere, nisi de ordinarii loci expressa licentia et in personas eidem ordinario subiectas tantum; si secus factum fuerit, episcopus ab exercitio pontificalium, et sic ordinati ab exeeutione ordinum sint ipso iure suspensi.

Indictio futurae sessionis

Reverendissimi ac reverendi patres: placetne vobis proximam futuram sessionem celebrari die iovis, feria quinta post primam dominicam subsequentis quadragesimae, quae erit dies tertia mensis martii?

[Responderunt: placet]

1 Cf. c. 15 I 3 *in VI°* (Fr 2, 943).
’ Cf. *c.* 34 I 6 *in VI°* (Fr 2, 964).

and no one is to be favoured by privileges or permanent induits with respect to non-residence or to the reception of revenue while absent1. Temporary concessions and dispensations, however, granted only for true and reasonable causes and legally proved before the ordinary, will retain their force; nevertheless, in these cases it is the duty of the bishops (as delegates of the apostolic see in this matter) to ensure that the care of souls is in no way neglected2, by assigning suitable substitutes and allotting them an appropriate part of the revenue; in this matter no privilege or exemption of any kind is to avail anyone.

Chapter 3

Those in charge of churches are to strive prudently and diligently to correct the infringements of their subjects; and no secular cleric under pretext of any personal privilege, or regular living outside his monastery even under pretext of a privilege of his order, is to be thought exempt, if he is at fault, from being able to be examined, punished and corrected, in accordance with canonical ordinances, by the ordinary of the place (as delegated in this matter by the apostolic see).

Chapter 4

Chapters of cathedrals and of other major churches, and the members of the same, are not able to protect themselves by any exemptions, customs, legal decisions, oaths, or agreements (which cover only those initially concerned and not their successors), from the possibility of being visited, corrected and emended, even by apostolic authority, as often as it shall be needful, in accordance with canonical ordinances, by their own bishops and other major prelates, personally by themselves, or by those they choose to attach to themselves.

Chapter 5

No bishop, under pretext of any privilege whatsoever, may lawfully carry out pontifical functions in another's diocese except with the express permission of the ordinary of the place, and only on persons subject to that ordinary; if it should be done otherwise, the bishop is automatically suspended from the exercise of a bishop's functions, and those so ordained by him from the exercise of their orders.

Announcement of the next session

Very reverend and reverend fathers: is it your wish that the next session be held on the Thursday after the first Sunday of Lent now approaching, which is 3 March?

[They replied: Yes]

1 See ch. 15 13 *Sext* (Fr 2, 943).
2 See ch. 34 I 6 *Sext* (Fr 2, 964).

SESSIO VII
3 mart. 1547

Decretum primum [De sacramentis]

Prodentium

Ad consummationem salutaris de iustificatione doctrinae, quae in praecedenti proxima sessione uno omnium patrum consensu promulgata fuit, consentaneum visum est, de sanctissimis ecclesiae sacramentis agere, per quae omnis vera iustitia vel incipit, vel coepta augetur, vel amissa reparatur. Propterea sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, ad errores eliminandos, et exstirpandas haereses, quae circa ipsa sanctissima sacramenta hac nostra tempestate, tum de damnatis olim a patribus nostris haeresibus suscitatae, tum etiam de novo adinventae sunt, quae catholicae ecclesiae puritati et animarum saluti magnopere officiunt: sanctarum scripturarum doctrinae, apostolicis traditionibus atque aliorum conciliorum et patrum consensui inhaerendo1, hos praesentes canones statuendos et decernendos censuit, reliquos, qui supersunt ad coepti operis perfectionem, deinceps (divino Spiritu adiuvante) editura.

Canonei de lacrameniii in genere

1. Si quis dixerit, sacramenta novae legis non fuisse omnia a lesu Christo domino nostro instituta, aut esse plura vel pauciora, quam septem, videlicet baptismum, confirmationem, eucharistiam, poenitentiam, extremam unctionem, ordinem et matrimonium, aut etiam aliquod horum septem non esse vere et proprie sacramentum: a. s.

2. Si quis dixerit, ea ipsa novae legis sacramenta a sacramentis antiquae legis non differre, nisi quia caeremoniae sunt aliae et alii ritus externi : a. s.

3. Si quis dixerit, haec septem sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius: a. s.2*

4. Si quis dixerit, sacramenta novae legis non esse ad salutem necessaria, sed superflua, et sine eis aut eorum voto per solam fidem homines a Deo gratiam iustificationis adipisci3, licet omnia singulis necessaria non sint: a. s.

5. Si quis dixerit, haec sacramenta propter solam fidem nutriendam instituta fuisse: a. s.

6. Si quis dixerit, sacramenta novae legis non continere gratiam, quam significant, aut gratiam ipsam non ponentibus obicem non conferre, quasi signa tantum externa sint acceptae per fidem gratiae vel iustitiae, et notae quaedam christianae professionis, quibus apud homines discernuntur fideles ab infidelibus : a. s.

Cf. cone. Flor, in decr. pro Armenis (v. supra p. 540-541); c. 9 *X. V* 7 (Fr 2,780).
’ Cf. c. 8 D. Il de cons. (Fr 1,1317).
Cf. scss. VI dccr. de iust. cap. 7 et can. 9 (v. supra pp. 673-674, 679).

SESSION 7
3 March 1547

First decree [On the sacraments]

Introduction

For the completion of the doctrine of salvation concerning justification which was promulgated at the immediately preceding session by the unanimous consent of the fathers, there was general agreement to treat the most holy sacraments of the church by means of which all true justness either begins, or once received gains strength, or if lost is restored. Therefore the holy, ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see presiding, set as its aim the removal of errors and the rooting out of heresies, which have arisen at the present time concerning the most holy sacraments: some, which have revived, concern heresies condemned in the past by our fathers; others more recently devised greatly oppose the purity of the catholic church and the salvation of souls. By adhering to the teaching of the holy scriptures, the apostolic traditions, and the common opinion of other councils and of the fathers[1], this council has established and formally decreed the canons here set out; later (with the help of the divine Spirit) it will publish others which remain for the completion of the work begun.

Canons on the sacraments in general

1. If anyone says that the sacraments of the new law were not all instituted by our lord Jesus Christ; or that there are more or fewer than seven: namely, baptism, confirmation, eucharist, penance, last anointing, order, matrimony; or that one or other of these seven is not truly and in the full sense a sacrament: let him be anathema.

2. If anyone says that those same sacraments of the new law are no different from the sacraments of the old law, except by reason of a difference in ceremonies and in external rites: let him be anathema.

3. If anyone says that these seven sacraments are so equal to each other that on no ground is one of greater dignity than another: let him be anathema.[2]

4. If anyone says that the sacraments of the new law are not necessary for salvation but are superfluous, and that people obtain the grace of justification from God without them or a desire for them[3], by faith alone, though all are not necessary' for each individual: let him be anathema.

5. If anyone says that these sacraments have been instituted only to nourish faith: let him be anathema.

6. If anyone says that the sacraments of the new law do not contain the grace which they signify; or do not confer that grace on those who place no obstacle in the way, as if they were only external signs of grace or justice received by faith, and some kind of mark of the Christian profession by which believers are distinguished from unbelievers in the eyes of people: let him be anathema.

1 See council of Florence, in Armenian decree (see above pp. 540–541); ch. 9 *Decretals* V 7 (Fr 2, 780).
2 See ch. 8 D. II on cons. (Fr 1, 1317).
3 See session 6, decree on justification, chapter 7 and canon 9 (see above pp. 673-674, 679).

7. Si quis dixerit, non dari gratiam per huiusmodi sacramenta semper et omnibus, quantum est ex parte Dei, etiam si rite ea suscipiant, sed aliquando et aliquibus: a. s.

8. Si quis dixerit, per ipsa novae legis sacramenta ex opere operato non conferri gratiam, sed solam fidem divinae promissionis ad gratiam consequendam sufficere: a. s.

9. Si quis dixerit, in tribus sacramentis, baptismo scilicet, confirmatione et ordine, non imprimi characterem in anima, hoc est signum quoddam spirituale et indelebile, unde ea iterari non possunt: a. s.[1]

10. Si quis dixerit, Christianos omnes in verbo et omnibus sacramentis administrandis habere potestatem: a. s.

11. Si quis dixerit, in ministris, dum sacramenta conficiunt et conferunt, non requiri intentionem, saltem faciendi quod facit ecclesia: a. s.[1]

12. Si quis dixerit, ministrum in peccato mortali exsistentem, modo omnia essentialia, quae ad sacramentum conficiendum aut conferendum pertinent, servaverit, non conficere aut conferre sacramentum: a. s.[2]

13. Si quis dixerit, receptos et approbatos ecclesiae catholicae ritus in solemni sacramentorum administratione adhiberi consuetos aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse: a. s.

Canones de sacramento baptismi

1. Si quis dixerit, baptismum loannis habuisse eandem vim cum baptismo Christi[3]: a. s.

2. Si quis dixerit, aquam veram et naturalem non esse de necessitate baptismi[4];* atque ideo verba illa domini nostri lesu Christi: *Nisi quis renalusfuerit ex aqua et Spiritu sanet?* ad metaphoram aliquam detorserit: a. s.

3. Si quis dixerit, in ecclesia Romana (quae omnium ecclesiarum mater est et magistra) non esse veram de baptismi sacramento doctrinam[6]: a. s.

4. Si quis dixerit, baptismum, qui etiam datur ab haereticis in nomine Patris et Filii et Spiritus sancti, cum intentione faciendi, quod facit ecclesia, non esse verum baptismum[7]: a. s.

5. Si quis dixerit, baptismum liberum esse, hoc est non necessarium ad salutem[8]: a. s.

6. Si quis dixerit, baptizatum non posse, etiam si velit, gratiam amittere, quantumcumque peccet, nisi nolit credere: a. s.

7. Si quis dixerit, baptizatos per baptismum ipsum solius tantum fidei debitores fieri, non autem universae legis Christi servandae: a. s.

1 Cf. conc. Flor, in decr. pro Armenis (v. supra p.542).

1 Cf. conc. Conse, sess. VIH art. 4 Io. Widcff (v. supra p. 411).

3 Cf. Augustinus, *Inio, étang.* V18 (CChr 36,51 ; PL 35,1423 sq.) *Encb.* 48 (PL 40,255 sq.), cc. 39 ct 135 D. IV de cons. (Fr 1,1375 ct 1406).

4 Cf. c. 5 *X.* III 42 (Fr 2, 647). » Io 3, 5. * Cf. *c.* 9 *X. V* 7 (Fr 2,780).

7 Cf. Augustinus, *Contra ep. Parm.* Π 13 (CSEL 51, 77-79: PL 43, 70sq.), c. 97 C. I q. 1 (Fr 1,393).

8 Cf. Io 3, 5; Augustinus, *De peccat, meritis* 1 23 (CSEL 60, 32-33; PL 44,128), c. 142 D. IV de cons. (Fr 1,1408).

7. If anyone says that grace is not given by sacraments of this kind always and to all, as far as depends on God, even if they duly receive them, but only sometimes and to some: let him be anathema.

8. If anyone says that grace is not conferred by the sacraments of the new law through the sacramental action itself, but that faith in the divine promise is by itself sufficient for obtaining the grace: let him be anathema.

9. If anyone says that in the three sacraments, namely, baptism, confirmation and order, a character, namely a spiritual and indelible mark, is not imprinted on the soul, because of which they cannot be repeated: let him be anathema.[1]

10. If anyone says that all Christians have the power to exercise the ministry of the word and of all the sacraments: let him be anathema.

11. If anyone says that, when ministers effect or confer the sacraments, they do not need the intention of at least doing what the church does: let him be anathema.[1]

12. If anyone says that a minister in a state of mortal sin, even if he observes all the essentials which belong to the effecting or administering of a sacrament, does not effect or administer it: let him be anathema.[2]

13. If anyone says that the received and approved rites of the catholic church in customary use in the solemn administration of the sacraments may, without sin, be neglected or omitted at choice by the ministers, or can be changed to other new ones by any pastor whatever: let him be anathema.

Canons on the sacrament of baptism

1. If anyone says that the baptism of John had the same effect as the baptism of Christ[3]: let him be anathema.

2. If anyone says that true and natural water is not a necessary element in baptism[4], and therefore twists those words of our lord Jesus Christ, *unless one is born of water and the holy Spirit*[5] into some form of metaphor: let him be anathema.

3. If anyone says that in the Roman church (which is the mother and mistress of all the churches) there is not the true teaching on the sacrament of baptism[6]: let him be anathema.

4. If anyone says that the baptism which is given by heretics in the name of the Father and of the Son and of the holy Spirit, with the intention of doing what the church does, is not a true baptism[7]: let him be anathema.

5. If anyone says that baptism is optional, namely that it is not necessary for salvation[8]: let him be anathema.

6. If anyone says that one who is baptised cannot, even if he wishes, lose grace however much he sins, unless he refuses to believe: let him be anathema.

7. If anyone says that those baptised are obliged to faith alone, but not to the observance of the whole law of Christ: let him be anathema.

1 See council of Florence, in Armenian decree (see above p. 542).
2 See council of Constance, session 8, art. 4 John Wyclif (see above p. 411).
3 See Augustine, *In Io. evang. (On John's Gospel)* V 18 (CChr 36, 51; PL 35, 1423 ff.), *Ench. (Enchiridion)* 48 (PL 40, 255 ff.); chs. 39 and 135 D. IV on cons. (Fr 1, 1375 and 1406).
4 See ch. 5 *Decretals* III 42 (Fr 2, 647). 5 Jn 3, 5. 6 See ch. 9 *Décrétais* V 7 (Fr 2, 780).
See Augustine, *Contra ep. Parm. (Against the letter of Parmenian)* II 13 (CSEL 51, 77-79; PL 43, 70 ff.); ch. 97 C. I q. 1 (Fr 1, 393).
3 See Jn 3, 5; Augustine, *De peccat, meritis (On the merits of sinners)* 1 23 (CSEL 60,32-33; PL 44, 128); ch. 142 D. IV on cons. (Fr 1, 1408).

8. Si quis dixerit, baptizatos liberos esse ab omnibus sanctae ecclesiae praeceptis, quae vel scripta vel tradita sunt, ita ut ea observare non teneantur, nisi se sua sponte illis summittere voluerint: a. s.

9. Si quis dixerit, ita revocandos esse homines ad baptismi suscepti memoriam, ut vota omnia, quae post baptismum fiunt, vi promissionis in baptismo ipso iam factae irrita esse intelligant, quasi per ea et fidei, quam professi sunt, detrahatur, et ipsi baptismo: a. s.

10. Si quis dixerit, peccata omnia, quae post baptismum fiunt, sola recordatione et fide suscepti baptismi vel dimitti vel venialia fieri: a. s.

11. Si quis dixerit, verum et rite collatum baptismum iterandum esse illi, qui apud infideles fidem Christi negaverit, cum ad poenitentiam convertitur: a. s.

12. Si quis dixerit, neminem esse baptizandum nisi ea aetate, qua Christus baptizatus est, vel in ipso mortis articulo: a. s.

13. Si quis dixerit, parvulos eo quod actum credendi non habent, suscepto baptismo inter fideles computandos non esse, ac propterea, cum ad annos discretionis pervenerint, esse rebaptizandos, aut praestare omitti eorum baptisma, quam eos non actu proprio credentes baptizari in sola ride ecclesiael: a. s.

14. Si quis dixerit, huiusmodi parvulos baptizatos, cum adoleverint, interrogandos esse, an ratum habere velint, quod patrini eorum nomine, dum baptizarentur, polliciti sunt et ubi se nolle responderint, suo esse arbitrio relinquendos nec alia interim poena ad christianam vitam cogendos, nisi ut ab eucharistiae aliorumque sacramentorum perceptione arceantur, donec resipiscant: a. s.

Canones de sacramento confirmationis

1. Si quis dixerit, confirmationem baptizatorum otiosam caeremoniam esse[1] et non potius verum et proprium sacramentum, aut olim nihil aliud fuisse, quam catechesim quandam, qua adolescentiae proximi fidei suae rationem coram ecclesia exponebant: a. s.

2. Si quis dixerit, iniurios esse Spiritui sancto eos, qui sacro confirmationis chrismati virtutem aliquam tribuunt: a. s.

3. Si quis dixerit, sanctae confirmationis ordinarium ministrum non esse solum episcopum[3], sed quemvis simplicem sacerdotem: a. s.

Decretum secundum. Super reformatione

Eadem sacrosancta synodus eisdem praesidentibus et legatis, inceptum residentiae et reformationis negotium ad Dei laudem et christianae religionis incrementum prosequi intendens, ut sequitur statuendum ccnsuit, salva semper in omnibus sedis apostolicae auctoritate.

1 Cf. Augustinus, *De pecc. meritis* I 25 (CSEL 60, 35-37; PL 44, 129sq.), c. 139 D. IV dc cons. (Fr 1,1407).

1 Cf. cone. Arausicanum I (441), c. 2 (Msi 6,435; Bruns 2,122), c. 125 D. IV dc cons. (Ft. 1, 1400).

3 Cf. cone. Flor, in dccr. pro Armcnis (v. supra p. 544,10).

8. If anyone says that those baptised are exempt from all the precepts of holy church, whether they are in writing or handed down, so that they are not bound to observe them, unless of their own free will they wish to submit themselves to them: let him be anathema.

9. If anyone says that people must be recalled to the memory of the baptism they received, thereby understanding that all vows made after baptism become of no effect by the force of the promise already made in their actual baptism, as if such vows detract from the faith they have professed and from the baptism itself: let him be anathema.

10. If anyone says that, solely by the remembrance of receiving baptism and of its faith, all sins committed after baptism are forgiven or become venial: let him be anathema.

11. If anyone says that, if anyone has denied the faith of Christ among unbelievers, his true and rightly conferred baptism must be repeated when he has turned back to repentance: let him be anathema.

12. If anyone says that no one should be baptised except at that age at which Christ was baptised, or at the point of death: let him be anathema.

13. If anyone says that little children, because they make no act of faith, should not after the reception of baptism be numbered among the faithful; and that, therefore, when they reach the age of discretion, they should be re-baptised; or that it is better that their baptism be omitted than that they be baptised while believing not by their own faith but by the faith of the church alone1: let him be anathema.

14. If anyone says that, when they grow up, those baptised as little children should be asked whether they wish to ratify what their godparents promised in their name when they were baptised; and that, when they reply that they have no such wish, they should be left to their own decision and not, in the meantime, coerced by any penalty into the Christian way of life, except that they be barred from the reception of the eucharist and the other sacraments, until they have a change of heart: let him be anathema.

Canons on the sacrament ofconfirmation

1. If anyone says that confirmation of the baptised is an empty ceremony2, and not rather a true and proper sacrament; or that at one time it was nothing but a form of religious instruction in which those approaching adolescence presented an account of their faith publicly to the church: let him be anathema.

2. If anyone says that they are slighting the holy Spirit who assign some special power to the holy chrism of confirmation: let him be anathema.

3. If anyone says that the ordinary minister of holy confirmation is not a bishop3 only but any simple priest: let him be anathema.

Second decree: On reform

The same holy council, with the same legates presiding, intending to follow up for the praise of God and the growth of the Christian religion the work which had been begun concerning residence and reform, judged that what follows should be set down, subject always on all points to the authority of the apostolic see.

1 Sec Augustine, *De pecc. meritis (On the merits ofsinners)* I 25 (CSEL 60, 35-37; PL 44, 129 if.); ch. 139 D. IV on cons. (Fr 1, 1407).

2 See council of Orange I (441), canon 2 (Msi 6,435; Bruns 2,122); ch. 125 D. IV on cons. (Fr 1.

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1. Ad cathcdralium ecclesiarum regimen nullus nisi ex legitimo matrimonio natus et aetate matura, gravitate morum litterarumque scientia, iuxta constitutionem Alexandri III, quae incipit *Cum in cunctis,* in concilio Lateranensi promulgatam[1], praeditus assumatur.

2. Nemo quacumque etiam dignitate, gradu aut praeeminentia praefulgens, plures metropolitanas seu cathédrales ecclesias in titulum sive commendam aut alio quovis nomine contra sacrorum canonum[2] instituta recipere et simul retinere praesumat, cum valde felix sit ille censendus, cui unam ecclesiam bene ac fructuose et cum animarum sibi commissarum salute regere contigerit. Qui autem plures ecclesias contra praesentis decreti tenorem nunc detinent, una, quam maluerint, retenta reliquas infra sex menses, si ad liberam sedis apostolicae dispositionem pertineant, alias infra annum dimittere teneantur; alioquin ecclesiae ipsae (ultimo obtenta dumtaxat excepta) eo ipso vacare censeantur.[3]*

3. Inferiora beneficia ecclesiastica, praesertim curam animarum habentia, personis dignis et habilibus et quae in loco residere ac per se ipsos curam ipsam exercere valeant, iuxta constitutionem Alexandri III in Lateranensi, quae incipit *Quia nonnulli*† et aliam Gregorii X in generali Lugdunensi concilio, quae incipit *Licet canon*‡ editam conferantur. Aliter autem facta collatio sive provisio omnino irritetur, et ordinarius collator poenas constitutionis concilii generalis, quae incipit *Grave nimis*[6]§ se noverit incursurum.

4. Quicumque de cetero plura curata aut alias incompatibilia beneficia ecclesiastica, sive per viam unionis ad vitam, seu commendae perpetuae, aut alio quocumque nomine et titulo contra formam sacrorum canonum et praesertim constitutionis Innocentii III, quae incipit *De multa*[1], recipere ac simul retinere praesumpserit, beneficiis ipsis iuxta ipsius constitutionis dispositionem ipso iure, etiam praesentis canonis vigore, privatus exsistat.

5. Ordinarii locorum quoscumque plura curata aut alias incompatibilia beneficia ecclesiastica obtinentes dispensationes suas exhibere districte compellant, et alias procedant iuxta constitutionem Gregorii X in generali Lugdunensi concilio editam, quae incipit *Ordinarii*[6], quam eadem sancta synodus innovandam censet et innovat, addens insuper, quod ipsi ordinarii etiam per idoneorum vicariorum deputationem et congruae portionis fructuum assignationem omnino provideant, ut animarum cura nullatenus negligatur et beneficia ipsa debitis obsequiis minime defrauden-

[1] Cone. Lat. III, ɛ 3 (v. supra p. 212).

[2] Cf.c. 2D. LXX (Fr 1, 257); c. 3 C. X q. 3 (Fr 1, 623); ce. 1-2C. XXI q. 1 (Fr 1,852 sq.); cc.5,13 et 18 A7.ITI 5 (Fr2,465 sqq.); c. 32III 4/λ L7°(Fr2,1030); c.un.III*Extrav. Ioann. XXII* (Fr 2,1207).

[3] Cf. decretum consist. Pauli III die 18 febr. 1547 (CT V 981).

† Cone. Lat. III, c. 13 (v. supra p. 218).

‡ Cone. Lugd. II, c. 13 (v. supra pp. 321-322;.

• Cone. Lat. IV, c. 30 (v. supra p. 249).

[7] Cone. Lat. IV, c. 29 (v. supra p. 248).

§ Cone. Lugd. II, c. 18 (v. supra p. 323); cf. sess. VI de ref. c. 1 (v. supra pp. 681-682).

1. No one is to be accepted for the administration of cathedral churches unless he is of legitimate birth, of mature age, and endowed with sound moral character and education, in accordance with the constitution of Alexander III which begins *Cum in cunctis* and was promulgated at the Lateran council[1].

2. No one, no matter of what distinction of rank, status or preeminence, may presume, contrary to what is set down in the sacred canons[2], to accept and retain at the same time several metropolitan or cathedral churches by title or by gift or by any other claim, since that person must be thought very fortunate who is able to rule one church well and fruitfully and for the salvation of the souls entrusted to him. Those who now have possession of several churches, contrary to the sense of the present decree, after one at their choice has been retained, are obliged within a period of six months to resign from others if they are at the free disposal of the apostolic see, and from the rest within a year; otherwise the churches themselves (the one last obtained alone being excepted) are automatically to be reckoned vacant?

3. Lesser ecclesiastical benefices, especially those involving the care of souls, are to be conferred on worthy and competent persons such as can reside in the place and carry out personally the care of souls in accordance with the constitution of Alexander III which begins *Quia nonnulli,* issued at the Lateran council[4]; and that other of Gregory X which begins *Licet canon,* issued at the general council of Lyons[3]. Any other appointment or provision made, however, is completely void; and let the ordinary who made the appointment know that he will be faced with the penalties of the general council's constitution which begins *Grave nimise.*

4. For the rest, whoever presumes to accept and to hold simultaneously several charges or otherwise incompatible benefices, either by way of union for life or as a perpetual gift or by any other name or title, in conflict with the design of the sacred canons, and especially of the constitution of Innocent III which begins *De multa*[7], shall now stand deprived in law of those benefices, in accordance with the terms of that constitution as well as by the force of the present canon.

5. Let local ordinaries strictly compel those who hold several charges or otherwise incompatible ecclesiastical benefices to show their dispensations, and in other situations proceed in accordance with the constitution of Gregory X issued at the general council of Lyons which begins *Ordinarii*[3], which this same holy council considers should be renewed, and now renews with the addition that the ordinaries themselves are unfailingly to provide, by a chosen group of competent vicars and an assignment of an appropriate part of the revenues, that the care of souls be in no sense neglected and the benefices themselves in no way deprived of the services due to them. In the matters just indicated, no one may

1 Lateran council HI, canon 3 (see above p. 212).
2 Sec ch. 2 D. LXX (Fr 1,257); ch. 3 C. X q. 3 (Fr 1, 623); chs. 1-2 C. XXI q. 1 (Fr 1, 852 if.); chs. 5, 13 and 18 *Decretals* 111 5 (Fr 2, 465 ff.); ch. 32 III 4 *Sexi* (Fr 2, 1030); ch. 1 III *m Extrav. Ioann. XXII* (Fr 2, 1207).
5 See consistorial decree of Paul III on 18 February 1547 (CT V 981).
4 Lateran council III, canon 13 (see above p. 218).
Council of Lyons II, constitution 13 (see above pp. 321–322).
6 Lateran council IV, constitution 30 (see above p. 249).
Lateran council IV, constitution 29 (see above p. 248).
s Council of Lyons II, constitution 18 (see above p. 323); see session 6 on reform, ch. 1 (sec above pp. 681-682).

tur; appellationibus, privilegiis, exemptionibus quibuscumque, etiam cum iudicum specialium deputatione et illorum inhibitionibus in praemissis nemini suffragantibus.

6. Uniones perpetuae a quadraginta annis citra factae examinari ab ordinariis tamquam a sede apostolica delegatis possint, et quae per subreptionem vel obreptionem obtentae fuerint, irritae declarentur; illae vero, quae a dicto tempore citra concessae nondum in toto vel in parte sortitae sunt effectum, et quae deinceps ad cuiusvis instantiam tient, nisi eas ex legitimis aut alias rationabilibus causis, coram loci ordinario, vocaris quorum interest, verificandis, factas fuisse constiterit, per subreptionem obtentae praesumantur ac propterea (nisi aliter a sede apostolica declaratum fuerit) viribus omnino careant.

7. Bénéficia ecclesiastica curata, quae cathedralibus, collegiatis seu aliis ecclesiis vel monasteriis, beneficiis seu collegiis aut piis locis quibuscumque perpetuo unita et annexa reperiuntur, ab ordinariis locorum annis singulis visitentur, qui sollicite providere procurent, ut per idoneos vicarios, etiam perpetuos (nisi ipsis ordinariis pro bono ecclesiarum regimine aliter expedire videbitur) ab eis cum tertiae partis fructuum aut maiori vel minori, arbitrio ipsorum ordinariorum portione, etiam super re certa assignanda, ibidem deputandos, animarum cura laudabiliter exerceatur; appellationibus, privilegiis, exemptionibus, etiam cum iudicum deputatione et illorum inhibitionibus quibuscumque in praemissis minime suffragantibus.

8. Locorum ordinarii ecclesias quascumque quomodolibet exemptas auctoritate apostolica singulis annis visitare teneantur[1] et opportunis iuris remediis providere, ut quae reparatione indigent reparentur, et cura animarum, si qua illis immineat, aliisque debitis obsequiis minime defraudentur; appellationibus, privilegiis, consuetudinibus, etiam ab immemorabili tempore praescriptis, iudicum deputationibus et illorum inhibitionibus penitus exclusis.

9. Ad maiores ecclesias promoti munus consecrationis infra tempus a iure statutum[2] suscipiant, et prorogationes ultra sex menses concessae nulli suffragentur.

10. Non liceat capitulis ecclesiarum, sede vacante, infra annum a die vacationis ordinandi licentiam aut litteras dimissorias seu reverendas (ut aliqui vocant), tam ex iuris communis dispositione[3], quam etiam cuiusvis privilegii aut consuetudinis vigore, alicui, qui beneficii ecclesiastici recepti sive recipiendi occasione arctatus non fuerit, concedere; si secus fiat, capitulum contraveniens ecclesiastico subiaceat interdicto, et sic ordinati, si in minoribus ordinibus constituti fuerint, nullo privilegio clericali, praesertim in criminalibus, gaudeant; in maioribus vero ab executione ordinum ad beneplacitum futuri praelati sint ipso iure suspensi.

[1] Cf. cc. 10-12 C. X q. 1 (Fr 1, 615).
[1] Id est infra tres menses, cf. conc. Chalc.,c.25 (v. supra p. 98), c. 2 D. LXXV.et c 1 D. C (Fr 1, 265 et 352).
[3] Cf. c. 3 I 9 *in Vl° ÇFt* 2,975).

claim support from appeals, privileges or exemptions of any kind, even with the appointment of special judges with powers of injunction.

6. Perpetual unions of benefices made within the last forty years are liable for examination by the ordinaries as delegates of the apostolic see, and those which were obtained by stealth or deception shall be declared void. Those which were granted within the said period, but have not yet wholly or in part been given effect, shall be presumed to have been obtained by deceitful means, as well as any made in the future at the request of anyone, unless it is established that they have been created for lawful or otherwise reasonable causes, which are to be verified in the presence of the ordinary, after those who have an interest have been summoned. Therefore (unless a contrary decision shall have come from the apostolic see) they shall completely lack force.

7. Ecclesiastical benefices involving the care of souls, which are found to be permanently united with and linked to cathedral, collegiate and other churches or monasteries, benefices or colleges or holy places of any kind, are to be visited every year by the local ordinaries, who are to ensure that there is careful provision that the care of souls is carried out in a praiseworthy manner by means of competent vicars, even perpetual (unless the ordinaries judge it expedient to arrange otherwise for the good government of the churches), and these will be appointed by them with a portion of the revenues, even that destined for a particular purpose — a third or a greater or lesser part as the bishops will decide. In the matters just indicated, no one may claim support from appeals, privileges or exemptions, even with the appointment of judges with powers of injunction of any kind.

8. Local ordinaries will be obliged to visit each year with apostolic authority churches, no matter how exempt[1], and by appropriate legal means to make provision that any repairs which are necessary are carried out, and that the churches are not deprived of the care of souls, if this applies to them, or of other services due to them: with a total exclusion of appeals, privileges, customs, even with prescription from time immemorial, or the appointment of judges with powers of injunction.

9. Those promoted to major churches are to receive the rite of consecration within the time fixed by law[2]; and no one may claim support for a grant of delay beyond six months.

10. When a see is vacant it shall not be lawful for chapters of churches within a year from the day of vacancy to grant, either by terms of the common law[3] or by force of any kind of privilege or custom, permission for ordination, or letters dimissorial or testimonial (as some call them), to anyone not under pressure by reason of an ecclesiastical benefice received or about to be received. If contrary action be taken, the chapter contravening the law shall be subject to ecclesiastical interdict; and those ordained on those terms, if they have been raised to minor orders, enjoy no privilege of clerics, particularly in criminal matters; but if to major orders, they are automatically suspended from the exercise of them according to the good pleasure of the future prelate.

J Scechs 10-12 **C.Xq.1** (Fr 1, 615).

2 That is, within three months; see council of Chalcedon, canon 25 (see above p. 98), ch. 2 D. LXXV, and ch. 1 D. C (Fr 1, 265 and 352).

' See ch. 3 I 9 *Scxt* (Fr 2, 975).

11. Facultates de promovendo a quocumque non suffragentur nisi habentibus legitimam causam, ob quam a propriis episcopis ordinari non possint, in litteris exprimendam, et tunc non ordinentur nisi ab episcopo in sua dioecesi residente, aut pro eo pontificalia exercente, et diligenti praevio examine.

12. Facultates de non promovendo, praeterquam in casibus a iure expressis* concessae, ad annum tantum suffragentur.

13. Praesentari seu electi vel nominati a quibusvis ecclesiasticis personis, etiam sedis apostolicae nuntiis, ad quaevis ecclesiastica beneficia non instituantur nec confirmentur neque admittantur, etiam praetextu cuiusvis privilegii seu consuetudinis, etiam ab immemorabili tempore praescriptae, nisi fuerint prius a locorum ordinariis examinati et idonei reperti ; et nullus appellationis remedio se tueri possit, quominus examen subire teneatur. Praesentaris tamen, electis seu nominatis ab universitatibus seu collegiis generalium studiorum exceptis.

14. In exemptorum causis constitutio Innocentii IV, quae incipit *Volentes,* in generali Lugdunensi concilio edita2 servetur, quam eadem sacrosancta synodus innovandam censuit et innovat. Addendo insuper, quod in civilibus causis mercedum et miserabilium personarum clerici saeculares, aut regulares extra monasterium degentes, quomodolibet exempti, etiam si certum iudicem a sede apostolica deputatum in partibus habeant, in aliis vero, si ipsum iudicem non habuerint, coram locorum ordinariis, tamquam in hoc ab ipsa sede delegatis, conveniri et iure medio ad solvendum debitum cogi et compelli possint. Privilegiis, exemptionibus, conservatorum deputarionibus et eorum inhibitionibus adversus praemissa nequaquam valituris.

15. Curent ordinarii, ut hospitalia quaecumque a suis administratoribus, quocumque illi nomine censeantur, etiam quomodolibet exemptis fideliter et diligenter gubernentur, constitutionis concilii Viennensis, quae incipit *Quia contingit3,* forma servata. Quam quidem constitutionem eadem sancta synodus innovandam duxit et innovat, cum derogationibus in ea contentis.

Indictio futurae sessionis

Item haec sacrosancta synodus statuit et decrevit, proximam futuram sessionem habendam et celebrandam esse die iovis feria quinta post sequentem dominicam in albis, quae erit 21 mensis aprilis praesentis anni 1547.

1 Cf. Cone. Lugd. Π, c. 13 (v. supra pp. 321-3225 et 34 I 6 *in Vl°* (Fr 2,953 et 964).

1 Re vera ab Innocendo IV non in concilio sed postea edita (cf. St. Kuttner, *Die Konstitutionen*. . . 76), 1 V 7 « *VF* (Fr 2, 1082-1083).

* Cone. Vienn., c. [17] (v. supra pp. 374-376).

11. There is to be no granting of faculties for promotion to orders by anyone except to those who have a legitimate reason why they cannot be ordained by their own bishops; this reason must be set down in writing, and then they shall not be ordained save by a bishop resident in his own diocese, or by one carrying out episcopal functions on his behalf, and after a careful examination.

12. Faculties concerning non-advancemcnt shall be valid for one year only, except when granted in cases defined by law[1].

13. Those presented or elected or nominated by no matter which ecclesiastical persons, including nuncios of the apostolic see, shall not be established or confirmed in, or admitted to, any kind of ecclesiastical benefice, under pretext of some privilege or custom even with prescription from time immemorial, unless they have first been examined by the local ordinaries and found suitable; and no one shall be able to protect himself, by recourse to an appeal, from the obligation of undergoing the examination. Exceptions, however, are granted to those presented, elected or nominated by universities or colleges of general studies.

14. In cases of exempt persons, the constitution of Innocent IV which begins *Volentes,* issued at the general council of Lyons[2], is to be observed, and this same holy council judges it should be renewed, and does renew it. It makes the further addition that, in civil cases about wages and concerning needy persons, secular clerics, and regulars living outside their monasteries however exempt, even in cases where they have a definite judge of their case appointed by the apostolic see, and in other cases where they have no such judge, can be brought before local ordinaries, as delegated in this matter by the apostolic see, and can be constrained and compelled by lawful means to pay their debt. No force at all is to be given to privileges or exemptions, or bodies appointed to defend privileges, or their powers of injunction, that are opposed to the above directives.

15. Ordinaries shall take care that hospices of all kinds are managed by their administrators, by whatever name they may be called or in whatever manner exempt, with fidelity and diligence, observance being given to the terms of the constitution of the council of Vienne which begins *Quia contingit*[3]. Indeed, this same holy council judged that that constitution should be renewed, and does renew it with the limitations therein contained.

Announcement of the next session

This holy council also decided and decreed that the next session should be held and celebrated on the Thursday following the next Sunday *in albis,* which will be 21 April of the present year 1547. ' ‘ .. ▮ >>-w

1 See council of Lyons II, constitution 13 (see above pp. 321-322), and 34 I 6 Sexi (Fr 2,953 and 964).

2 In fact issued by Innocent IV after the council (see S. Kuttner, *Die Konstitutionen...* 76), 1 V 7 *Sext* (Fr 2, 1082-1083).

3 Council of Vienne, decree [17] (see above pp. 374-376).

SESSIO VIII

11 maft. 1547

Decretum super translatione concilii

Placetne vobis decernere et declarare, de huiusmodi morbo ex praemissis et aliis allegatis ita manifeste et notorie constare, ut praelati in hac civitate sine vitae discrimine commorari et in ea idcirco inviti minime retineri possint et debeant? Itemque attento recessu multorum praelatorum post proxime praeteritam sessionem, et attentis protestationibus aliorum quamplurium praelatorum in congregationibus generalibus factis, hinc omnino timore ipsius morbi abire volentium, qui iuste detineri non possunt et ex quorum discessu concilium vel dissolveretur vel ex paucitate praelatorum bonus eius progressus impediretur, et attento etiam imminenti periculo vitae et aliis causis per aliquos ex patribus in ipsis congregationibus allegatis, utpote notorie veris et legitimis: placetne vobis similiter decernere et declarare, pro conservatione et prosecutione ipsius concilii, securitate vitae ipsorum praelatorum, concilium ipsum ad civitatem Bononiae veluti ad locum magis paratum, salubrem et idoneum pro tempore transferendum esse et ex nunc transferri et ibidem sessionem iam indictam statuta die vigesima prima aprilis celebrandam esse et celebrari, et successive ad ulteriora procedendum, donec sanctissimo domino nostro et sacro concilio expedire videbitur, ut ad hunc seu alium locum, communicato etiam consilio cum invictissimo Caesare et christianissimo rege et aliis regibus et principibus Christianis, ipsum concilium reduci possit ac debeat?

[Responderunt: placet]

SESSIO IX[1]

21 apr. 1547

[Decretum prorogationis sessionis]

Haec sacrosancta oecumenica et generalis synodus, quae dudum in civitate Tridenti congregata erat, nunc Bononiae in Spiritu sancto legitime congregata, praesidentibus in ea nomine sanctissimi in Christo patris et domini nostri, domini Pauli divina providentia papae III, eisdem reverendissimis dominis loanne Maria episcopo Praenestino de Monte et Marcello tituli sanctae Crucis in Hierusalem presbytero sanctae Romanae ecclesiae cardinalibus et apostolicis de latere legatis, considerans, quod die undecima mensis mardi praesends anni in generali publica sessione in eadem civitate Tridend et in loco consueto celebrata omnibusque agendis de more peractis ex causis tunc instanribus, urgenribus et legidmis, interveniente etiam auctoritate sanctae sedis apostolicae eiusdem

1 Haec sessio tantum et insequeris Bononiae celebratae sunt postquam Tridenti decreta est translatio in VIII sessione.

SESSION 8
11 March 1547

Decree on the transfer of the council

Is it your wish to decree and declare that, by the foregoing and other reports, it is so clearly and patently established that there is a disease of such a kind that the prelates cannot remain in the city without risk to life, and therefore ought not in any way to be detained against their will? Likewise, when note is taken of the withdrawal after the last session of many prelates, and attention is paid to the complaints of a considerable number of other prelates which were made in the general congregations, as they expressed the wish to leave this place precisely because of fear of that disease, they cannot in justice be held back, and that by their withdrawal the council would either be dissolved or, as a result of the small number of prelates, its good progress would be checked? Further, if attention is paid to the imminent danger to life and to other reasons adduced in the congregations by some of the fathers as manifestly true and legitimate; is it likewise your wish to decree and declare, for the preservation and continuation of the actual council, for the protection of the life of the prelates themselves, that the council should be transferred for a time, and now be transferred to the city of Bologna as a place better adapted and more healthy and suitable; and that the session already announced for 21 April ought to be celebrated there, and be now celebrated on the appointed day, so that progress may be made in due order to further business until our most holy lord and the holy council shall consider it expedient that, once this proposal has been communicated to the most invincible emperor and the most Christian king and to other kings and princes, the council itself can and ought to be brought to this or to some other place?

[They replied: Yes]

SESSION 9[1]
21 April 1547

[Decree on the postponement of the session]

This holy ecumenical and general council, which was recently assembled in the city of Trent, is now lawfully assembled in the holy Spirit at Bologna. Those presiding in the name of our most holy father and lord, Paul III, by divine providence pope, are the same most reverend lords, John Mary de Monte bishop of Palestrina, and Marcellus priest of the holy Cross in Jerusalem, cardinals of the holy Roman church and apostolic legates *a latere*. On 11 March of the present year, in a general public session celebrated in the same city of Trent and in the usual place, all the customary formalities being duly carried out, with the intervention of the authority of the same holy apostolic see specially granted to its most reverend presidents, for reasons then pressing, urgent and lawful, it was

[1] This and the next session only were held at Bologna, following the translation of the council decreed at Trent in the 8th session.

reverendissimis praesidentibus etiam specialiter concessa, decrevit et ordinavit concilium ex eo loco in hanc civitatem transferendum esse, sicuti transtulit, itemque sessionem pro praesenti die vigesima prima aprilis illic indictam (ut de sacramentorum et reformationis materiis, de quibus tractandum proposuerat, canones sancirentur et promulgarentur) in hac ipsa civitate Bononiae celebrari debere. Consideransque nonnullos ex patribus, qui in hoc concilio interesse consueverunt, his superioribus maioris ebdomadae et solemnitatis paschalis diebus in propriis ecclesiis occupatos, aliquos etiam aliis impedimentis detentos huc nondum accessisse, quos tamen brevi affuturos sperandum est, ac propterea factum esse, ut non ea, quam sancta synodus desiderabat, praelatorum frequentia potuerint materiae ipsae sacramentorum et reformationis examinari ac discuti: ut omnia maturo consilio et cum dignitate et gravitate debita fiant, bonum, opportunum et expediens censuit censetque sessionem praedictam, quae hoc ipso die (ut praefertur) celebranda erat, ad diem iovis infra octavam penthecostes proxime futuram, quoad ipsas materias expediendas, differendam et prorogandam esse, quemadmodum differt et prorogat. Quam diem et rei gerendae maxime opportunam et patribus praesertim absentibus percommodam iudicavit et iudicat. Hoc tamen adiecto, quod terminum ipsum ipsa sancta synodus pro eius arbitrio et voluntate, sicuti rebus concilii putaverit expedire, etiam in privata congregatione restringere et imminuere possit et valeat.

SESSIO X

2 iun.1547

[Decretum prorogationis sessionis]

Quamvis haec sacrosancta oecumenica et generalis synodus sessionem, quae die vigesima prima mensis aprilis proxime praeteriti super sacramentorum et reformationis materiis in hac inclyta civitate Bononiae ex decreto in urbe Tridentina in publica sessione die undecima mensis martii promulgato celebranda erat, propter aliquas causas ac praesertim propter absentiam nonnullorum patrum, quos brevi affuturos sperabat, ad hunc praesentem diem differendam et prorogandam esse censuerit, volens tamen cum iis, qui non venerunt, etiam adhuc benigne agere, eadem sacrosancta synodus in Spiritu sancto legitime congregata, praesidentibus in eadem eisdem sanctae Romanae ecclesiae cardinalibus et apostolicae sedis legatis, statuit et decrevit sessionem ipsam, quam hac die secunda mensis iunii praesentis anni millesimi quingentesimi quadragesimi septimi celebrare decreverat, ad diem iovis post festum nativitatis beatae Mariae virginis, quae erit decima quinta mensis Septembris proxime futuri, quoad praedictas et alias materias expediendas differendam et prorogandam esse, quemadmodum differt et prorogat, ita tamen, quod prosecutio discussionis et examinationis tam eorum, quae ad dogmata, quam ad reformationem pertinent, interim non omittatur et terminum

decreed and ordained that the council should be transferred from that place to this city, as it has in fact transferred; and likewise that the session fixed for today, 21 April, as there arranged, should be celebrated in this same city of Bologna (in order that canons on the matter of the sacraments and of reform, which it had proposed for enactment, might be approved and promulgated). But not a few of the fathers who have been accustomed to take part in this council have been busy in their own churches in these recent days of Holy Week and the Easter solemnity, and some also have been detained by other hindrances, and have not arrived here; these, however, it is hoped will soon be present. Consequently it has come about that it has not been possible for the matters concerning the sacraments and reform to be examined and debated by the prelates in those numbers which the holy council desired. Having all these considerations in mind, in order that all may be done with mature counsel, authority and seriousness, the council thought and thinks that it is good, opportune and expedient that the aforesaid session which (as previously stated) was to have been celebrated on this very day, should be deferred and postponed with respect to the matters to be dealt with, as it now defers and postpones it, until the Thursday within the octave of the approaching feast of Pentecost. That day the council judged and now judges as very opportune for the business to be dealt with, and of great convenience to the fathers, especially those now absent. However, there was this addition: the holy council is able validly to restrict and reduce that term, according to its own decision and will, even in a private congregation, just as it shall think to be expedient for the business of the council.

SESSION 10
2June 1547

[Decree on the postponement of the session]

This holy ecumenical and general council judged, for a number of reasons, and especially because of the absence of not a few of the fathers who it hoped would after a short time be present, that the session which was to have been held on 21 April just past in this distinguished city of Bologna on the matters of the sacraments and of reform, in accordance with the decree promulgated in the city of Trent in the public session of 11 March, should be put off and postponed until this present day; yet it wishes to continue to treat with kindness those who have not come. Consequently, the same holy council, lawfully assembled in the holy Spirit and having as presidents the same cardinals of the holy Roman church and legates of the apostolic see, has decided and decreed that this session, which it had decreed to celebrate today, 2 June of the present year 1547, with a view to carrying out the business already stated and other matters, should be deferred and postponed until the Thursday after the feast of the Nativity of the blessed virgin Mary, which will be 15 September next. However, it now defers and postpones in such a way that, in the meantime, the continuation of the discussion and examination of what concerns both dogmas and reform shall not be

ipsum ipsa sancta synodus pro cius libito et voluntate, etiam in privata congregatione abbreviare et prorogare libere possit et valeat.l

SESSIO XI

1 maii 1551

[Decretum de resumendo concilio]

Reverendissimi et illustrissimi domini reverendique patres, placetne vobis ad laudem et gloriam sanctae et individuae Trinitatis, Patris et Filii et Spiritus sancti, ad incrementum et exaltationem fidei et religionis Christianae sacrum oecumenicum et generale concilium Tridentinum iuxta formam et tenorem litterarum sanctissimi domini nostri3 resumi debere et procedendum esse ad ulteriora?

[Responderunt: placet]

[Indictio futurae sessionis]

Reverendissimi et illustrissimi domini reverendique patres, placetne vobis, proximam futuram sessionem habendam et celebrandam esse in futuris calendis Septembris?

[Responderunt: placet]

SESSIO XII

1 sept. 1551

[Decretum prorogationis sessionis]

Sacrosancta oecumcnica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicis legato et nuntiis, quae in proxima praeterita sessione sequentem hanc hodie habendam et ad ulteriora procedendum esse decreverat, cum ob inclitae Germanicae nationis (cuius praecipue causa agitur) absentiam ac non magnam caeterorum patrum frequentiam procedere hactenus distulerit, de venerabilium in Christo fratrum et filiorum suorum Maguntini et Treverensis archiepiscoporum ac sacri Romani imperii prindpum electorum et complurium ipsius aliarumque provinciarum episcoporum sub hanc ipsam diem adventu in Domino exsultans et dignas ipsi omnipotenti Deo agens gratias firmamque spem concipiens, quamplurimos alios tam ipsius Germanicae quam aliarum nationum praelatos et sui officii debito et hoc exemplo commotos propediem esse venturos, futuram sessionem

1 Cum res ducta non esset ad suspensionem certam concilii, Paulus HI concessit episcopis die 13 sept. 1549 licentiam redeundi in suas dioeceses, sed labores iampridem interrupti erant, nam habita est extrema congregatio generalis die 29 febr. 1548.

’ Iulii III bulla reductionis concilii Tridentum *Ctrm ad tollenda,* Romae 14 nov. 1550 data, in CT VII, 6sq. et in omnibus edd. decretorum.

omitted; and that the holy council in accordance with its free choice and will may be able to advance or postpone that end, even in a private congregation.[1]

SESSION 11
1 May 1551

[Decree on the resumption of the council]

Very reverend and most distinguished lords and reverend fathers, for the praise and glory of the holy and undivided Trinity, of the Father and the Son and the holy Spirit, for the increase and exaltation of the faith and the Christian religion, is it your wish that the holy ecumenical and general council of Trent, in accordance with the form and meaning of the letter of our most holy lord[2], ought to be resumed and progress be made to further business?

[They replied: Yes]

[Announcement of the next session]

Very reverend and most distinguished lords and reverend fathers, do you agree that the next session should be held and celebrated on 1 September next?

[They replied: Yes]

SESSION 12
1 September 1551

[Decree of postponement of the session]

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same apostolic legate and nuncios presiding, had decreed in the session immediately preceding that the next session should be held today, with a view to progress being made to further business; and the reason why progress has been delayed up to the present has been the absence of the distinguished German nation (whose interests are a maner of importance), and the small attendance of other fathers. The council rejoices in the Lord at the arrival in the course of this day of the venerable brothers and sons in Christ, the archbishops of Mainz and Trier, and the prince electors of the Roman empire and very many bishops from that and other regions and, while offering appropriate thanks to God, it conceives a firm hope that as many as possible of the other prelates from both Germany and the other nations, moved by the obligation of their office and this example, will come with all speed, and it proclaims the next session for the fortieth day, which will be 11 October, and for the continuing of the council itself at the state in which it now is.

1 As no formal suspension of the council had been decreed, Paul III gave leave to the bishops on 13 September 1549 to return to their dioceses; but work ceased earlier, as the last general congregation was held on 29 February 1548.
2 Julius III's bull recalling the council of Trent, dated from Rome on 14 November 1550 and beginning *Cum ad tollenda,* which is in CT VII, 6 ff. and in all printed editions of the decrees.

ad quadragesimam diem, quae erit undecima mensis octobris proxime sequentis, indicit et concilium ipsum in statu, in quo reperitur, prosequendo, cum in praeteritis sessionibus de septem sacramentis novae legis in genere et in specie de baptismate et confirmatione definitum fuerit, statuit et decernit de sanctissimae eucharistiae sacramento necnon, quod ad reformationem attinet, de reliquis, quae ad faciliorem et commodiorem praelatorum residendam pertinent, agi et tractari debere, ac monet et hortatur omnes patres, ut interim domini nostri lesu Christi exemplo (quantum tamen humana fragilitas parietur) ieiuniis et orationibus vacent, ut tandem placatus (qui in saecula sit benedictus) Deus corda ad verae suae fidei agnitionem et sanctae matris ecclesiae unitatem ac recte vivendi normam reducere dignetur.

SESSIO XIII

11 oct. 1551

Decretum de sanctissimo eucharistiae sacramento

Sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata praesidentibus in ea eisdem sanctae sedis apostolicae legato et nuntiis, etsi in eum finem non absque peculiari Spiritus sancti ductu et gubernatione convenerit, ut veram et antiquam de fide et sacramentis doctrinam exponeret et ut haeresibus omnibus et aliis gravissimis incommodis, quibus Dei ecclesia misere nunc exagitatur et in multas ac varias partes scinditur, remedium afferret, hoc praesertim iam inde a principio in votis habuit, ut stirpitus convelleret zizania exeerabilium errorum et schismatum, quae inimicus homo his nostris calamitosis temporibus in doctrina fidei, usu et cultu sacrosanctae eucharistiae superseminavit1, quam alioqui Salvator noster in ecclesia sua tanquam symbolum reliquit eius unitatis et charitatis, qua Christianos omnes inter se coniunctos et copulatos esse voluit. Itaque eadem sacrosancta synodus sanam et synceram illam de venerabili hoc et divino eucharistiae sacramento doctrinam tradens, quam semper catholica ecclesia ab ipso lesu Christo domino nostro et eius apostolis erudita atque a Spiritu sancto illi omnem veritatem in dies suggerente2 edocta retinuit et ad finem usque saeculi conservabit, omnibus christifidelibus interdicit, ne posthac de sanctissima eucharistia aliter credere, docere aut praedicare audeant, quam ut est hoc praesenti decreto explicatum atque definitum.

Cap. I, De reali praesentia domini nostri lesu Christi in sanctissimo eucharistiae sacramento

Principio docet sancta synodus et aperte ac simpliciter profitetur in almo sanctae eucharistiae sacramento post panis et vini consecrationem dominum nostrum lesum Christum, verum Deum atque hominem, vere, realiter ac substantialiter sub specie illarum rerum sensibilium contineri.

» Cf. Mt 13,24-30. 1 Cf. Io 14,26; 16,13; Lc 12,12.

Since in the previous sessions there have been enactments concerning the seven sacraments of the new law in general, and in particular baptism and confirmation, the council ordains and decrees that there must be discussion and action on the sacrament of the most holy cucharist and also, in the area of reform, on other matters which pertain to the easier and more suitable residence of prelates; and it counsels and exhorts all the fathers in the meantime, after the example of our lord Jesus Christ, to devote themselves to fasting and prayers (so far, however, as human nature may allow) so that God (may he be blessed for ever), at last appeased, may deign to lead back hearts to an acceptance of the true faith, the unity of holy mother the church, and the pattern of upright living.

SESSION 13
11 October 1551

Decree on the most holy sacrament of the eucharist

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, and having as presidents the same legate and nuncios of the holy apostolic see, has come together under the special guidance and direction of the holy Spirit in order that it may set out the true and ancient teaching on faith and the sacraments, and supply a remedy for all the heresies and other serious troubles by which the church is now miserably disturbed and torn apart in a great variety of divisions; yet it had among its chief aims right from the beginning to tear up root and branch the tares of those detestable errors and schisms which the enemy in these calamitous times has sown[1] in the teaching of faith in the most holy eucharist and its use and liturgy, the very sacrament which the Saviour left in his church as a symbol of its unity and love, whereby he wished all Christians to be mutually linked and united. Consequently, the same most holy council, handing on that sound and uncontaminated teaching concerning this venerable and divine sacrament of the eucharist which the catholic church, instructed by our lord Jesus Christ himself and his apostles, and taught by the holy Spirit as he daily proposes to her all truth[2], has always retained and will preserve till the end of the world, prohibits all Christians from venturing to believe, teach or preach otherwise concerning the most holy eucharist than as has been explained and defined in this present decree.

Chap. /. On the real presence of our lord Jesus Christ in the most holy sacrament of the eucharist

In the first place, the holy council teaches and openly and without qualification professes that, after the consecration of the bread and the wine, our lord Jesus Christ, true God and true man, is truly, really and substantially contained in the propitious sacrament of the holy eucharist under the appearance of those things which are perceptible to the senses. Nor are the two assertions incompatible,

1 See Mt 13, 24-30. 2 See Jn 14, 26; 16, 13; Lk 12, 12.

Neque enim haec inter se pugnant, ut ipse Salvator noster semper ad dexteram Patris in coelis assideat iuxta modum existendi naturalem, et ut multis nihilominus aliis in locis sacramentaliter praesens sua substantia nobis adsit, ea existendi ratione, quam etsi verbis exprimere vix possumus, possibilem tamen esse Deo[1], cogitatione per fidem illustrata assequi possumus et constantissime credere debemus. Ita enim maiores omnes nostri, quotquot in vera Christi ecclesia fuerunt, qui de sanctissimo hoc sacramento disseruerunt, apertissime professi sunt, hoc tam admirabile sacramentum in ultima coena Redemptorem nostrum instituisse, cum post panis vinique benedictionem se suum ipsius corpus illis praebere ac suum sanguinem disertis et perspicuis verbis testatus est. Quae verba a sanctis evangelistis commemorata[2] et a divo Paulo postea repetita[3], cum propriam illam et apertissimam significationem prae se ferant, secundum quam a Patribus intellecta sunt, indignissimum sane flagitium est, ea a quibusdam contentiosis et pravis hominibus ad fictitios et imaginarios tropos, quibus veritas carnis et sanguinis Christi negatur, contra universum ecclesiae sensum detorqueri, quae tanquam *columna et firmamentum veritatis*[4] haec ab impiis hominibus excogitata commenta velut sathanica detestata est, grato semper et memore animo praestantissimum hoc Christi beneficium agnoscens.

Cap. II. De ratione institutionis busus sanctissimi sacramenti

Ergo Salvator noster discessurus ex hoc mundo ad Patrem sacramentum hoc instituit, in quo divitias divini sui erga homines amoris velut effudit *memoriam faciens mirabilium suorum*[5] et in illius sumptione colere nos sui memoriam praecepit[6] suamque *annuntiare mortem, donec* ipse ad iudicandum mundum *veniat*[7]. Sumi autem voluit sacramentum hoc tanquam spiritalem animarum cibum, quo alantur et confortentur viventes vita illius, qui dixit: *manducat me, et ipse vivet propter me*[8] -et tanquam antidotum, quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur, Pignus praeterea id esse voluit futurae nostrae gloriae et perpetuae felicitatis, adeoque symbolum unius illius corporis, cuius ipse caput existit[9], cuique nos unquam membra arctissima fidei, spei et chariutis connexione astrictos esse voluit, ut idipsum omnes diceremus nec essent in nobis schisma[10].

Cap. III. De excellentia sanctissimae encbaristiae super reliqua sacramenta

Commune hoc quidem est sanctissimae eucharistiae cum caeteris sacramentis, symbolum esse rei sacrae et invisibilis gratiae formam visibilem[11]; verum illud in ea excellens et singulare repetitur, quod reliqua sacramenta tunc primum sanctificandi vim habent, cum quis illis utitur, at in eucha-

1 Cf. Mt 19,26; Lc 18,27. * Cf. Mt 26,26-28; Mr 14, 22-24; Lc 22,19-20.
' Cf. 1 Cor 11,24-25. * 1 Tm 3,15. *PsllO,4. · Cf. Lc 22,19; 1 Cor 11, 24.
' 1 Cor 11, 26. · Io 6,58. ' Cf. 1 Cor 11, 3; Eph 5,23. ». Cf. 1 Cor 1,10.
u Cf. Augustinus, *De cnit. Dei* X 5 (CSEL 40, 452; PL 41, 282), c 32 D. Π de cons. (Fr 1, 1324).

that our Saviour is ever seated in heaven at the right hand of the Father in his natural mode of existing, and that he is nevertheless sacramentally present to us by his substance in many other places in a mode of existing which, though we can hardly express it in words, we can grasp with minds enlightened by faith as possible to God' and must most firmly believe. For thus did all our forefathers, as many as were in the true church of Christ and treated of this most holy sacrament, most clearly profess: namely, that our Redeemer at the last supper instituted this so admirable sacrament when he bore witness in express and unambiguous words that, after the blessing of the bread and the wine, he was offering to them his own body and his own blood. Since those words, recorded by the holy evangelists[2] and afterwards repeated by St Paul[3], bear that proper and very clear meaning which the fathers understood them to have, it is surely a most intolerable and shameful deed for some base and argumentative persons to twist them to false and imaginary meanings that deny the reality of Christ's flesh and blood, against the universal understanding of the church which, as *the pillar and bulwark of the truth*[4] detests these contrived theories of evil people as the work of the devil, and constantly recalls and confesses with gratitude this outstanding favour of Christ.

Chap. 2. The reason for the institution of this most holy sacrament

Therefore, our Saviour, about to depart from this world to the Father, instituted this sacrament in which he as it were poured out the riches of his divine love towards humanity, *causing his wonderful works to be remembered*[5], and he bade us cherish his memory as we partook of it[6] and *to proclaim his death until he comes*[7] to judge the world. He wished this sacrament to be taken as the spiritual food of souls, to nourish and strengthen them as they lived by his life who said, *he who eats me will live because of me*[8], and as an antidote to free us from daily faults and preserve us from mortal sins. He further wished it to be a pledge of our future glory and unending happiness, and thus a sign of that one body of which he is the head[9] and to which he wished us all to be united as members by the closest bonds of faith, hope and love, so that we should all speak with one voice and there might be no division among us[10].

Chap. 3. On the excellence of the most holy eucharist over the other sacraments

There is indeed this which is common to the most holy eucharist along with the other sacraments: it is a sign of sacred reality and the visible form of invisible grace[11]. But in it there is found the excelling and unique quality that, whereas the other sacraments first have the force of sanctifying at the moment when one uses them, in the eucharist the author of holiness himself is present before their use.

1 See Mt 19, 26; Lk 18, 27. 2 See Mt 26, 26-28; Mk 14, 22-24; Lk 22, 19-20.
3 See 1 Cor 11, 24-25. 4 1 Tm 3, 15. 5 Ps 110,4. 6 See Lk 22, 19; 1 Cor 11, 24.
7 1 Cor 11, 26. 8 Jn 6, 58. 9 See 1 Cor 11, 3; Eph 5, 23. 10 See 1 Cor 1, 10.
11 See Augustine, *De civit. Dei (City of God)* X 5 (CSEL 40, 452; CChr 48, 277; PL 41, 282), ch. 32 D. II on cons. (Fr 1, 1324).

ristia ipse sanctitatis auctor ante usum est. Nondum enim eucharistiam de manu Domini apostoli susceperant1, cum vere tamen ipse affirmaret corpus suum esse, quod praebebat; et semper haec fides in ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus verumque eius sanguinem sub panis et vini specie una cum ipsius anima et divinitate existere, sed corpus quidem sub specie panis et sanguinem sub vini specie ex vi verborum, ipsum autem corpus sub specie vini et sanguinem sub specie panis animamque sub utraque vi naturalis illius connexionis et concomitantiae, qua partes Christi domini, qui iam ex mortuis resurrexit non amplius moriturus8,* inter se copulantur8, divinitatem porro propter admirabilem illam eius cum corpore et anima hypostaticam unionem. Quapropter verissimum est tantundem sub alterutra specie4 atque sub utraque contineri. Totus enim et integer Christus sub panis specie et sub quavis ipsius speciei parte, totus item sub vini specie et sub eius partibus existit.

Cap. IV. Dt transsxbstantiatione

Quoniam autem Christus redemptor noster corpus suum id, quod sub specie panis offerebat5,7 vere esse dixit, ideo persuasum semper in ecclesia Dei fuit, idque nunc denuo sancta haec synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiae panis in substantiam corporis Christi domini nostri· et totius substantiae vini in substantiam sanguinis eius. Quae conversio convenienter et proprie a sancta catholica ecclesia transsubstantiatio est appellata.

Cap. V. Dt cu/tu et veneratione busc sanctissimo sacramento exhibenda

Nullus itaque dubitandi locus relinquitur, quin omnes christifideles pro more in catholica ecclesia semper recepto latriae cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant. Neque enim ideo minus est adorandum, quod fuerit a Christo domino, ut sumatur, institutum. Nam illum eundem Deum praesentem in eo adesse credimus, quem Pater aeternus introducens in orbem terrarum dicit: *Et adorent eum omnes angeli De?,* quem magi procidentes adoraverunt8, quem denique in Galilea ab apostolis adoratum fuisse scriptura testatur8. Declarat praeterea sancta synodus pie et religiose admodum in Dei ecclesiam inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die praecelsum hoc et venerabile sacramentum singulari veneratione ac solemnitate celebraretur10, utque in processionibus reverenter et honorifice illud per vias et loca publica dreunferretur. Aequis-

1 Cf. Mt 26,26; Mt 14, 22; Lc 22,19. ’ Cf. Rm 6,9.
’ Cf. cc. 58, 71 et 78 D. II de cons. (Fr 1,1336,1341 et 1346).
4 Cf. c. 35 D. II de cons. (Fr 1,1325).
» Cf. Lc 22,19; Io 6, 48-59; 1 Cor 11, 24.
* Cf. Ambrosius, *De sacr.* IV 4-5 (PL 16, 458-464).
7 Heb 1, 6; cf. Ps96,7. · Cf. Mt 2,11. · Cf. Mt 28,17; Lc 24, 52.
10 Cf. bullam Urbani IV, *Transiturus de boc mundo,* anno 1262 datam (relatam in c. un. III 16 *in Cltm.* (Fr 2,1174sq.).

For the apostles had not yet received the eucharist from the hand of the Lord[1] when he declared with ail truth that it was his own body which he was offering. And it has at all times been the belief in the church of God that immediately after the consecration the true body of our Lord and his true blood exist along with his soul and divinity under the form of bread and wine. The body is present under the form of bread and the blood under the form of wine, by virtue of the words. The same body, however, is under the form of wine and the blood under the form of bread, and the soul under either form, by virtue of that natural link and concomitance by which the parts of Christ the Lord, who has now risen from the dead and will die no more[2], are mutually united[3]. The divinity, too, is present by that marvellous hypostatic union with his body and soul. Hence it is entirely true that as much is contained under one of the forms[4] as under both; for Christ exists whole and entire under the form of bread and under any part of that form, and likewise whole under the form of wine and under its parts.

Chap. 4. On transiibstantiation

But since Christ our redeemer said that it was truly his own body which he was offering under the form of bread[3], therefore there has always been complete conviction in the church of God—and so this holy council now declares it once again—that, by the consecration of the bread and wine, there takes place the change of the whole substance of the bread into the substance of the body of Christ our Lord[6], and of the whole substance of the wine into the substance of his blood. And the holy catholic church has suitably and properly called this change transubstantiation.

Chap. S. On the worship and reverence to be shown to this most holy sacrament

Hence there is no room for doubting that all Christians, by a custom always accepted in the catholic church, should reverently express for this most holy sacrament the worship of adoration which is due to the true God. For it is not less worthy of adoration because it was instituted by Christ the Lord in order to be consumed. For we believe that the same God is present therein of whom the eternal Father declared when introducing him into the created world, *Let all God's angels worship him*[7], he whom the Magi, falling down, worshipped[8]; he who, finally, as the scriptures bear witness, was adored by the apostles in Galilee[9]. The holy council further declares that it was with true religious devotion that the custom was introduced into the church of God whereby every year, on a special fixed day of festival, this sublime and venerable sacrament should be hailed with particular veneration and solemnity[10], and carried with reverence and honour in processions through streets and public places. For it is

1 See Mt 26, 26; Mk 14, 22; Lk 22, 19. 2 See Rm 6, 9.
3 See chs. 58, 71 and 78 D. II on cons. (Fr 1, 1336, 1341 and 1346).
4 See ch. 35 D. II on cons. (Fr 1, 1325).
5 See Lk 22, 19; Jn 6, 48-59; 1 Cor 11, 24.
6 See Ambrose, *De sacr. (On the sacraments)* IV 4-5 (PL 16, 458-464).
7 Heb 1, 6; see Ps 96, 7. 8 See Mt 2, 11. 9 See Mt 28, 17; Lk 24, 52.
10 See Urban IV's bull, *Transiturus de hoc mundo,* dated 1262 (published in ch. 1 III 16 *Clementines* (Fr 2, 1174 ff.).

simum est enim sacros aliquos statutos esse dies, cum christiani omnes singulari ac rara quadam significatione gratos et memores testentur animos erga communem Dominum et Redemptorem pro tam ineffabili et plane divino beneficio, quo mortis eius victoria et triumphus repraesentatur,
s Ac sic quidem oportuit victricem veritatem de mendacio et haeresi triumphum agere, ut eius adversarii in conspectu tanti splendoris et in tanta universae ecclesiae laetitia positi vel debilitati et fracti tabescant vel pudore affecti et confusi aliquando resipiscant.

Cap, VI. De asservando sacrae ttubaristiae sacramento et ad infirmos deferenda

10 Consuetudo asservandi in sacrario sanctam eucharistiam adeo antiqua est, ut saeculum etiam Niceni concilii agnoverit[1]. Porro deferri ipsam sacram eucharistiam ad infirmos et in hunc usum diligenter in ecclesiis conservari, praeterquam quod cum summa aequitate et ratione coniunctum est, tum multis in conciliis praeceptum invenitur[1] et vetustissimo catholicae ecclesiae more est observatum. Quare sancta haec synodus retinendum omnino salutarem hunc et necessarium morem statuit.

Cap. VII. De praeparatione, quae adbibenda eit, ut digne quis sacram eucharistiam percipiat

Si non decet ad sacras ullas functiones quempiam accedere, nisi sancte,
20 certe quo magis sanctitas et divinitas coelestis huius sacramenti viro christiano comperta est, eo diligentius cavere ille debet, ne absque magna reverentia et sanctitate ad id percipiendum accedat, praesertim cum illa plena formidinis verba apud Apostolum legamus: *Qui manducat et bibit indigne, iudicium sibi manducat et bibit non diiudicans corpus Domini*[3]. Quare communicare volenti rev ndum est in memoriam eius praeceptum: *Probet autem se ipsum* [b]*orna* Ecclesiastica autem consuetudo declarat eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quantumvis sibi contritus videatur, absque praemissa sacramentali confessione ad sacram eucharistiam accedere debeat. Quod a
34 Christianis omnibus, etiam ab iis sacerdotibus, quibus ex officio incubuerit celebrare, haec sancta synodus perpetuo servandum esse decrevit, modo non desit illis copia confessoris. Quod si necessitate urgente sacerdos absque praevia confessione celebraverit, quam primum confiteatur.

Cap. VIII. De usu admirabilis huius sacramenti

35 Quoad usum autem recte et sapienter patres nostri tres rationes hoc sanctum sacramentum accipiendi distinxerunt. Quosdam enim docuerunt sacramentaliter duntaxat id sumere, ut peccatores; alios tantum spiritua-
liter, illos nimirum, qui voto propositum illum coelestem panem edentes *fide* viva, *quae per dilectionem* [ö]*peratur* [y] fructum eius et utilitatem sentiunt;
io tertios porro sacramentaliter simul et spiritaliter, ii autem sunt, qui ita se prius probant et instruunt, ut vestem nuptialem induti ad divinam hanc

1 Cf. Cone. Nia, c. 13 (v. supra p. 12). * Cf. cone. Lat. IV, c. 20 (v. supra p. Z44).
[b] 1 Cor 11,29. [c] 1 Cor 11, 28. [c] Gal5,6.

most reasonable that some days have been set aside on which all Christians may manifest, with some noteworthy and unusual tokens, their thoughts of gratitude and remembrance towards the Lord and redeemer they share, for a favour so much beyond words and clearly divine by which his victory and triumph over death are recalled. And thus indeed must truth, the victor, celebrate a triumph over falsehood and heresy so that, confronted with so much splendour and such great joy of the universal church, her enemies weakened and broken may fall into decline or, touched by shame and confounded, may in time come to repentance.

Chap. **6.** *On reserving the sacrament of the holy eucharist and taking it to the sick*

The custom of reserving the eucharist in a sacred place is so ancient that even the age of the council of Nicaea recognised it[1]. In addition, the practice of carrying the holy eucharist to the sick, and hence its careful reservation for that purpose in the churches, is not only consonant with right and proper understanding, but can be shown to be enjoined in many councils[2], and has been observed by long-standing custom of the catholic church. And so this holy council rules that this salutary and necessary practice is to be universally retained.

Chap. **7.** *On the preparation to be observed for the worthy reception of the holy eucharist*

If it is unfitting for anyone to approach any sacred functions except in a spirit of holiness, then surely the more the sacred quality and divinity of this heavenly sacrament are understood by a Christian, the more carefully ought he or she to be on guard against approaching to receive it without great reverence and holiness, especially since we read those awesome words of the Apostle: *anyone who eats and drinks unworthily without discerning the body of the Lord, eats and drinks judgment upon himself*[3]. Consequently anyone desiring to communicate should be reminded of his injunction: *let a person examine himself*[4]. The practice of the church declares that examination necessary, so that no one who is aware of personal mortal sin, however contrite he may feel, should approach the holy eucharist without first having made a sacramental confession. The holy council has decreed that this practice should always be retained by all Christians, even by those priests who may have the obligation to celebrate mass, so long as they do not lack an available confessor. But if a priest should celebrate in urgent need without previous confession, let him confess at the first opportunity.

Chap. 8. On the use of this wonderful sacrament

With respect to the use, however, our fathers rightly and wisely distinguished three types of reception of this holy sacrament. For they taught that some, being sinners, receive it only sacramentally; others receive only spiritually, namely those who have the desire to eat the heavenly food that is set before them, and so experience its effect and benefit *by a* lively *faith working through love*[5], the third group, who receive both sacramentally and spiritually, are those who so test and train themselves beforehand, that they approach this divine table clothed in a

1 See council of Nicaea, canon 13 (see above p. 12).
2 See Lateran council IV, constitution 20 (see above p. 244).
3 1 Cor 11, 29. 4 1 Cor 11, 28. 5 Gal 5, 6.

mensam accedant[1]. In sacramentali autem sumptione semper in ecclesia Dei mos fuit, ut laici a sacerdotibus communionem acciperent, sacerdotes autem celebrantes se ipsos communicarent; qui mos tanquam ex traditione apostolica descendens iure ac merito retineri debet. Demum vero paterno affectu admonet sancta synodus, hortatur, rogat et obsecrat *per viscera misericordiae Dei nostri*,[*] ut omnes et singuli, qui christiano nomine censentur, in hoc unitatis signo, in hoc vinculo charitatis, in hoc concordiae symbolo iam tandem aliquando conveniant et concordent, memoresque tantae maiestatis et tam eximii amoris lesu Christi domini nostri, qui dilectam animam suam in nostrae salutis precium et carnem suam nobis dedit ad manducandum[3], haec sacra mysteria corporis et sanguinis eius ea fidei constantia et firmitate, ea animi devotione, ea pietate et cultu credant et venerentur, ut panem illum [*]supersubstantialem frequenter suscipere possint, et is vere eis sit animae vita et perpetua sanitas mentis, cuius vigore confortati ex huius miserae peregrinationis itinere ad coelestem is patriam pervenire valeant, eundem panem angelorum[5], quem modo sub sacris velaminibus edunt, absque ullo velamine manducaturi.

Quoniam autem non est satis veritatem dicere, nisi et detegantur et refellantur errores, placuit sanctae synodo hos canones subiungere, ut omnes iam agnita doctrina catholica intelligant quoque, quae ab illis hereses caveri vitarique debeant.

Canones de sacrosancto eucharistiae sacramento

1. Si quis negaverit, in sanctissimo eucharistiae sacramento contineri vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate domini nostri lesu Christi, ac proinde totum Christum, sed dixerit tantummodo esse in eo ut in signo vel figura aut virtute: a. s.

2. Si quis dixerit, in sacrosancto eucharistiae sacramento remanere substantiam panis et vini una cum corpore et sanguine domini nostri lesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiae panis in corpus et totius substantiae vini in sanguinem, manentibus dumtaxat speciebus panis et vini, quam quidem conversionem catholica ecclesia aptissime transsubstantiationem appellat: a. s.

3. Si quis negaverit, in venerabili sacramento eucharistiae sub unaquaque specie et sub singulis cuiusque speciei partibus separatione facta totum Christum contineri: a. s.

4. Si quis dixerit, peracta consecratione in admirabili eucharistiae sacramento non esse corpus et sanguinem domini nostri lesu Christi, sed tantum in usu, dum sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, quae post communionem reservantur vel supersunt, non remanere verum corpus Domini: a. s.

1 Cf. Mt 22,11-14. ! 1x1,78. » Cf. Io 6, 48-59.
* Cf. Mt 6,11. » Cf. Ps 77, 25.

wedding garment[1], in the reception of the sacrament, there has always been a custom in the church of God that the laity receive communion from priests, but that priests, when celebrating, administer communion to themselves; this custom, coming down as from apostolic tradition, should rightly and deservedly be retained. Finally, the holy council with true paternal affection enjoins, exhorts, begs and entreats *through the tender mercy of our God*[2] that each and all who are marked by the name of Christian should now, at long last, join together and agree in this sign of unity, this bond of love, this symbol of harmony; and that, mindful of the so great majesty and surpassing love of our lord Jesus Christ, who gave his own dear life as the price of our salvation and his own flesh for us to eat[3], they should believe and reverence these sacred mysteries of his body and blood with such constancy and firmness of faith, such dedication of mind, such devotion and worship, that they may be able to receive frequently that life-supporting bread[4], and that it may be for them truly the life of the soul and the unending health of the mind; thus, strengthened by its force, may they be able after the journey of this wretched pilgrimage to reach the heavenly fatherland, there to eat without veil the same bread of angels[5] which they now eat beneath the sacred veils.

But since it is not enough to declare the truth unless errors are exposed and refuted, it is the will of the holy council to affix these canons so that, with the catholic teaching already recognised, all may also understand which heresies they must guard against and avoid.

Canons on the most holy sacrament of the eucharist

1. If anyone denies that in the most holy sacrament of the eucharist there are contained truly, really and substantially, the body and blood of our lord Jesus Christ together with the soul and divinity, and therefore the whole Christ, but says that he is present in it only as in a sign or figure or by his power: let him be anathema.

2. If anyone says that in the venerable sacrament of the eucharist the substance of the bread and wine remains together with the body and blood of our lord Jesus Christ, and denies that marvellous and unique change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, while only the appearance of bread and wine remains, a change which the catholic church most aptly calls transubstantiation: let him be anathema.

3. If anyone denies that the whole Christ is contained in the venerable sacrament of the eucharist under each form, and under each part of each form when it is divided: let him be anathema.

4. If anyone says that the body and blood of our lord Jesus Christ are not present in the wondrous sacrament of the eucharist after the completion of the consecration, but only in its use, while it is being consumed, but not before or after; and that the true body of the Lord does not remain in the hosts or consecrated particles which are reserved or remain over after the communion: let him be anathema.

1 See Mt 22, 11-14. 2 Lk 1, 78. 3 See Jn 6, 48-59.
4 See Mt 6, 11. 5 See Ps 77, 25.

5. Si quis dixerit, vel praecipuum fructum sanctissimae eucharistiae esse remissionem peccatorum, vel ex ea non alios effectus provenire: a. s.

6. Si quis dixerit, in sancto eucharistiae sacramento Christum, unigenitum Dei Filium, non esse cultu latriae, etiam externo, adorandum, atque ideo nec festiva peculiari celebritate venerandum, neque in processionibus secundum laudabilem et universalem ecclesiae sanctae ritum et consuetudinem solemniter circumgestandum, vel non publice, ut adoretur, populo proponendum, et eius adoratores esse idolâtras: a. s.

7. Si quis dixerit, non licere sacram eucharistiam in sacrario reservari, sed statim post consecrationem astantibus necessario distribuendam, aut non licere, ut illa ad infirmos honorifice deferatur: a. s.

8. Si quis dixerit, Christum in eucharistiae exhibitum spiritualiter tantum manducari et non etiam sacramentaliter ac realiter: a. s.

9. Si quis negaverit, omnes et singulos christifideles utriusque sexus, cum ad annos discretionis pervenerint, teneri singulis annis saltem in paschate ad communicandum iuxta praeceptum sanctae matris ecclesiae: a. s.

10. Si quis dixerit, non licere sacerdoti celebranti se ipsum communicare: a. s.

11. Si quis dixerit, solam fidem esse sufficientem praeparationem ad sumendum sanctissimae eucharistiae sacramentum: a. s. Et ne tantum sacramentum indigne atque ideo in mortem et condemnationem sumatur, statuit et declarat ipsa sancta synodus, illis, quos conscientia peccati mortalis gravat, quantumcunque etiam se contritos existiment, habita copia confessoris necessario praemittendam esse confessionem sacramentalem. Si quis autem contrarium docere, praedicare vel pertinaciter asserere seu etiam publice disputando defendere praesumpserit, eo ipso excommunicatus existât.

Decretum super reformatione

Eadem sancta Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem sanctae sedis apostolicae legato et nuntiis intendens nonnulla statuere, quae ad iurisdictionem pertinent episcoporum, ut iuxta proximae sessionis decretum illi in commissis sibi ecclesiis eo libentius resideant, quo facilius et commodius sibi subiectos regere et in vitae ac morum honestate continere potuerint, illud primum eos admonendos censet, ut se pastores, non percussores[1] esse meminerint, atque ita praeesse sibi subditis oportere, ut non in eisdominentur, sed illos tanquam filios et fratres diligant, elaborentque, ut hortando et monendo ab illicitis deterreant, ne, ubi deliquerint, debitis eos poenis coercere cogantur. Quos tamen, si quid per humanam fragilitatem peccare contigerit, illa Apostoli

1 Editiones decretorum dividunt hoc decretum reformationis in capita non in canones, cum incipiant caput primum initio decreti et cum caniungant capitibus IV-V-VJ relativa prooemia, quae in codicibus exstant separata.

1 Cf. 1 Pt 5, 2-4; 1 Tm 3, 2-4; Tt 1» 7-9.

5. If anyone says either that the principal fruit of the most holy eucharist is the forgiveness of sins, or that other effects do not result from it: let him be anathema.

6. If anyone says that Christ, the only-begotten Son of God, is not to be adored in the holy sacrament of the eucharist by the worship of adoration, including its outward expression; and therefore is not to be reverenced by the celebration of a special festival nor carried round solemnly in procession, as is the praiseworthy rite and custom everywhere of holy church; nor exposed publicly to the people that he may be adored; and that those who so adore are idolaters: let him be anathema.

7. If anyone says that it is unlawful to reserve the holy eucharist in a sacred place, but that it must of necessity be distributed to those present immediately after the consecration; or that it is unlawful for it to be carried with due honour to the sick: let him be anathema.

8. If anyone says that Christ, when presented in the eucharist, is consumed only spiritually, and not also sacramentally and really: let him be anathema.

9. If anyone denies that each and all of Christ's faithful of both sexes, when they have reached the age of discretion, are bound in accordance with the commandment of holy mother church to receive communion every year, at least at Easter time: let him be anathema.

10. If anyone says that it is unlawful for a priest, when celebrating, to give himself communion: let him be anathema.

11. If anyone says that faith alone is sufficient preparation for receiving the sacrament of the most holy eucharist: let him be anathema. And, in order that so great a sacrament may not be received unworthily, and hence unto death and condemnation, the holy council establishes and declares that, granted the availability of a confessor, those burdened by an awareness of mortal sin, however much they may feel themselves to be contrite, must first avail themselves of sacramental confession. But if anyone presumes to teach, preach or obstinately assert the contrary, or even defend it in public debate, by that very act he shall be excommunicated.

Decree on reform'

The same holy council of Trent, lawfully assembled in the holy Spirit, having as presidents the same legate and nuncios of the holy apostolic see, intends to decide some matters concerning the jurisdiction of bishops in order that, in accordance with a decree of the last session, they may reside with greater willingness in the churches committed to them, the easier and more convenient it is for them to govern those subject to them and to preserve them in uprightness of life and behaviour. First of all, the council judges they should be reminded that they are shepherds not oppressors[1], that they are to preside over their subjects but not lord it over them: they are to love them as children and brothers, and take pains by exhortation and counsel to deter them from what is unlawful so that they may not be obliged, when they do wrong, to restrain them by appropriate penalties. Concerning those, however, who through human frailty have chanced to fall into sin, that precept of the Apostle has to be kept: that they

' The printed editions of the decrees divide this decree on reform into chapters instead of canons; they start the first chapter at the beginning of the decree and join the introductions to chapters 4-6, which exist separately in the manuscript codices, to these chapters.

' Sec 1 Pt 5. 2-4; 1 Tm 3, 2-4; Tt 1. 7-9.

est ab eis servanda praeceptio, ut illos arguant, obsecrent, increpent in omni bonitate et patientia[1], cum saepe *plus erga corrigendos agat benevolentia quam austerifas, plus exhortatio quam comminatio, plus cbaritas quam potestas*[*] Sin autem ob delicti gravitatem virga opus fuerit, tunc cum mansuetudine rigor, cum misericordia iudicium, cum lenitate severitas adhibenda est, ut sine asperitate disciplina populis salutaris ac necessaria conservetur et, qui correpti fuerint, emendentur aut, si resipiscere noluerint, caeteri salubri in eos animadversionis exemplo a vitiis deterreantur, cum sit diligentis et pii simul pastoris officium, morbis ovium lenia primum adhibere fomenta; post, ubi morbi gravitas ita postulet, ad acriora et graviora remedia descendere; sin autem ne. ea quidem proficiant, illis submovendis caeteras saltem oves a contagionis periculo liberare[3]. Cum igitur rei criminum plerunque ad evitandas poenas et episcoporum subterfugienda iudicia quaerelas et gravamina simulent et appellationis diffugio iudicis processum impediant, ne remedio ad innocentiae praesidium instituto ad iniquitatis defensionem abutantur[1], utque huiusmodi eorum calliditati et tergiversationi occurratur, ita statuit et decrevit:

Canon I

In causis visitationis et correctionis sive habilitatis et inhabilitatis necnon criminalibus ab episcopo seu illius in spiritualibus vicario generali ante diffinitivam sententiam ab interlocutoria vel alio quocumque gravamine non appelletur, neque episcopus seu vicarius appellationi huiusmodi tanquam frivolae defferre teneatur, sed ea ac quacunque inhibitione ab appellationis iudice emanata necnon omni stilo et consuetudine, etiam immemorabili, contraria non obstante ad ulteriora valeat procedere, nisi gravamen huiusmodi per diffinitivam sententiam reparari vel ab ipsa diffinitiva appellari non possit; quibus casibus sacrorum et antiquorum canonum statuta[5] illibata persistant.

Cawn II

A sententia episcopi vel ipsius in spiritualibus vicarii generalis in criminalibus appellationis causa (ubi appellationi locus fuerit), si apostolica auctoritate in panibus eam committi contigerit, metropolitano seu illius etiam in spiritualibus vicario generali, aut, si ille aliqua de causa suspectus foret vel ultra duas legales dietas distet[•] seu ab ipso appellatum fuerit, uni ex vicinioribus episcopis seu illorum vicariis, non autem inferioribus iudicibus committatur.

Canon III

Reus ab episcopo aut eius vicario in spiritualibus generali in criminali causa appellans coram iudice, ad quem appellavit, acta primae instantiae omnino producat, et iudex, nisi illis visis, ad eius absolutionem minime «0

1 Cf. 2 Tm 4, 2. 1 Leo I, *Ep. 14 ad Anaü.* (PL 54, 669), c. 6 D. XLV (Fr 1, 162).
1 Cf. Hieronymus, *Comm, in ep. ad Cal.* Ill 5 n. 489 (PL 26, 430); Augustinus, *De correpi.et gr.* 15 n. 46 (PL 44, 943sq.), cc. 16-17 C. XXIV q. 3 (Fr 1, 995).
* Cf. c. 3 *X.* II 28 (Fr 2, 410). 4 Cf. cone. Lat. IV, c. 35 (v. supra p.251).
• Cf. c. 11 I *3 in VI°* (Fr 2,941).

reprove, beseech and rebuke them in all goodness and patience[1] since often *kindness towards those to be corrected is more effective than severity, exhortation more than threat, charity more than command*[1]. But, since it is the duty of an attentive and kind shepherd first to apply gentle medicine to the ailments of the sheep, if there is need for the seriousness of the rod because of the wrong done, then strictness should be tempered with restraint, judgment with mercy, severity with lenity, so that the discipline which is salutary and essential for the people may be kept without harshness, and those who have been corrected may improve; or, if they refuse to repent, others may be deterred from faults by the salutary example of the punishment imposed. Later, when the seriousness of the malady may so demand it, it is for the shepherd to proceed further, to harsher and weightier remedies; and if even these measures are not effective, to ensure that those at fault are removed, so that he at least frees the other sheep from the danger of contagion[5]. Since those guilty of crimes, to avoid punishments and evade the judgments of bishops, frequently make pretext of complaints and hardships and, by taking refuge in an appeal, impede the judicial process; therefore the council, to prevent such persons perverting a remedy established to guard innocence into a defence of wickedness[4], and to counteract cunning and evasion of this kind, thus determined and decreed:

Canon 1

In cases concerning visitation and correction, aptitude or unsuitability, as also in criminal cases, there is to be no appeal prior to the definitive sentence from the bishop or his vicar general in spirituals, arising from interlocutory action or any other grievance whatever; the bishop or his vicar shall not be bound to a postponement by a frivolous appeal of this kind; but he shall be able to proceed further in spite of any inhibition emanating from the judge of the appeal as well as from any written document or custom, even immemorial, unless a grievance of this kind cannot be made good by the definitive sentence or there is no possible appeal from the same; in those cases, what has been laid down[3] by the holy and ancient canons shall remain unimpaired.

Canon 2

In criminal cases, the case for an appeal from the sentence of a bishop or his vicar general in spirituals (where there is ground for an appeal), if it happens to have been remitted to that region by apostolic authority, may be entrusted either to the metropolitan or even to his vicar general in spirituals, or— if he should for some reason be under suspicion, or is more than two legal days' journey away[6], or the appeal has been from his decision — to one of the neighbouring bishops or their vicars, but not to judges of lower rank.

Canon 3

An accused, who is appealing in a criminal case from the bishop or his vicar general in spirituals, shall produce intact, in the presence of the judge to whom he has appealed, the acts of the first legal process and, unless he sees them, the judge may in no way proceed to his final resolution. The person from whom the

1 See 2 Tm 4, 2. 2 Leo I, *Ep. 14 ad Anast. (Letter 14 to Anastasins)* (PL 54, 669); ch. 6 D. XLV (Fr 1, 162).

5 See Jerome, *Comm, in ep. ad Gal. (Commentary on the letter to the Galatians)* HI 5 n. 489 (PL 26,430); Augustine, *De corrept. etgr. (On rebuke and grace)* 15 n. 46 (PL 44,943 if.); chs. 16-17 C. XXIV q. 3 (Fr 1, 995). 4 See ch. 3 *Decretals* II28 (Fr 2,410).

See Lateran council IV, constitution 35 (see above p. 251). 6 Seech. 11 I 3 *Sext* (Fr 2, 941).

procedat. Is autcm, a quo appellatum fuerit, intra triginta dies acta ipsa postulanti gratis exhibeat; alioquin absque illis causa appellationis huiusmodi, prout iustitia suaserit, terminetur.

Cum vero tam gravia nonnunquam sint delicta ab ecclesiasticis commissa personis ut ob eorum atrocitatem ex sacris ordinibus deponendae et curiae sint tradendae saeculari, in quo secundum sacros canones certus episcoporum numerus requiritur[1] quos si omnes adhibere difficile esset, debita iuris executio differetur, si quando autem convenire possent, illorum residentia intermitteretur, propterea statuit et decrevit:

Canon IV

Episcopo per se seu illius vicarium in spiritualibus generalem contra clericum in sacris, etiam presbyteratus, ordinibus constitutum, etiam ad illius condemnationem necnon verbalem depositionem et per se ipsum etiam ad actualem atque solemnem degradationem ab ipsis ordinibus et gradibus ecclesiasticis in casibus, in quibus aliorum episcoporum praesentia in numero a canonibus definito requiritur, etiam absque illis procedere liceat, adhibitis tamen et in hoc sibi assistentibus totidem abbatibus usum mitlae et baculi ex privilegio apostolico habentibus, si in civitate aut dioecesi reperiri et commode interesse possint: alioquin aliis personis in ecclesiastica dignitate constitutis, quae aetate graves ac iuris scientia commendabiles existant.

Et quoniam per fictas causas, quae tamen satis probabiles videntur, interdum accidit, ut nonnulli eiusmodi gratias extorqueant, per quas poenae illis episcoporum iusta severitate inflictae aut remittuntur omnino aut minuuntur, cum non ferendum sit, ut mendacium, quod tantopere Deo displicet[2] non modo ipsum impunitum sit, verum alterius etiam delicti veniam impetret mentienti, iccirco ut sequitur statuit et decrevit:

Canon V

Episcopus apud ecclesiam suam residens de subreptione et obreptione gratiae, quae (super absolutione alicuius publici criminis vel delicti, de quo ipse inquirere coeperat, aut remissione poenae, ad quam criminosus per eum condemnatus fuerit) falsis precibus impetratur, per se ipsum tanquam sedis apostolicae delegatus etiam summarie cognoscat, ipsamque gratiam, postquam per falsi narrationem aut veri taciturnitatem obtentam esse legitime constiterit, non admittat[3].

Quoniam vero subditi episcopo, tametsi iure correpti fuerint, magnopere tamen eum odisse et, tanquam iniuria affecti sint, falsa illi crimina obiicere solent, ut, quoquo pacto possint, ei molestiam exhibeant, cuius ve-

1 Cf. c. 2 Q III q. 8; cc. 1-7 C. XV q. 7 (Fr 1, 529 et 756-758).
2 Cf. Ex 23. 1 ; Lv 19» 11 ; Ps 14, 3 et alix › Cf. cc. 20 et 22 *X*. I 3 (Fr 2, 25).

appeal has been made shall produce those acts for the appellant without charge within thirty days; otherwise, the case of an appeal of this type shall be concluded without them, according as justice may indicate.

But since there are occasions when crimes of such gravity have been committed by ecclesiastical persons that, on account of their heinous nature, these persons have to be removed from sacred orders and handed over to the secular tribunal in which, according to the sacred canons, a stated number of bishops is required[1]; and since, if it would be difficult to provide the full number of bishops, the appropriate legal procedure should be delayed; and since, even when they could come together, their residence would be interrupted; the council in consequence decided and decreed:

Canon 4

It shall be lawful for a bishop in person, or through his vicar general in spirituals, to proceed against a cleric in recognised orders, including those of the priesthood, even to his condemnation and verbal deposition, and when acting in person even to the actual and solemn reduction from the orders themselves and from ecclesiastical status, in cases in which the presence of other bishops to the number as defined in the canons is required; and he may act even without them, if he has present and supporting him a like number of abbots who have by apostolic privilege the use of mitre and crozier, if they can be found in the state or diocese and can conveniently be present; and failing even that, he may act if he has with him other persons of recognised ecclesiastical rank who are available, are of mature years and are commendable by their knowledge of the law.

And because it sometimes happens that some persons by false pleas, which however have some plausibility, wrest favours whereby penalties imposed on them by the just severity of bishops are either totally remitted or reduced; and since it is not to be borne that a lie, which displeases God so much[2], should not only go unpunished but obtain for the liar pardon of another fault; the council has therefore declared and decreed:

Canon 5

A bishop residing in his diocese shall, by his own authority as delegate of the apostolic see, even without full legal form, take cognizance of cheating over or theft of a favour procured by false pleas (concerning the pardon of some public crime or delinquency about which he had begun to make enquiry, or the remission of a penalty to which the accused had been condemned by him); and after he shall have lawfully established that it was obtained by means of a statement of what was false or a concealment of what was true, he shall not allow the favour in question[3].

But the subjects of a bishop, though they have been justly punished, are nevertheless prone to hate him intensely and, as though they had suffered an injustice, to bring false charges against him so as to cause him distress by any means in their power. Consequently, fear of such vexation frequently renders

1 See ch. 2 C. III q. 8; chs. 1-7 C. XV q. 7 (Fr 1, 529 and 756-758).
2 See Ex 23, 1; Lv 19, 11; Ps 14, 3 and elsewhere.
3 See chs. 20 and 22 *Decretals* I 3 (Fr 2, 25).

xationis timor plcrunque illum ad inquirenda et punienda eorum delicta segniorem reddit1, iccirco ne is magno suo et ecclesiae incommodo gregem sibi creditum relinquere ac non sine episcopalis dignitatis diminutione vagari cogatur, ita statuit et decrevit:

Canon VI

Episcopus, nisi ob causam, ex qua deponendus sive privandus veniret, etiam si ex officio aut per inquisitionem seu denunciationem vel accusationem sive alio quovis modo procedatur, ut personaliter compareat, nequaquam citetur vel moneatur.

Canon VII

Testes in causa criminali ad informationem vel indicia seu alias in causa principali contra episcopum, nisi contestes et bonae conversationis, existimationis et famae fuerint, non recipiantur; et, si odio, temeritate aut cupiditate aliquid deposuerint, gravibus poenis mulctentur.

Canon VIII

Causae episcoporum (cum pro criminis obiecti qualitate comparere debeant) coram pontifice maximo referantur ac per ipsum terminentur2.

Decretum prorogationis definitionis quatuor articulorum de sacramento eucharistiae et salviconductus

Eadem sancta synodus errores omnes, qui super hoc sanctissimo sacramento repullularunt, tanquam vepres ex agro dominico evellere ac omnium fidelium saluti prospicere cupiens, quotidianis precibus Deo omnipotenti pie oblatis inter alios ad hoc sacramentum pertinentes articulos diligentissima veritatis catholicae inquisitione tractatos plurimis accuratissimisque pro rerum gravitate disputationibus habitis, cognitis quoque praestantissimorum theologorum sententiis, hos etiam tractabat: An necessarium sit ad salutem et divino iure praeceptum, ut singuli christifideles sub utraque specie ipsum venerabile sacramentum accipiant? Et: Num minus sumat, qui sub altera, quam qui sub utraque communicat? Et: An erraverit sancta mater ecclesia laicos et non celebrantes sacerdotes sub panis specie dumtaxat communicando? Et: An parvuli etiam communicandi sint? Sed quoniam ex nobilissima Germaniae provincia ii, qui se protestantes nominant, super his ipsis articulis, antequam diffiniantur, audiri a sancta synodo cupiunt et eam ob causam fidem publicam ab illa postularunt, ut ipsis tuto huc venire et in hac urbe commorari ac libere coram synodo dicere ac proponere, quae senserint, et postea, cum libuerit, recedere liceat, sancta ipsa synodus, licet magno desiderio eorum adventum multos antea menses expectarit, tamen ut pia mater, quae *ingemiscit et parturit*,* summopere id desiderans ac laborans, ut in iis,

1 Cf. c. 21 Q II q. 7 (Fr 1,487).
* Cf. c. 7 C. VI q. 4 (Ft 1, 565). ' Rm 8,22.

him very hesitant to enquire into and punish their faults'. Therefore, lest with great harm to himself and to the church he be forced to abandon the flock entrusted to him and to wander about lowering the dignity due to a bishop, the council has declared and decreed:

Canon 6

A bishop, even if official proceedings are being taken against him by enquiry or denunciation or accusation or by any other method, shall in no case be cited or enjoined to present himself in person, except for a ground on which he could be deposed from or deprived of office.

Canon 7

Witnesses shall not be accepted for explanations or proofs in a criminal case or in an otherwise grave charge against a bishop, unless there are corroborative witnesses and they are of good standing, reputation and sound character; and if they make any formal statements out of hatred, rashness or greed, they shall be dealt with by severe penalties.

Canon 8

Cases against bishops (when they have to appear in person because of the nature of the charge laid against them) shall be referred to the supreme pontiff and decided by him[1].

Decree on postponement of the definition of four articles concerning the sacrament of the eucharist, and on the safe-conduct

The same holy council desires to uproot from the field of the Lord all the errors concerning this most holy sacrament, which have sprouted forth like bramble bushes, and to provide for the salvation of all the faithful. With daily prayers devoutly offered to almighty God, it has held many debates of considerable depth, as befitted the seriousness of the subjects, and heard the opinions of the most outstanding theologians. Among other points relating to this sacrament treated with a most diligent investigation of the catholic truth have been the following: Is it necessary for salvation and prescribed by divine law that each of Christ's faithful shall receive the revered sacrament under both forms? Does a person who receives under one form receive less than a person who communicates under both? Has holy mother church made a mistake in communicating the laity and non-celebrating priests only under the form of bread? Should little children also receive communion?

But those from the most noble province of Germany who call themselves Protestants desire to be heard by the holy council on these particular articles before they are defined, and for that reason have put the request to it for an open guarantee that they may come here in safety, dwell in this city, be at liberty to speak before the council and propose their views, and afterwards depart when they so decide. On its part the holy council, though it has looked forward to their coming for many months and with great longing, yet, as a loving mother who *groans in travair,*[3] now earnestly desires and strives that among those who

1 See ch. 21 C. II q. 7 (Fr 1, 487).
2 See ch. 7 C. VI q. 4 (Fr 1, 565). 3 Rm 8, 22.

qui christiano nomine censentur, nulla sint schismata[1], sed quemadmodum eundem omnes Deum et Redemptorem agnoscunt, ita idem dicant, idem credant, idem $apiant confidens Dei misericordia et sperans fore, ut illi in sanctissimam et salutarem unius fidei, spei charitatisque concordiam redigantur, libenter eis in hac re morem gerens, securitatem et fidem, ut petierunt, publicam, quam salvumconductum vocant, quod ad se pertinet, eius, qui infrascriptus erit, tenoris dedit atque concessit, et eorum causa diffinitionem illorum articulorum ad secundam sessionem distulit, quam, ut illi commode ei intéressé possint, in diem festum conversionis divi Pauli, qui erit vigesima quinta die mensis ianuarii anni sequentis, indixit. Illudque praeterea statuit, ut in eadem sessione de sacrificio missae agatur propter magnam utriusque rei connexionem. Interea sessione proxima de poenitentiae et extremae unctionis sacramentis tractandum, illam autem die festo divae Catharinae virginis et martyris, qui erit vigesima quinta novembris, habendam esse decrevit simulque, ut in utraque materia reformationis prosequatur.

SalvuSconductus datus protestantibus Germanis a sacra synodo Tridentina

Sacrosancta generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem sanctae sedis apostolicae legato et nuntiis, omnibus et singulis sive ecclesiasticis sive saecularibus personis universae Germaniae, cuiuscunque gradus, status, conditionis et qualitatis sint, quae ad oecumenicum hoc et generale concilium accedere voluerint, ut de iis rebus, quae in ipsa synodo tractari debent, omni libertate conferre, proponere et tractare ac ad ipsum oecumenicum concilium libere et tuto venire et in eo manere et commorari, ac articulos, quot illis videbitur, tam scripto, quam verbo offerre, proponere et cum patribus sive iis, qui ab ipsa sancta synodo delecti fuerint, conferre et absque ullis conviciis et contumeliis disputare necnon, quando illis placuerit, recedere possint et valeant, publicam fidem et plenam securitatem, quam salvumconductum appellant, cum omnibus et singulis clausulis et decretis necessariis et opportunis, etiamsi specialiter et non per verba- generalia exprimi deberent, quae pro expressis haberi voluit, quantum ad ipsam sanctam synodum spectat, concedit. Placuit praeterea sanctae synodo, ut, si pro maiori libertate ac securitate eorum certos tam pro commissis quam pro committendis per eos delictis indices eis deputari cupiant, illos sibi benevolos nominent, etiamsi delicta ipsa quantumcunque enormia ac haeresim sapientia fuerint.

1 Cf. 1 Cor 1,10. 1 Cf. Ph 2, 2.

are counted as Christians there may be no dissensions[1], but rather, just as they will also recognise the same God and redeemer, that they may likewise declare the same, believe the same, and be of the same mind[2], and it trusts in the mercy of God and hopes that they will be brought back into the most holy and salutary harmony of one faith, hope and charity.

For these reasons, readily yielding to them in this matter, the holy council has conceded and granted, as far as in it lies, the security and open guarantee which they seek, called a safe-conduct, which comprises the sense which will be set out below. For their sake it has postponed the definition of those articles to a second session which, in order that they can conveniently take part, it has fixed for the feast of the conversion of St Paul, which will be 25 January next year. It has further decided to treat in the same session of the sacrifice of the mass because of the important link between these two matters. Meanwhile, it has decided that there will be treatment of the sacraments of penance and last anointing at the next session, which it has decreed will be held on the feast of St Catherine, virgin and martyr, tailing on 25 November, and further that the business on reform will continue at both sessions.

Safe-conduct given to the German Protestants by the holy council of Trent

The holy and general council of Trent, lawfully assembled in the holy Spirit, with the same legate and nuncios of the apostolic see presiding at it, grants to each and every person, ecclesiastical or secular, of the whole of Germany, of whatever rank, station, condition or circumstance they may be, who desires to come to this ecumenical and general council, to come freely and safely and also, when they shall so decide, to depart. It offers them an open guarantee and full security, called a safe-conduct, with all and each of the clauses and ordinances necessary and appropriate, even if they ought to have been specifically expressed and not by the general terms which, so far as the holy council itself is concerned, it desired to be considered as specific. Its aim is that, in those matters which are to be dealt with in the council, they may be able and ready to deliberate with all freedom, to propose and discuss and offer in writing or in speech as many points as they shall choose, set them out and consider them together with the fathers, or with those who have been selected by the holy council itself, and hold debate without any violent abuse or invective. Further, if for their greater freedom and security they may wish that particular judges be designated concerning the crimes which have been or may be committed by them, the holy council has approved that they name those favourable to themselves, even though the crimes may have been of considerable gravity and savouring of heresy.

1 See 1 Cor 1,10. 2 See Ph 2, 2.

SESSIO XIV
25 nov.1551

Doctrina de sanctissimis poenitentiae et extremae unctionis sacramentis

Sacrosancta, oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem sanctae sedis apostolicae legato et nuntiis, quamvis in decreto de justificatione multus fuerit de poenitentiae sacramento propter locorum cognationem necessaria quadam ratione sermo interpositus[1]: tanta nihilominus circa illud nostra hac aetate diversorum errorum est multitudo, ut non parum publicae utilitatis retulerit, de eo exactiorem et pleniorem diffinitionem tradidisse, in qua, demonstratis et convulsis Spiritus sancti praesidio universis erroribus, catholica veritas perspicua et illustris fieret; quam nunc sancta haec synodus Christianis omnibus perpetuo servandam proponit.

Cap. I. De necessitate et institutione sacramenti poenitentiae

Si ea in regeneratis omnibus gratitudo erga Deum esset, ut iustitiam in baptismo ipsius beneficio et gratia susceptam constanter tuerentur, non fuisset opus, aliud ab ipso baptismo sacramentum ad peccatorum remissionem esse institutum. Quoniam autem *Deus, dives in misericordia*[2], *cognovit figmentum nostrum*[3] illis etiam vitae remedium contulit, qui sese postea in peccati servitutem et daemonis potestatem tradidissent, sacramentum videlicet poenitentiae, quo lapsis post baptismum beneficium mortis Christi applicatur. Fuit quidem poenitentia universis hominibus, qui se mortali aliquo peccato inquinassent, quovis tempore ad gratiam et iustitiam assequendam necessaria, illis etiam qui baptismi sacramento ablui petivissent, ut perversitate abiecta et emendata tantam Dei offensionem cum peccati odio et pio animi dolore detestarentur. Unde propheta ait: *Convertimini, et agite poenitentiam ab omnibus iniquitatibus vestris, et non erit vobis in ruinam iniquitas*[4] Dominus etiam dixit: *Nisi poenitentiam egeritis, omnes similiter peribitis*[5] Et princeps apostolorum Petrus peccatoribus baptismo initiandis poenitentiam commendans dicebat: *Poenitentiam agite, et baptizetur unusquisque vestrum*[6] Porro nec ante adventum Christi poenitentia erat sacramentum, nec est post adventum illius cuiquam ante baptismum. Dominus autem sacramentum poenitentiae tunc praecipue instituit, cum a mortuis excitatus insufflavit in discipulos suos, dicens: *Accipite Spiritum sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt*[7]. Quo tam insigni facto et verbis tam perspicuis potestatem remittendi et retinendi peccata, ad reconciliandos fideles post baptismum lapsos, apostolis et eorum legitimis successoribus fuisse communicatam, universorum patrum consensus semper intellexit, et Novatianos, remittendi potestatem olim pertinaciter negantes, magna

1 Sess. VI c. 14 (v. supra pp. 676-677). 2 Eph 2, 4. 3 Ps 102,14.
4 Ez 18, 30. 5 Lc 13, 3. 6 Ac 2, 38. 7 Io 20,22-23.

SESSION 14
25 November 1551

Teaching concerning the most holy sacraments of penance and last anointing

The holy, ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legate and nuncios of the holy apostolic see as its presidents, realises that in the decree on justification a good deal about the sacrament of penance was introduced for a reason which seemed necessary, namely the close connection between the two subjects[1]. Nevertheless, so great is the accumulation of errors about that sacrament during our time that no small public advantage will come from giving a more detailed and full definition concerning this sacrament in which, once the widespread errors have been disclosed and uprooted with the assistance of the holy Spirit, the catholic truth will become more clear and distinct. This holy council now lays before all Christians this truth to be for ever observed.

Chap. I. On the need for the sacrament of penance and its institution

If thanksgiving to God in all the regenerated was such that they unfailingly ^reserved the justice received by his favour and grace in baptism, there would tave been no need for a sacrament other than baptism to be instituted for the forgiveness of sins. But since *God, rich tn mercy*[2]*, knows our frame*[5]*,* he has also bestowed a remedy of life on those who have subsequently surrendered to the slavery of sin and the power of the devil, namely the sacrament of penance by which the benefit of Christ's death is applied to those who have fallen away after baptism. Repentance, indeed, was necessary at all times for all who had stained themselves by some mortal sin so as to gain grace and justice, including those who had asked to be cleansed by the sacrament of baptism, in order that, rejecting and correcting their perversity, they might with a hatred of sin and a genuine sorrow of mind detest so great an offence against God. Hence the prophet says: *Repent and turn from all your transgressions lest iniquity be your ruin* [3]. The Lord also said: *Unless you repent, you will all likewise perish*[5]. And Peter, prince of the apostles, commending penance to those sinners about to be baptised, said: *Repent, and be baptised every one of you*[6]. Moreover, before the coming of Christ penance was not a sacrament, nor after his coming does anyone receive it prior to baptism. But the Lord instituted the sacrament of penance at that particular moment when, after his resurrection from the dead, he breathed on his disciples, saying: *Receive the holy Spirit; if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained*[7]. The universal consent of the fathers has always understood that by this remarkable act and by these clear words the power to forgive and retain sins, and so to reconcile those who had fallen after baptism, was communicated to the apostles and to their lawful successors; and the catholic church with sound reason denounced and condemned the Novatians as heretics when they obstinately denied the power to

1 Session 6, chapter 14 (see above pp. 676-677). 2 Eph 2, 4. 3 Ps 102, 14.
3 Ez 18,30. 5 Lk 13, 3. 6 Ac 2, 38. 7 Jn 20, 22-23.

ratione ecclesia catholica tanquam haereticos explosit atque condemnavit1. Quare verissimum hunc illorum verborum Domini sensum sancta haec synodus probans et recipiens, damnat eorum commentitias interpretationes, qui verba illa ad potestatem praedicandi verbum Dei et Christi evangelium annunciandi contra huiusmodi sacramenti institutionem falso detorquent.

Cap. II. De differentia sacramenti poenitentiae et baptiemi

Caeterum hoc sacramentum multis rationibus a baptismo differre dignoscitur. Nam praeterquam quod materia et forma, quibus sacramenti essentia perficitur, longissime dissidet, constat certe, baptismi ministrum iudicem esse non oportere, cum ecclesia in neminem iudicium exerceat, qui non prius in ipsam per baptismi ianuam fuerit ingressus. *Quid enim mibi* (inquit Apostolus) *de iis quiforis sunt, iudicare?1* Secus est de domesticis fidei3, quos Christus dominus lavacro baptismi sui corporis membra semel effecit4. Nam hos, si se postea crimine aliquo contaminaverint, non iam repetito baptismo ablui (cum id in ecclesia catholica nulla ratione liceat), sed ante hoc tribunal tanquam reos sisti voluit, ut per sacerdotum sententiam non semel, sed quoties ab admissis peccatis ad ipsum poenitentes confugerent, possent liberari. Alius praeterea est baptismi et alius poenitentiae fructus. Per baptismum enim Christum induentes5 nova prorsus in illo efficimur creatura, plenam et integram peccatorum omnium remissionem consequentes; ad quam tamen novitatem et integritatem per sacramentum poenitentiae sine magnis nostris fletibus et laboribus, divina id exigente iustitia, pervenire nequaquam possumus, ut merito poenitentia laboriosus quidam baptismus a sanctis patribus dictus fuerit·. Est autem hoc sacramentum poenitentiae lapsis post baptismum ad salutem necessarium, ut nondum regeneratis ipse baptismus.

Cap. III. De partibus et fructu huius sacramenti

Docet praeterea sancta synodus, sacramenti poenitentiae formam, in qua praecipue ipsius vis sita est, in illis ministri verbis positam esse: *Ego te absolvo* etc., quibus quidem de ecclesiae sanctae more preces quaedam laudabiliter adiunguntur, ad ipsius tamen formae essentiam nequaquam spectant, neque ad ipsius sacramenti administrationem sunt necessariae. Sunt autem quasi materia huius sacramenti ipsius poenitentis actus, nempe contritio, confessio et satisfactio. Qui quatenus in poenitente ad integritatem sacramenti, ad plenamque et perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione poenitentiae partes dicuntur. Sane vero res et effectus huius sacramenti, quantum ad eius vim et efficaciam pertinet, reconciliatio est cum Deo, quam interdum in viris piis et cum devotione hoc sacramentum percipientibus conscientiae pax ac serenitas cum vehementi spiritus consolatione consequi solet. Haec de

1 Eusebius. *Hist.eccl.,* VI 43, 1-6 (GCS II/2, 612 sq.).
*1 Cor 5,12. ⁻ Cf. Gal 6,10. ‘ Cf. 1 Cor 12,12-13. * Cf. Gal 3, 27.
• Cf. Gregorius Naz., *Oratio 39 in sancta lumina* n. 17 (PG 36, 355-356).

forgivel. Consequently this holy council, approving and accepting the literal and true meaning of those words of the Lord, condemns the fraudulent interpretation of those who, opposing the institution of this sacrament, falsely twist the words to mean the power of preaching the word of God and of proclaiming the gospel of Christ.

Chap 2. The difference between the sacraments ofpenance and baptism

But in fact this sacrament is seen to differ in many respects from baptism. For, apart from the fact that the matter and form, by which the essence of a sacrament is constituted, are totally distinct, there is certainly no doubt that the minister of baptism ought not to be a judge, since the church exercises judgment on no one who has not previously entered it by the gate of baptism. *For what have I to do with judging outsiders?1**says the Apostle. It is otherwise with those of the household of the faith ' whom Christ has once made members of his body by the font of baptism4; for if these should afterwards defile themselves by some fault, the church does not wish them to be cleansed by a repetition of baptism (since this is under no circumstances lawful in the catholic church), but to stand as culprits before this tribunal in order that they may be set free through the decision of the priests, not once but as often as, in repentance of sins admitted, they have recourse to it. Besides, the fruit of baptism is something other than the fruit of penance. For by baptism we put on Christ' and become in him an entirely new creature, gaining full and complete remission of all sins; this newness and wholeness, however, we can in no way reach by the sacrament of penance without great weeping and labour on our part, as the divine justice demands, and so penance has rightly been called by the holy fathers a laborious kind of baptism6. But this sacrament of penance is necessary for salvation for those who have fallen after baptism, just as baptism itself is for those not yet regenerated.

Chap. 3, On the parts andfruit ofthis sacrament

In addition, the holy council teaches that the form of the sacrament of penance, in which its effectiveness chiefly lies, is expressed in those words of the minister, ***I** absolve you* etc.; To these indeed, by a praiseworthy custom of holy church, some prayers are added, but they in no way affect the essence of the form, nor are they necessary for the administration of the sacrament. The acts of the penitent, namely contrition, confession, satisfaction, are as it were the matter of this sacrament. These are called parts of penance, in that, by God's institution, they are required in the penitent for the integrity of the sacrament, and for the full and complete forgiveness of sins. Of course, the meaning and fruit of this sacrament, so far as its force and efficacy are concerned, is reconciliation with God, which in devout persons who are receiving this sacrament with devotion is often followed by a peace and a serenity of conscience accompanied by an intense consolation of spirit. While handing on these teachings on the parts and

1 Eusebius, *Hist. eccl. (Ecclesiastical History),* VI 43, 1-6 (GCS II/2, 612 ff.).
2 1 Cor 5, 12. J See Gal 6, 10. 4 See 1 Cor 12, 12-13. 5 See Gal 3, 27.
6 Sec Gregory of Nazianzen, *Oratio 39 in sancta lumina (Oration 39 on the holy lights)* n. 17 (PG 36, 355-356).

partibus et effectu huius sacramenti sancta synodus tradens, simul eorum sententias damnat, qui poenitentiae partes incussos conscientiae terrores et fidem esse contendunt.

Cap. IV. De contritione

Contritio, quae primum locum inter dictos poenitentis actus habet, animi dolor ac detestatio est de peccato commisso, cum proposito non peccandi de caetero. Fuit autem quovis tempore ad impetrandam veniam peccatorum hic contritionis motus necessarius, et in homine post baptismum lapso ita demum praeparat ad remissionem peccatorum, si cum fiducia divinae misericordiae et voto praestandi reliqua coniunctus sit, quae ad rite suscipiendum hoc sacramentum requiruntur. Declarat igitur sancta synodus, hanc contritionem non solum cessationem a peccato et vitae novae propositum et inchoationem, sed veteris etiam odium continere, iuxta illud: *Proiicite a vobis omnes iniquitates vestras, in quibus praevaricati estis, etfacite vobis cor novum et spiritum novum*[1]. Et certe, qui illos sanctorum clamores consideraverit: *Tibi soli peccavi, et malum coram te feci*[2]*; Laboravi in gemitu meo, lavabo per singulas noctes lectum meum*[3]*; Recogitabo tibi omnes annos meos in amaritudine animae meae*[4] et alios huius generis, facile intelliget, eos ex vehementi quodam anteactae vitae odio et ingenti peccatorum detestatione manasse. Docet praeterea, etsi contritionem hanc aliquando charitate perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiatur, ipsam nihilominus reconciliationem ipsi contritioni sine sacramenti voto, quod in illa includitur, non esse adscribendam. Illam vero contritionem imperfectam, quae attritio dicitur, quoniam vel ex turpitudinis peccati consideratione vel ex gehennae et poenarum metu communiter concipitur, si voluntatem peccandi excludat cum spe veniae, declarat non solum non facere hominem hypocritam et magis peccatorem, verum etiam donum Dei esse et Spiritus sancti impulsum, non adhuc quidem inhabitantis, sed tantum moventis, quo poenitens adiutus viam sibi ad iustitiam parat. Et quamvis sine sacramento poenitentiae per se ad justificationem perducere peccatorem nequeat, tamen eum ad Dei gratiam in sacramento poenitentiae impetrandam disponit. Hoc enim timore utiliter concussi Ninivitae ad lonae praedicationem plenam terroribus poenitentiam egerunt, et misericordiam a Domino impetrarunt[5]. Quamobrem falso quidam calumniantur catholicos scriptores, quasi tradiderint, sacramentum poenitentiae absque bono motu suscipientium gratiam conferre, quod nunquam ecclesia Dei docuit neque sensit. Sed et falso docent, contritionem esse extortam et coactam, non liberam et voluntariam.

Cap. V. De confessione

Ex institutione sacramenti poenitentiae iam explicata universa ecclesia semper intellexit, institutam etiam esse a Domino integram peccatorum confessionem®, et omnibus post baptismum lapsis iure divino necessariam

» Ez 18, 31. ’ Ps 50, 6. 1 Ps 6,7. « Is 38,15. ‘ Cf. In 3, 5.
« Cf. Ic 5, 6; 1 Io 1,9; Lc 5,14; 17,14.

effect of this sacrament, the holy council at the same time condemns the opinions of those who insist that the constituent parts of penance are the fears which afflict conscience and faith.

Chap. 4. On contrition

Contrition, which holds the first place among the above-mentioned acts of the penitent, is a grief and detestation of mind at the sin committed, together with the resolution not to sin in the future. This movement of sorrow has been necessary at all times to obtain the pardon of sins and, in a person who has fallen after baptism, it finally prepares for the forgiveness of sin if it is linked with trust in the divine mercy and the desire to provide all the other requirements for due reception of the sacrament. The holy council therefore declares that this contrition includes not only ceasing from sin, the resolve of a new life and a beginning of it, but also a hatred of the old in accordance with the words: *Cast away from you all the transgressions which you have committed against me, and get yourselves a new heart and a new spirit'.* And certainly one who has pondered those exclamations of the saints, *Against you only have I sinned and done what is evil in your sight*[1]; *I am weary with my moaning, every night I flood my bed with tears* [2]; *in my bitterness of soul I recall all my years before you* [3] and others like them, will easily understand that they have sprung from an intense hatred of the past life and a very deep hatred of sins. The council further teaches that, though it sometimes happens that this contrition is made perfect by love, and a person is reconciled with God before this sacrament is actually received; nevertheless, the reconciliation is not to be attributed to the contrition without a desire for the sacrament being included in it. But of that imperfect contrition, which is called attrition since it is generally conceived either out of a consideration of the baseness of sin or from a fear of hell and punishments, as long as it excludes the will to sin and hopes for pardon, the council declares that not only does it not make a person a hypocrite and even more of a sinner, but that it is even a gift of God and an impulse of the holy Spirit, not yet actually dwelling in the penitent, but only moving him, helped by which he prepares for himself a path towards justice; and although it cannot of itself and without the sacrament of penance lead the sinner to justification, yet it disposes him to beg and obtain the grace of God in this sacrament of penance. For, struck to their advantage by this fear, the Ninivites at the terrifying preaching of Jonah did penance and obtained mercy from the Lord'. For that reason some make false accusations against catholic writers, as if they have taught that the sacrament of penance confers grace without a good impulse on the part of its recipients, something which the church of God has never taught nor imagined. But they also teach falsely that contrition is wrested or forced from people, not freely willed.

Chap. 5. On confession

From the time of the institution of the sacrament of penance already explained, the universal church has always understood that there was also instituted by the Lord the complete confession of sins[6], and that this is necessary by divine law for all who have fallen after baptism. For our lord Jesus Christ, when about to

1 Ez 18, 31. 2 Ps 50, 6. 3 Ps 6, 7. 4 Is 38, 15. 5 See Jnh 3, 5.
6 See Jas 5, 6; 1 Jn 1, 9; Lk 5, 14; 17, 14.

existere, quia dominus noster lesus Christus, e terris ascensurus ad coelos, sacerdotes sui ipsius vicarios reliquit[1] tanquam praesides et iudices[3], ad quos omnia mortalia crimina deferantur, in quae Christi fideles ceciderint, quo pro potestate clavium remissionis aut retentionis peccatorum sententiam pronuncient. Constat enim, sacerdotes iudicium hoc incognita causa exercere non potuisse, nec aequitatem quidem illos in poenis iniungendis servare potuisse, si in genere dumtaxat, et non potius in specie ac sigillarim sua ipsi peccata déclarassent. Ex his colligitur, oportere a poenitentibus omnia peccata mortalia, quorum post diligentem sui discussionem conscientiam habent, in confessione recenseri, etiamsi occultissima illa sint et tantum adversus duo ultima decalogi praecepta commissa[3], quae nonnunquam animum gravius sauciant, et periculosiora sunt iis, quae in manifesto admittuntur. Nam venialia, quibus a gratia Dei non excludimur et in quae frequentius labimur, quanquam recte et utiliter citraque omnem praesumptionem in confessione dicantur (quod piorum hominum usus demonstrat), taceri tamen citra culpam multisque aliis remediis expiari possunt. Verum, cum universa mortalia peccata, etiam cogitationis, homines irae filios[4] et Dei inimicos reddant, necessum est, omnium etiam veniam cum aperta et verecunda confessione a Deo quaerere. Itaque dum omnia, quae memoriae occurrunt, peccata Christi fideles confiteri student, procul dubio omnia misericordiae divinae ignoscenda exponunt. Qui vero secus faciunt et scienter aliqua retinent, nihil divinae bonitati per sacerdotem remittendum proponunt. Si enim erubescat aegrotus vulnus medico detegere, quod ignorat, medicina non curat. Colligitur praeterea, etiam eas circunstantias in confessione explicandas esse, quae speciem peccati mutant, quod sine illis peccata ipsa nec a poenitentibus integre exponantur, nec iudicibus innotescant, et fieri nequeat, ut de gravitate criminum recte censere possint, et poenam, quam oportet, pro illis poenitentibus imponere. Unde alienum a ratione est docere, circunstantias has ab hominibus ociosis excogitatas fuisse, aut unam tantum circunstantiam confitendam esse, nempe peccasse in fratrem. Sed et impium est, confessionem, quae hac ratione fieri praecipitur, impossibilem dicere, aut carnificinam illam conscientiarum appellare; constat enim, nihil aliud in ecclesia a poenitentibus exigi, quam ut, postquam quisque diligentius se excusserit, et conscientiae suae sinus omnes et latebras exploraverit, ea peccata confiteatur, quibus se Dominum et Deum suum mortaliter offendisse meminerit; reliqua autem peccata, quae diligenter cogitanti non occurrunt, in universum eadem confessione inclusa esse intelliguntur; pro quibus fideliter cum propheta dicimus: *Ab occultis meis munda me, Domine*[^]. Ipsa vero huiusmodi confessionis difficultas ac peccata detegendi verecundia gravis quidem videri posset, nisi tot tantisque com et consolationibus levaretur, quae omnibus

1 Cf. Mt 16,19; 18,18; Io 20.23.

* Cf. Ambrosius, *De Cain et Abe/* H 4 (CSEL 32/1, 391 ; PL 14, 366), c. 51 D. I de poen. (Fr 1,1170).

' *Cf.* Ex 20,17; Dt5,21; Mt 5, 28. * Cf. Eph 2, 3. * Ps 18,13.

ascend from earth to heaven, left priests as his own vicars[1], as overseers and judges[2], to whom all mortal sins into which Christ's faithful might have fallen were to be referred, so that by the power of the keys they might declare the decision of forgiveness or retention of sins. For it is clear that priests could not have exercised this judgment if the case were unknown, nor could they have preserved fairness in imposing penances if the faithful had declared their sins only in general, and not rather specifically and in detail. Hence it follows that all mortal sins that penitents are aware of after a careful self-examination have to be related in the confession, even if they are very private and committed only against the last two commandments of the Decalogue[3], since these may often quite seriously damage the soul and are more dangerous than those which are openly admitted. For venial sins, by which we are not cut off from the grace of God and into which we more frequently fall, although they may be admitted in confession (as the practice of devout persons shows), can nevertheless be passed over in silence without fault and expiated by many other remedies. But since mortal sins, even those of thought, make people children of wrath[4] and enemies of God, it is essential to seek pardon of God by an open and humble confession of all of them. Thus, when Christ's faithful endeavour to confess all sins which come to mind, they are beyond doubt setting them before the divine mercy for all to be pardoned. Those, however, who do otherwise and knowingly hold some things back, are presenting nothing to the divine goodness for forgiveness through the priest; for if a sick man is ashamed to disclose his wound, the doctor does not heal with medicine what he is unaware of. It further follows that the circumstances which change the sin's nature must also be explained in confession because, without them, the sins themselves are not being completely revealed by the penitents nor made known to the judges, and it is impossible for the latter rightly to estimate the gravity of the faults and to impose on the penitents the penance appropriate to them. Hence it is completely unreasonable to teach that these circumstances have been thought out by idle minds or that only one circumstance need be confessed, namely a sin against a brother. And it is impious to say that confession according to these rules is impossible, or to call it a tormentor of consciences; for it is clear that the church requires nothing more of penitents than that, after each has examined himself diligently and explored all the nooks and crannies of his conscience, he confess those sins by which he recalls that he has mortally offended his Lord and God; but the other sins, which do not come to mind when he is carefully examining himself, are understood to have been included in a general form in the same confession; for those we say confidently with the prophet, *Lord, clear me from hidden faults*[5]. The difficulty of this kind of confession and the shame at uncovering sins could seem to be burdensome, were it not lightened by so many advantages and consolations which will most certainly be granted through the absolution to all

1 See Mt 16, 19; 18, 18; Jn 20, 23.
2 See Ambrose, *De Cain et Abel (On Cain and Abel)* II 4 (CSEL 32/1,391 ; PL 14, 366); ch. 51 D. I on pen. (Fr 1, 1170).
3 See Ex 20, 17; Dt 5, 21; Mt 5, 28. 4 See Eph 2, 3. 5 Ps 18, 13.

digne ad hoc sacramentum accedentibus per absolutionem certissime conferuntur. Caeterum, quoad modum confitendi secreto apud solum sacerdotem, etsi Christus non vetuerit, quin aliquis in vindictam suorum scelerum et sui humiliationem, cum ob aliorum exemplum, tum ob ecclesiae offensae aedificationem delicta sua publice confiteri possit, non est tamen hoc divino praecepto mandatum, nec satis consulte humana aliqua lege praeciperetur, ut delicta, praesertim secreta, publica essent confessione aperienda. Unde cum a sanctissimis et antiquissimis patribus magno unanimique consensu secreta confessio sacramentalis, qua ab initio ecclesia sancta usa est et modo etiam utitur, fuerit semper commendata, manifeste refellitur inanis eorum calumnia qui eam a divino mandato alienam et inventum humanum esse, atque a patribus in concilio Lateranensi congregatis initium habuisse, docere non verentur; neque enim per Lateranense concilium ecclesia statuit, ut Christi fideles confiterentur, quod iure divino necessarium et institutum esse intellexerat, sed ut praeceptum confessionis saltem semel in anno ab omnibus et singulis, cum ad annos discretionis pervenissent, impleretur[1]. Unde iam in universa ecclesia cum ingenti animarum fidelium fructu observatur mos ille salutaris confitendi sacro illo et maxime acceptabili tempore quadragesimae, quem morem haec sancta synodus maxime probat et amplectitur tanquam pium et merito retinendum.

Cap, VI, De ministro btaus sacramenti et absolutione

Circa ministrum autem huius sacramenti declarat sancta synodus, falsas esse et a veritate evangelii penitus alienas doctrinas omnes, quae ad alios quosvis homines praeter episcopos et sacerdotes clavium ministerium perniciose extendunt, putantes verba illa Domini: *Quaecunque alligaveritis super terram, erunt ligata et in coelo, et quaecunque solveritis super terram, erunt soluta et in coelo*[1]*;* et: *Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt*[3]*,* ad omnes christifideles indifferenter et promiscue contra institutionem huius sacramenti ita fuisse dicta, ut quivis potestatem habeat remittendi peccata, publica quidem per correptionem, si correptus acquieverit, secreta vero per spontaneam confessionem cuicunque factam. Docet quoque, etiam sacerdotes, qui peccato mortali tenentur, per virtutem Spiritus sancti in ordinationem collatam tanquam Christi ministros functionem remittendi peccata exercere, eosque prave sentire, qui in malis sacerdotibus hanc potestatem non esse contendunt. Quamvis autem absolutio sacerdotis alieni beneficii sit dispensatio, tamen non est solum nudum ministerium vel annunciandi evangelium, vel declarandi remissa esse peccata, sed ad instar actus iudicialis, quo ab ipso velut a iudice sententia pronunciatur. Atque ideo non debet poenitens adeo sibi de sua ipsius fide blandiri, ut, etiamsi nulla illi adsit contritio, aut sacerdoti animus serio agendi et vere absolvendi desit, putet tamen se propter suam solam fidem vere et coram Deo esse absolutum. Nec enim fides sine poenitentia remissionem ullam peccatorum praestaret, nec is esset

1 Cf. cone. Lat. IV, c. 21 (v. supra p. 245). 1 Mt 18,18. ' Io 20, 23.

who approach the sacrament worthily. For the rest, with regard to the manner of confessing secretly to a priest alone, though Christ has not forbidden anyone to confess his sins publicly — in expiation for his offences and in self-humiliation, both as an example to others and for the edification of the church which has been offended — yet this is not commanded by divine precept, nor would it be really well-considered to enjoin by human law that sins, especially secret ones, must be revealed by public confession. The fact that secret sacramental confession, which holy church has used from its beginning and still uses, has always been commended by the most venerable and most ancient fathers with great and unanimous agreement, clearly refutes that empty calumny of those who do not fear to teach that it is a human invention foreign to the divine command, originating from the fathers assembled in the Lateran council; for the church did not establish through the Lateran council that Christ's faithful should confess, which it had understood to be a necessary institution of divine law, but that the precept of confession should be discharged by one and all at least once a year on their reaching the age of discretion1. Hence, throughout the whole church, at that sacred and most acceptable season of Lent, the salutary custom of confessing is observed with very great fruit for the souls of the faithful; and this custom the present holy council thoroughly approves and cherishes as holy and deserving to be retained.

Chap. 6. On the minister of the sacrament and on absolution

Concerning the minister of the sacrament, however, the holy council declares false and completely alien to the truth of the gospel all teachings which destructively extend the ministry of the keys to all persons indiscriminately, in addition to bishops and priests, and maintain against the institution of this sacrament that those words of the Lord, *Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*1, and, *If you forgive the sins of any they are forgiven; if you retain the sins of any, they are retained*1, were spoken to all Christ's faithful without distinction and discrimination, so that anyone has the power to forgive sins, public sins by reproof if the one reproved agrees to this, secret sins by a voluntary confession made to anyone. The council also teaches that even priests who are in monal sin discharge as ministers of Christ the function of forgiving sins by the power of the holy Spirit conferred in ordination, and that those think wrongly who insist that bad priests do not have this power. And although a priest's absolution is a stewardship of another's gift, nevertheless it is not only a bare service, either of proclaiming the gospel or of declaring that sins have been forgiven; but it is like a judicial act in which a verdict is pronounced by him as a judge; and therefore the penitent should not so flatter himself about his own faith that, even if he has no contrition or the priest has no intention of acting seriously and truly absolving, he may yet think he is truly absolved in the sight of God on the grounds of his faith alone. For faith without repentance would not secure any forgiveness of sins, nor would anyone be other than most careless of his salvation who, though aware2

1 See Lateran council IV, constitution 21 (see above p. 245).
2 Mt 18, 18. 3 Jn 20, 23.

nisi salutis suae negligentissimus, qui sacerdotem ioco se absolventem cognosceret, et non alium serio agentem sedulo requireret.

Cap. VII. De cauame reiervatione

Quoniam igitur natura et ratio iudicii illud exposcit, ut sententia in subditos dumtaxat feratur, persuasum semper in ecclesia Dei fuit et verissimum esse synodus haec confirmat, nullius momenti absolutionem eam esse debere, quam sacerdos in eum profert, in quem ordinariam aut subdelegatam non habet iurisdictionem. Magnopere vero ad christiani populi disciplinam pertinere sanctissimis patribus nostris visum est, ut atrociora quaedam et graviora crimina non a quibusvis, sed a summis dumtaxat sacerdotibus absolverentur, unde merito pontifices maximi pro suprema potestate sibi in ecclesia universa tradita causas aliquas criminum graviores suo potuerunt peculiari iudicio reservare1. Nec dubitandum est, (quando omnia, quae a Deo sunt, ordinata sunt1), quin hoc idem episcopis omnibus in sua cuique dioecesi *in aedificationem* tamen, *non in destructionem** liceat pro illis in subditos tradita supra reliquos inferiores sacerdotes auctoritate, praesertim quoad illa, quibus excommunicationis censura annexa est. Hanc autem delictorum reservationem consonum est divinae auctoritati non tantum in externa politia, sed etiam coram Deo vim habere. Veruntamen pie admodum, ne hac ipsa occasione aliquis pereat, in eadem ecclesia Dei custoditum semper fuit, ut nulla sit reservatio in articulo mortis4, atque ideo omnes sacerdotes quoslibet poenitentes a quibusvis peccatis et censuris absolvere possunt; extra quem articulum sacerdotes, cum nihil possint in casibus reservatis, id unum poenitentibus persuadere nitantur, ut ad superiores et legitimos iudices pro beneficio absolutionis accedant.

Cap. VIII. De satisfactionis necessitate etfructu

Demum quoad satisfactionem, quae ex omnibus poenitentiae partibus, quemadmodum a patribus nostris christiano populo fuit perpetuo tempore commendata, ita una maxime nostra aetate summo pietatis praetextu impugnatur ab iis, qui speciem pietatis habent, virtutem autem eius abnegarunt, sancta synodus declarat, falsum omnino esse et a verbo Dei alienum, culpam a Domino nunquam remitti, quin universa etiam poena condonetur. Perspicua enim et illustria in sacris litteris exempla reperiuntur, quibus praeter divinam traditionem hic error quam manifestissime revincitur5. Sane et divinae iustitiae ratio exigere videtur, ut aliter ab eo in gratiam recipiantur, qui ante baptismum per ignorantiam deliquerint; aliter vero, qui semel a peccati et daemonis servitute liberati, et accepto Spiritus sancti dono, scientes templum Dei violare® et Spiritum sanctum contristare non formidaverint7. Et divinam clementiam decet, ne ita nobis absque ulla satisfactione peccata dimittantur, ut, occasione

1 Cf. e. gr. conc. Lat. Π, c. 15 (v. supra p. 20Q; ce. 1, 3,19, 22, 24 *X*. V 39 (Fr 2, 889sq., 896 sq.).
' Cf. Rml3,1. ' 2 Cor 10, 8; 13, 10. 4 Cf. e. gr. c. 5 V 9 *in VI°* (Fr 2,1092).
« Cf. Gn 3,14-19; Nm 12,14-15; 20,11-12; 2 Rg 12,13-14.
* Cf. 1 Cor 3,17. ' Cf. Epb 4, 30.

that a priest was absolving jokingly, made no serious effort to find another acting with due care.

Chap. 7. On reservation of cases

Since the nature and meaning of the judicial process require that a verdict be passed only over those subject to it, the church of God has always maintained, and this council confirms its complete truth, that an absolution should be considered to have no value if pronounced by a priest over someone over whom he has neither ordinary nor delegated jurisdiction. Our most holy fathers judged that it was very important for the discipline of the Christian people that certain more heinous and more serious offences should be absolved, not by any priest whatever, but only by those of highest rank; hence popes, in virtue of the supreme power committed to them in the universal church, could rightly reserve to their own particular decision some more serious classes of offence[1]. And (since all that is from God is well ordered[2]) there can be no doubt that this same procedure is lawful for all bishops, each in his own diocese, *for building up,* however, *not for destroying*[5], in virtue of that greater authority committed to them over their subjects than that of other priests of lesser rank, especially with regard to those offences to which the penalty of excommunication is attached. It is in harmony with divine authority that this reservation of sins has force not only in external administration but also in the sight of God. Nevertheless, lest anyone perish on that account, it has always been most devoutly observed in the same church of God that there be no reservation in immediate danger of death[4], and so all priests may then absolve all penitents without distinction from every kind of sin and censure; outside this particular case, since priests have no power in reserved cases, their one endeavour should be to persuade the penitents to approach judges of higher rank who have legal power to grant absolution.

Chap. 8. On the necessity and the fruit of satisfaction

Finally, there is satisfaction. Of all the parts of penance, it has at all times been commended to the Christian people by our fathers; yet in our day it is the one thing particularly attacked under the lofty pretext of devotion by those who maintain the appearance of devotion but have denied its inner reality. The holy council consequently declares that it is completely false and alien to the word of God that a fault is never forgiven by God without all penalty being condoned as well; for manifest and famous examples are found in scripture which, apart from divine tradition, refute this error beyond all question[3]. Surely the nature of divine justice itself demands that those who, prior to baptism, have failed through ignorance, should be received by God into grace in one manner; but in another manner those who, after once being freed from slavery to sin and to the devil and after receiving the gift of the holy Spirit, have not feared knowingly to violate the temple of God[6] and to grieve the holy Spirit[7]. It also befits the divine clemency not to free us from sins without any satisfaction with the result that, given the opportunity and thinking sins of small importance, we become neg-

[1] See for example Lateran council II, canon 15 (see above p. 200); chs. 1,3, 19, 22, 24 *Decretals* V 39 (Fr 2, 889 ff., 896 ff.).
[2] See Rm 13, 1. [3] 2 Cor 10, 8; 13,10.
[4] See for example ch.5 V 9 *Sext* (Fr 2, 1092).
[5] See Gn 3, 14-19; Nm 12, 14-15; 20, 11-12; 2 Kg 12, 13-14.
[6] See 1 Cor 3, 17. [7] See Eph 4, 30.

accepta, peccata leviora putantes, velut iniurii et contumeliosi Spiritui sancto[1] in graviora labamur, thesaurizantes nobis iram in die irae[3]. Procul dubio enim magnopere a peccato revocant, et quasi freno quodam cohercent hae satisfactoriae poenae, cautioresque et vigilantiores in futurum poenitentes efficiunt; medentur quoque peccatorum reliquiis, et vitiosos habitus male vivendo comparatos contrariis virtutum actionibus tollunt. Neque vero securior ulla via in ecclesia Dei unquam existimata fuit ad amovendam imminentem a Domino poenam, quam ut haec poenitentiae opera' homines cum vero animi dolore frequentent. Accedit ad haec, quod, dum satisfaciendo patimur pro peccatis, Christo lesu, qui pro peccatis nostris satisfecit[4], ex quo omnis nostra sufficientia est[4], conformes efficimur, certissimam quoque inde arrham habentes, quod, si compatimur, et conglorificabimur[4]. Neque vero ita nostra est satisfactio haec, quam pro peccatis nostris exsolvimus, ut non sit per Christum lesum; nam qui ex nobis tanquam ex nobis nihil possumus[7], eo coopérante, qui nos confortat, omnia possumus[8].*Ita non habet homo unde glorietur; sed omnis gloriatio nostra in Christo est[8], in quo vivimus[10], in quo meremur, in quo sadsfacimus, facientes *fructus dignos poenitentiae[11],* qui ex illo vim habent, ab illo offeruntur Patri, et per illum acceptantur a Patre. Debent ergo sacerdotes Domini, quantum spiritus et prudentia suggesserit, pro qualitate criminum et poenitendum facultate salutares et convenientes satisfactiones iniungere, ne, si forte peccatis conniveant et indulgentius cum poenitentibus agant, levissima quaedam opera pro gravissimis delictis iniungendo, alienorum peccatorum participes efficiantur. Habeant autem prae oculis, ut satisfactio, quam imponunt, non sit tantum ad novae vitae custodiam et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum vindictam et castigationem; nam claves sacerdotum non ad solvendum dumtaxat, sed et ad ligandum[12] concessas etiam antiqui patres et credunt et docent. Nec propterea existimarunt, sacramentum poenitentiae esse forum irae vel poenarum, sicut nemo unquam catholicus sensit, ex huiusmodi nostris satisfactionibus vim meriti et satisfactionis domini nostri lesu Christi vel obscurari, vel aliqua ex parte imminui; quod dum novatores intelligere nolunt, ita optimam poenitentiam novam vitam esse docent ut omnem satisfactionis vim et usum tollant.

Cap. IX. De operibus satisfactionis

Docet praeterea, tantam esse divinae munificentiae largitatem, ut non solum poenis sponte a nobis pro vindicando peccato susceptis, aut sacerdotis arbitrio pro mensura delicti impositis, sed etiam (quod maximum amoris argumentum est) temporalibus flagellis a Deo inflictis et a nobis patienter toleratis apud Deum Patrem per Christum lesum satisfacere ◊ valeamus.

1 Cf. Heb 10,29. « Cf. Rm 2,5; Ic 5, 3. ' Cf. Mt 3,2 et 8; 4,17; 11, 21.
4 Cf. Rm 5,10; 1 Io 2,1-2. 4 Cf. 2 Cor 3, 5. · Cf. Rm 8,17.
7 Cf. 2 Cor 3, 5. ' Cf. Ph 4,13. · Cf. 1 Cor 1,31 ; 2 Cor 10,17; Gal 6,14.
10 Cf. Ac 17,28. u Lc 3, 8; Mt 3, 8. " *Cf. Mt* 16,19; 18,18; Io 20, 23.

lectful and insolent towards the holy Spirit[1] and fall into more serious faults, storing up anger against ourselves in the day of wrath[2]. For it is beyond doubt that penances imposed in satisfaction very much deter people from sin, hold them in check by a kind of rein, and make those doing penance more cautious and more watchful for the future; they also heal the remaining effects of sins and, by the practice of the contrary virtues, remove vicious habits acquired by evil living. Nor has any path ever been considered more secure in the church of God for removing the threat of punishment by the Lord than that people should make regular use of these works of penance with genuine sorrow of mind[3]. Moreover, while by making satisfaction we suffer for our sins, we become like Christ Jesus who made satisfaction for our sins[4], and from whom is all our sufficiency[5], and we also have a most sure pledge thereby that, if we suffer with him, we shall also be glorified with him[6]. For this satisfaction which we offer in payment for our sins is not so much ours that it is not also done through Christ Jesus; for we can do nothing of ourselves as of ourselves[7]; with his cooperation we can do everything in him who strengthens us[8]. Thus we have nothing of which to boast; but all our boasting is in Christ[9], in whom we live[10], in whom we merit, in whom we make satisfaction and *yield fruits that will benefit repentance*[11], which have their worth from him, are offered by him to the Father, and through him are accepted by the Father. The priests of the Lord, therefore, as the spirit of prudence shall suggest, must enjoin salutary and appropriate penances in keeping with the type of offence and the ability of the penitent, so as not to become sharers in the sins of others by imposing very light tasks for very serious faults, and perhaps thereby conniving at the sins by acting with too great indulgence towards the penitents. Let them rather bear in mind that the satisfaction they impose should not only be aimed at protecting the new life and at being a remedy against weakness, but also be for the atonement and punishment of past sins; for the ancient fathers believe and teach that the keys were granted to priests not only for releasing but also for binding[12]. Nor for that reason did they think that the sacrament of penance is a forum of wrath or penalties, just as no Catholic ever supposed that the value of the merit and satisfaction of our lord Jesus Christ was either obscured or in some way diminished as a result of acts of satisfaction on our part. Because the innovators refuse to acknowledge this, they so emphasise that a new life is the best penance as to take away the whole force and practice of satisfaction.

Chap. 9, On the works of satisfaction

The council further teaches that the abundance of the divine generosity is so great that through Jesus Christ we are able to make satisfaction before the Father not only by penances voluntarily undertaken by us to atone for sin, or those imposed by the judgment of the priest according to the extent of the fault, but also (and this is the greatest proof of love) by the temporal afflictions imposed by God and borne by us with patience.

1 See Heb 10, 29. 2 See Rm 2, 5; Jas 5, 3. 3 See Mt 3, 2 and 8; 4, 17; 11, 21.
4 See Rm 5, 10; 1 Jn 2, 1-2. 5 See 2 Cor 3, 5. 6 See Rm 8, 17.
7 See 2 Cor 3, 5. 8 See Ph 4, 13. 9 See 1 Cor 1, 31 ; 2 Cor 10, 17; Gal 6, 14.
10 See Ac 17, 28. 11 Lk 3, 8; Mt 3, 8. 12 See Mt 16, 19; 18, 18; Jn 20, 23.

Doctrina de sacramento extremae unctionis

Visum est autem sanctae synodo, praecedenti doctrinae de poenitentia adiungere ea, quae sequuntur, de sacramento extremae unctionis, quod non modo poenitentiae, sed et totius christianae vitae, quae perpetua poenitentia esse debet, consummativum existimatum est a patribus. Primum itaque circa illius institutionem declarat et docet, quod clementissimus Redemptor noster, qui servis suis quovis tempore voluit de salutaribus remediis adversus omnia omnium hostium tela esse prospectum, quemadmodum auxilia maxima in sacramentis aliis praeparavit, quibus christiani conservare se integros, dum viverent, ab omni graviori spiritus incommodo possint, ita extremae unctionis sacramento finem vitae tanquam firmissimo quodam praesidio munivit. Nam etsi adversarius noster occasiones per omnem vitam quaerat et captet, ut devorare animas nostras quoquo modo possit[1], nullum tamen tempus est, quo vehementius ille omnes suae versutiae nervos intendat ad perdendos nos penitus, et a fiducia etiam, si possit, divinae misericordiae deturbandos, quam cum impendere nobis exitum vitae prospicit.

Cap. I. De institutione sacramenti extremae unctiones

Instituta est autem sacra haec unctio infirmorum tanquam vere et proprie sacramentum novi testamenti a Christo domino nostro, apud Marcum quidem insinuatum[2], per Iacobum autem apostolum ac Domini fratrem fidelibus commendatum ac promulgatum. *Infirmatur* (inquit) *quis in vobis? Inducat presbyteros ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei salvabit infirmum, et alleviabit eum Dominus, et, si in peccatis sit, dimittentur ei*[3]. Quibus verbis, ut ex apostolica traditione per manus accepta ecclesia didicit, docet materiam, formam, proprium ministrum et effectum huius salutaris sacramenti. Intellexit enim ecclesia, materiam esse oleum ab episcopo benedictum; nam unctio aptissime Spiritus sancti gratiam, qua invisibiliter anima aegrotantis inungitur, repraesentat; formam deinde esse illa verba: *Per istam unctionem* etc.

Cap. II. Dt effectu indus sacramenti

Res porro et effectus huius sacramenti illis verbis explicatur: *Et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et, si in peccatis sit, dimittentur ei*[1]. Res etenim haec gratia est Spiritus sancti, cuius unctio delicta, si qua sint adhuc expianda ac peccati reliquias abstergit, et aegroti animam alleviat et confirmat, magnam in eo divinae misericordiae fiduciam excitando, qua infirmus sublevatus et morbi ineo [1] ac labores levius fert, et tentationibus daemonis calcaneo insidiantis[5] facilius resistit, et sanitatem corporis interdum, ubi saluti animae expedierit, consequitur.

Cap. III. De ministro buius sacramenti et tempore, quo dari debeat

Iam vero, quod attinet ad praescriptionem eorum, qui et suscipere et ministrare hoc sacramentum debent, haud obscure fuit illud etiam in

' Cf. 1 Pt 5, 8. 1 Cf. Mr 6,13. >Ic5,14-15. ‘ Tc 5,15. » Cf. Gn 3,15.

Teaching on the sacrament of last anointing

The holy council, however, decided to attach to the above teaching on penance the following points about the sacrament of last anointing, which was regarded by the fathers as the final complement not only of penance but also of the whole Christian life, which ought to be an ever continuing penance. So, first of all, it states its teaching about that sacrament's institution. Our most merciful Redeemer wished provision to be made for his servants of salutary remedies against all the darts of all enemies for every occasion in life. Just as he has prepared by other sacraments very important supports by which Christians may be able to keep themselves safe from all the more serious spiritual disquiets during their lifetime, so likewise by the sacrament of last anointing he has guarded the end of life by a very strong defence. For though our adversary seeks and seizes opportunities through the whole of life of finding ways to devour our souls[1], yet there is no time at which he draws more strongly on every shred of his skill to destroy us utterly, and to deprive us, if he can, of our confidence in the divine mercy, than when he sees that our departure from life is at hand.

Chap. I. On the institution of the sacrament of last anointing

This holy anointing of the sick was instituted as a true and proper sacrament of the new Testament by Christ our Lord, as is suggested in Mark's gospel[2], and recommended and announced to the faithful through James, the apostle and brother of the Lord. He says: *Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick person and the Lord will raise him up; and if he has committed sins, he will be forgiven*[3]. By these words, as the church has learned by an apostolic tradition that has been handed on, he is teaching the matter, the form, the official minister and the effect of this sacrament. The church has understood the matter to be oil blessed by a bishop, for anointing very fittingly manifests the grace of the holy Spirit by which the soul of the sick person is invisibly anointed; and, finally, that the form is the words, *By this anointing* etc.

Chap. 2. On the effect of this sacrament

Moreover the reality and effect of this sacrament is explained in the words: *And the prayer of faith will save the sick person, and the Lord will raise him up; and if he has committed sins, he will be forgiven*[4]. For the reality is the grace of the holy Spirit, whose anointing takes away sins, if there are any still to be expiated, and the remains of sin, and comforts and strengthens the soul of the sick person, by arousing in him great trust in the divine mercy; supported by this the sick person bears more lightly the inconveniences and trials of his illness, and resists more easily the temptations of the devil who lies in wait for his heel[5]; and sometimes he regains bodily health when it is expedient for the salvation of his soul.

Chap. 3. On the minister of this sacrament and the time at which it ought to be given

The words quoted above also give a very clear rule about those who should receive and those who should administer this sacrament. For they show that the

1 See 1 Pt 5, 8. 2 See Mk 6, 13. 3 Jas 5, 14-15. 4 Jas 5, 15. 5 See Gn 3, 15.

verbis praedictis traditum. Nam et ostenditur illic, proprios huius sacramenti ministros esse ecclesiae presbyteros quo nomine eo loco non aetate seniores aut primores in populo intelligendi veniunt, sed aut episcopi aut sacerdotes[1] ab ipsis rite ordinati *per impositionem manuum presbyterii*[2]. Declaratur etiam, esse hanc unctionem infirmis adhibendam, illis vero praesertim, qui tam periculose decumbunt, ut in exitu vitae constituti videantur, unde et sacramentum exeuntium nuncupatur. Quod si infirmi post susceptam hanc unctionem convaluerint, iterum huius sacramenti subsidio iuvari poterunt, quum in aliud simile vitae discrimen inciderint. Quare nulla ratione audiendi sunt, qui contra tam apertam et dilucidam apostoli Iacobi sententiam docent, hanc unctionem vel figmentum esse humanum, vel ritum a patribus acceptum, nec mandatum Dei nec promissionem gratiae habentem; et qui illam iam cessasse asserunt, quasi ad gratiam curationum dumtaxat in primitiva ecclesia referenda esset; et qui dicunt, ritum et usum, quem sancta Romana ecclesia in huius sacramenti administratione observat, Iacobi apostoli sententiae repugnare, atque ideo in alium commutandum esse; et denique, qui hanc extremam unctionem a fidelibus sine peccato contemni posse affirmant. Haec enim omnia manifestissime pugnant cum perspicuis tanti apostoli verbis. Nec profecto ecclesia Romana, aliarum omnium mater et magistra, aliud in hac administranda unctione (quantum ad ea, quae huius sacramenti substantiam perficiunt) observat, quam quod beatus Iacobus praescripsit. Neque vero tanti sacramenti contemptus absque ingenti scelere et ipsius Spiritus sancti iniuria esse posset.

Haec sunt, quae de poenitentiae et extremae unctionis sacramentis sancta haec oecumenica synodus profitetur et docet, atque omnibus christifidelibus credenda et tenenda proponit. Sequentes autem canones inviolabiliter servandos esse tradit, et asserentes contrarium perpetuo damnat et anathematizat.

Canones de sanctissimo poenitentiae sacramento

1. Si quis dixerit, in catholica ecclesia poenitentiam non esse vere et proprie sacramentum pro fidelibus, quoties post baptismum in peccata labuntur, ipsi Deo reconciliandis a Christo domino nostro institutum: a. s.

2. Si quis sacramenta confundens, ipsum baptismum poenitentiae sacramentum esse dixerit, quasi haec duo sacramenta distincta non sint, atque ideo poenitentiam non recte secundam post naufragium tabulam appellari: a. s.

3. Si quis dixerit, verba illa domini Salvatoris: *Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt*[2], non esse intelligenda de potestate remittendi et retinendi peccata in sacramento poenitentiae sicut ecclesia catholica ab initio semper intellexit:

[1] Cf. c. 3 D. XCV (Fr 1, 332). [1] 1 Tm 4,14. [2] Io 20, 22-23.

proper ministers of this sacrament are "presbyters" of the church, and by this title in the text are to be understood, not the elders or leading figures among the people, but either bishops or priests[1] duly ordained by them *by the laying on of hands of the presbyteratez.* It is also stated that this anointing is to be used for the sick, in particular those who are so dangerously ill that they seem to be about to depart from life; and consequently it is also called the sacrament of the departing. If the sick persons should recover after receiving the anointing, they may be helped again by the support of this sacrament when they incur another similar risk to life. Hence there is no reason to listen to those who teach, against the open and clear meaning of the apostle James, that this anointing is either a human fabrication or a rite received from the fathers which includes neither a command from God nor a promise of grace; nor to those who assert that it has now ceased, as though it belonged only to the grace of healings in the primitive church; nor to those who say that the rite and usage observed by the holy Roman church in the administration of this sacrament are at odds with the statement of the apostle James, and so should be changed to something else; nor, finally, to those who declare that this final anointing can, without sin, be treated as negligible by the faithful. For all these views are very clearly in conflict with the clear words of this leading apostle. Indeed, in administering this anointing the Roman church, mother and mistress of all others, only does (in matters which constitute the substance of this sacrament) what the blessed James prescribed. Nor, indeed, could there be any slighting of so great a sacrament without immense impiety and an insult to the holy Spirit himself.

These are the truths concerning the sacraments of penance and last anointing which this holy ecumenical council openly confesses, teaches and proposes to all Christ's faithful to be believed and maintained. And it gives the following canons to be kept without alteration, condemning under anathema for all time those who hold the contrary.

Canons concerning the most holy sacrament of penance

1. If anyone says that in the catholic church penance is not truly and properly a sacrament instituted by Christ the Lord for the reconciliation of the faithful to God himself, as often as they fall into sins after baptism: let him be anathema.

2. If anyone confuses the sacraments, by saying that baptism is itself the sacrament of penance, as if these two sacraments were not distinct, and therefore penance is not rightly named a second plank after shipwreck: let him be anathema.

3. If anyone says that those words of the Lord and Saviour, *Receive the holy Spirit; ifyouforgive the sins ofany, they areforgiven; ifyou retain the sins ofany, they are retained?,* are not to be understood to refer to the power of forgiving and retaining sins in the sacrament of penance, as the catholic church has always from the beginning understood them; but in opposition to the institution of this

[1] See ch. 3 D. XCV (Fr 1, 332). [2] 1 Tm 4, 14. [3] Jn 20, 22-23.

detorserit autem contra institutionem huius sacramenti ad auctoritatem praedicandi evangelium: a. s.

4. Si quis negaverit, ad integram et pertectam peccatorum remissionem requiri tres actus in poenitente quasi materiam sacramenti poenitentiae, videlicet contritionem, confessionem et satisfactionem, quae tres poenitentiae partes dicuntur; aut dixerit, duas tantum esse poenitentiae partes, terrores scilicet incussos conscientiae agnito peccato, et fidem conceptam ex evangelio vel absolutione, qua credit quis sibi per Christum remissa peccata: a. s.

5. Si quis dixerit, eam contritionem, quae paratur per discussionem, collectionem et detestationem peccatorum, qua quis recogitat annos suos in amaritudine animae suae[1], ponderando peccatorum suorum gravitatem, multitudinem, foeditatem, amissionem aeternae beatitudinis et aeternae damnationis incursum, cum proposito melioris vitae, non esse verum et utilem dolorem, nec praeparare ad gratiam, sed facere hominem hypocritam et magis peccatorem; demum illam esse dolorem coactum, et non liberum ac voluntarium: a. s.

6. Si quis negaverit, confessionem sacramentalem vel institutam vel ad salutem necessariam esse iure divino; aut dixerit, modum secrete confitendi soli sacerdoti, quem ecclesia catholica ab initio semper observavit et observat, alienum esse ab institutione et mandato Christi, et inventum esse humanum: a. s.

7. Si quis dixerit, in sacramento poenitentiae ad remissionem peccatorum necessarium non esse iure divino confiteri omnia et singula peccata mortalia, quorum memoria cum debita et diligenti praemeditatione habeatur, etiam occulta, et quae sunt contra duo ultima decalogi praecepta, et circunstantias, quae peccati speciem mutant; sed eam confessionem tantum esse utilem ad erudiendum et consolandum poenitentem, et olim observatam fuisse tantum ad satisfactionem canonicam imponendam; aut dixerit, eos, qui omnia peccata confiteri student, nihil relinquere velle divinae misericordiae ignoscendum; aut demum non licere confiteri peccata venialia: a. s.

8. Si quis dixerit, confessionem omnium peccatorum, qualem ecclesia servat, esse impossibilem, et traditionem humanam a piis abolendam; aut ad eam non teneri omnes et singulos utriusque sexus christifideles iuxta magni concilii Lateranensis constitutionem semel in anno[2], et ob id suadendum esse christifidelibus, ut non confiteantur tempore quadragesimae: a. s.

9. Si quis dixerit, absolutionem sacramentalem sacerdotis non esse actum iudicialem, sed nudum ministerium pronunciandi et declarandi remissa esse peccata confitenti, modo tantum credat se esse absolutum, aut sacerdos non serio, sed ioco absolvat; aut dixerit non requiri confessionem poenitentis, ut sacerdos ipsum absolvere possit: a. s.[3]

1 Cf. Is 38,15. 1 Cone. Lat. IV, c. 21 (v. supra p. 245).

* Super hunc canonem, qui secundum regulas grammaticae sensum obvium non habet, v. CT VH 358 n. 3.

sacrament, twists their meaning to authority to preach the gospel: let him be anathema.

4. If anyone denies that, for the full and complete forgiveness of sins, three acts are required in the penitent to form as it were the matter of the sacrament of penance: namely, contrition, confession and satisfaction, which are called the three parts of penance; or says there are only two parts of penance, namely, terrors afflicting the conscience once sin is acknowledged, and faith arising from the gospel or from the absolution, with which a person believes that his sins have been forgiven through Christ: let him be anathema.

5. If anyone says that contrition, prepared for by means of examination, recapitulation and formal renunciation of sins, in which one reflects over one's years in bitterness of soul[1], by weighing up the seriousness, great number and foulness of one's sins, the loss of eternal happiness and the onset of eternal damnation, while determining to lead a better life, is not true and useful sorrow and does not prepare for grace, but makes a person a hypocrite and even more of a sinner; and further, that such sorrow is forced and not freely willed: let him be anathema.

6. If anyone denies that the institution of sacramental confession or its necessity for salvation are from divine law; or asserts that the manner of confessing secretly to a priest alone, which the catholic church has always observed from the beginning and still observes, is foreign to the institution and command of Christ and is a human invention: let him be anathema.

7. If anyone says that for the forgiveness of sins in the sacrament of penance it is not necessary by divine law to confess each and all mortal sins which are remembered after due and careful reflection, even secret sins and those against the last two commandments of the Decalogue, together with circumstances which change the character of the sin; but that confession of this kind is useful only for the instruction and consolation of the penitent, and was in past times observed only for the imposition of a canonical satisfaction; or says that those who make an effort to confess all their sins wish to leave nothing for the divine mercy to pardon; or, finally, that it is not permitted to confess venial sins: let him be anathema.

8. If anyone says that the confession of all sins, in the form the church preserves, is impossible and should be abolished by devout persons as a human tradition; or that each and all of Christ's faithful of either sex are not bound to it once a year, in accordance with the constitution of the great Lateran council[2]; and that consequently Christ's faithful should be persuaded not to confess during the Lenten season: let him be anathema.

9. If anyone says that sacramental absolution by a priest is not a judicial act, but a mere ministry of pronouncing and declaring to the penitent that his sins are forgiven, so long as he simply believes that he is released from them; and this even when the priest does not absolve seriously but in jest; or says that confession is not required on the part of the penitent for a priest to be able to absolve him: let him be anathema.[3]

1 See Is 38, 15. 2 Lateran council IV, constitution 21 (see above p. 245).
3 On this canon, which has no obvious grammatical sense, see CT VII 358 n. 3.

10. Si quis dixerit, sacerdotes, qui in peccato mortali sunt, potestatem ligandi et solvendi non habere; aut non solos sacerdotes esse ministros absolutionis, sed omnibus et singulis christifidelibus esse dictum: *Quaecunque ligaveritis super terram, erunt ligata et in coelo, et quaecunque solveritis super terram, erunt soluta et in coelo*[1]; et: *Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt*[2], quorum verborum virtute quilibet absolvere possit peccata, publica quidem per correptionem duntaxat, si correptus acquieverit, secreta vero per spontaneam confessionem: a. s.

11. Si quis dixerit, episcopos non habere ius reservandi sibi casus, nisi quoad externam politiam, atque ideo casuum reservationem non prohibere, quominus sacerdos a reservatis vere absolvat: a. s.

12. Si quis dixerit, totam poenam simul cum culpa remitti semper a Deo, satisfactionemque poenitendum non esse aliam quam fidem, qua apprehendunt Christum pro eis satisfecisse: a. S-

13. Si quis dixerit, pro peccatis, quoad poenam temporalem, minime Deo per Christi merita satisfieri poenis ab eo inflictis et patienter toleratis vel a sacerdote iniunctis, sed neque sponte susceptis, ut ieiuniis, orationibus, elemosynis, vel aliis etiam pietatis operibus, atque ideo optimam poenitentiam esse tantum novam vitam: a. s.

14. Si quis dixerit, satisfactiones, quibus poenitentes per Christum lesum peccata redimunt, non esse cultus Dei, sed traditiones hominum, doctrinam de gratia, et verum Dei cultum atque ipsum beneficium mortis Christi obscurantes: a. s.

15. Si quis dixerit, claves ecclesiae esse datas tantum ad solvendum, non etiam ad ligandum, et propterea sacerdotes, dum imponunt poenas confitentibus, agere contra finem clavium et contra institutionem Christi; et fictionem esse, quod virtute clavium sublata poena aeterna, poena temporalis plerunque exsolvenda remaneat: a. s.

Canones de sacramento extremae unctionis

1. Si quis dixerit, extremam unctionem non esse vere et proprie sacramentum a Christo domino nostro institutum[3] et a beato Iacobo apostolo promulgatum[4], sed ritum tantum acceptum a patribus, aut figmentum humanum: a. s.

2. Si quis dixerit, sacram infirmorum unctionem non conferre gratiam, nec remittere peccata, nec alleviate infirmos, sed iam cessasse, quasi olim tantum fuerit gratia curationum: a. s.

3. Si quis dixerit, extremae unctionis ritum et usum, quem observat sancta Romana ecclesia, repugnare sententiae beati Iacobi apostoli, ideoque eum mutandum, posseque a christianis absque peccato contemni: a. s.

4. Si quis dixerit, presbyteros ecclesiae, quos beatus Iacobus adducendos esse ad infirmum inungendum hortatur, non esse sacerdotes ab episcopo ordinatos, sed aetate seniores in quavis communitate, ob idque proprium extremae unctionis ministrum non esse solum sacerdotem: a. s.

»Mtl8,18. 1 Io 20, 23. » Cf. Mr 6,13. « Cf. Ic 5,14-15.

10. If anyone says that priests who are in mortal sin have not the power of binding and loosing; or that priests are not the only ministers of absolution, because Christ said to each and all of the faithful: *Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven'*; and, *If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained*[2]; and that by these words anyone has power to absolve from sins, from public ones by reproof, provided that the reproved person consents, and from secret ones by a voluntary confession: let him be anathema.

11. If anyone says that bishops have no right to reserve cases to themselves, except for reasons of public order, and that therefore reservation of cases does not prevent a priest from truly absolving from reserved sins: let him be anathema.

12. If anyone says that the entire punishment is always remitted by God along with the sin, and that the satisfaction made by penitents is nothing else but the faith by which they grasp that Christ has made satisfaction on their behalf: let him be anathema.

13. If anyone says that, for temporal punishment for sins, no satisfaction at all is made to God, through the merits of Christ, by the sufferings imposed by God and patiently borne; or by the penances enjoined by a priest; or, further, by those voluntarily undertaken such as fasts, prayers, almsgiving or other additional works of devotion; and consequently that the best penance is only a new life: let him be anathema.

14. If anyone says that the satisfactions by which penitents atone for their sins through Jesus Christ are not acts of worship of God, but are human traditions which obscure the teaching on grace, the true worship of God and the very benefit of the death of Christ: let him be anathema.

15. If anyone says that the keys have been given to the church only for loosing and not also for binding; and that, consequently, when priests impose penalties on those who confess, they are acting contrary to the purpose of the keys and to the institution of Christ; and that it is a fiction that, after eternal punishment has been taken away by the power of the keys, there often remains temporal punishment to be discharged: let him be anathema.

Canons concerning the sacrament of last anointing

1. If anyone says that last anointing is not truly and properly a sacrament instituted by Christ our Lord[3] and made known by blessed James the apostle[4], but is only a rite received from the fathers or a human invention: let him be anathema.

2. If anyone says that the holy anointing of the sick does not confer grace, nor remit sins, nor soothe sick persons, but has now ceased because it was only a grace of healing of a past age: let him be anathema.

3. If anyone says that the rite and usage of last anointing which the holy Roman church observes do not agree with what the blessed apostle James meant, and so ought to be changed; and that they can without sin be regarded as negligible by Christ's faithful: let him be anathema.

4. If anyone says that the presbyters of the church who, as blessed James enjoins, should be brought in to anoint the sick person, are not priests who have been ordained by a bishop, but the elders in any community; and that on that account the proper minister of last anointing is not exclusively a priest: let him be anathema.

1 Mt 18, 18. 2 Jn 20, 23. 3 See Mk 6, 13. 4 See Jas 5, 14-15.

Decretum de reformatione

Prooemium

Cum proprie episcoporum munus sit, subditorum omnium vitia redarguere[1], hoc illis praecipue cavendum erit, ne clerici, praesertim ad animarum curam constituti, criminosi sint, neve inhonestam vitam ipsis conniventibus ducant. Nam si eos pravis et corruptis moribus esse permittant, quo pacto laicos de ipsorum vitiis redarguent[2], qui uno ab eis sermone convinci possent, quod clericos ipsis patiantur esse deteriores? Qua etiam libertate laicos corripere poterunt sacerdotes, cum tacite sibi ipsi respondeant, eadem se admisisse, quae corripiunt?[3] Monebunt propterea episcopi suos clericos, in quocunque ordine fuerint, ut conversatione, sermone et scientia commisso sibi Dei populo praeeant, memores eius, quod scriptum est: *Sancit estote, qtàa et ego sanctus *um* Et iuxta Apostoli vocem: *Nemini* dent *ullam offensionem, ut non vituperetur ministerium* eorum is *sed in omnibus* exhibeant se *sicut ministros Dei*[3], ne illud prophetae dictum impleatur in eis: *Sacerdotes Dei contaminant sancta, et reprobant legem*[3]. Ut autem ipsi episcopi id liberius exequi, ac quoquam praetextu desuper impediri nequeant, eadem sacrosancta oecumenica et generalis Tridentina synodus, praesidentibus in ea eisdem apostolicae sedis legato et nunciis, hos, qui sequuntur, canones statuendos et decernendos duxit.

Canon />

Cum honestius ac tutius sit subiecto, debitam praepositis obedientiam impendendo, in inferiori ministerio deservire, quam cum praepositorum scandalo graduum altiorum appetere dignitatem, ei, cui ascensus ad sacros ordines a suo praelato ex quacunque causa, etiam ob occultum crimen, quomodolibet, etiam extraiudicialiter, fuerit interdictus, aut qui a suis ordinibus seu gradibus vel dignitatibus ecclesiasticis fuerit suspensus, nulla contra ipsius praelati voluntatem concessa licentia de se promoveri faciendo, aut ad priores ordines, gradus, dignitates sive honores restitutio suffragetur.

Canon II

Et quoniam nonnulli episcopi ecclesiarum, quae in partibus infidelium consistunt, clero carentes et populo christiano, cum fere vagabundi sint et permanentem sedem non habeant, non quae lesu Christi, sed alienas oves inscio proprio pastore quaerentes, dum per hanc sanctam synodum se pontificalia officia in alterius dioecesi, nisi de loci ordinarii expressa licentia, et in personas eidem ordinario subtectas tantum exercere prohibitos vident[7], in legis fraudem et contemptum quasi episcopalem cathe-

1 Editiones decretorum dividunt hoc decretum in capita, non in canones.

1 Cf. cone. Lat. TV, c. 7 (v. supra p. 237). 1 Cf. 1 Cor 9,27.
3 Cf. Hieronymus, *Comm, in ep. ad Titum* 1, 6 (PL 26, 598), c. 6 D. XXV (Fr 1, 94).
« Lv 11,44; 19,2. 3 2 Cor 6, 3-4. ' Cf. Ez 22, 26; Sph 3, 4.
7 Sess. VI c. 5 de ref. (v. supra p. 683).

Decree on reform

Introduction

Since it is properly the office of bishops to reprove the faults of all subjects[1], they must take particular care not to acquiesce if clerics, especially those appointed to the pastoral care of souls, are guilty of leading unworthy lives. For if they pass over their irregular and corrupt practices, how can they rebuke the laity for their vices[2] when they could be confounded by one word from the latter for permitting clerics to be much worse than they? And how free will priests be to correct laity, when these can quietly answer that the priests have themselves behaved in the very way they are reproving?[3][4] Bishops will therefore charge their clerics, of whatever rank they may be, to give a lead in their conduct, speech and learning to the people of God entrusted to them, and to be mindful of what scripture says: *Be holy, for I am holy*[4] And, as the Apostle says, let them put *no obstacle in anyone's way, so that no fault may be found with* their *ministry, but rather* commend themselves *in every way as servants of God*[5], lest that saying of the prophet find fulfilment in them: *The priests of God profane what is sacred and reject the law*[6]. That the bishops may be able to carry this out more freely, and not be encumbered by any pretext whatever, the same holy ecumenical and general council of Trent, with the same legate and nuncios of the apostolic see presiding over it, has decided that the canons which follow should be set down and decreed.

Canon 1

It is more honourable and safe for a subject, by rendering due obedience to those in charge, to serve in a ministry of lower rank than to seek the dignity of higher ranks to the scandal of superiors. Hence, in the case of anyone who has been forbidden by his own prelate to advance to holy orders, for whatever reason, including some secret misdeed, and by whatever process even a non-judicial one; and of anyone who has been suspended from his ecclesiastical orders or grades or honours; no permission granted against the will of his prelate to have limself advanced to orders, or for restitution of previous orders or grades or honours or dignities, shall have any force.

Canon 2

Some bishops of churches which are in the territories of unbelievers, lacking any clergy or Christian people, are in a sense wanderers with no fixed place of residence who are in search not of what belongs to Jesus Christ but of the sheep of another shepherd without his knowing it; and these see themselves forbidden by this holy council from exercising pontifical functions in another's diocese, except by the express permission of the local ordinary and only with regard to persons subject to the same ordinary[1]. So, in deceit and in contempt of the law, they brazenly choose a fictitious episcopal seat in a place where there is no

1 The printed editions of the decrees divide this decree into chapters, not into canons.

1 See Lateran council IV, constitution 7 (see above p. 237). 2 See 1 Cor 9, 27.
3 See Jerome, *Comm, in ep. ad Titum (Commentary on the letter to Titus)* 1, 6 (PL 26, 598); ch. 6 D. XXV (Fr 1, 94).
4 Lv 11, 44; 19, 2. 5 2 Cor 6, 3-4. 6 See Ez 22, 26; Zp 3, 4.
Session 6, chapter 5 on reform (see above p. 683).

dram in loco nullius dioecesis sua temeritate eligunt, et quoscunque ad se venientes, etiam si suorum episcoporum seu praelatorum literas commendatitias non habeant, clericali caractère insignire, et ad sacros etiam presbyteratus ordines promovere praesumunt, quo plerunque fit, ut minus idonei et rudes ac ignari, et qui a suo episcopo tanquam inhabiles et indigni reiecti fuerint, ordinati nec divina officia peragere, nec ecclesiastica sacramenta recte valeant ministrare: nemo episcoporum, qui titulares vocantur, etiam si in loco nullius dioecesis, etiam exempto, aut aliquo monasterio cuiusvis ordinis resederint aut moram traxerint, vigore cuiusvis privilegii sibi de promovendo quoscunque ad se venientes pro tempore concessi, alterius subditum, etiam praetextu familiaritatis continuae commensalitatis suae, absque sui proprii praelati expresso consensu aut literis dimissoriis ad aliquos sacros aut minores ordines vel primam tonsuram promovere seu ordinare valeat. Contrafaciens ab exercitio pontificalium per annum, taliter vero promotus ab executione ordinum sic susceptorum, donec suo praelato visum fuerit, ipso iure sint suspensi.

Caw» *III*

Episcopus quoscunque suos clericos, praesertim in sacris constitutos, absque suo praecedenti examine et commendatitiis literis quacunque auctoritate promotos, licet tanquam habiles ab eo, a quo ordinati sunt, probatos, quos tamen ad divina officia celebranda seu ecclesiastica sacramenta ministranda minus idoneos et capaces repererit, a susceptorum ordinum exercitio ad tempus, de quo ei videbitur, suspendere, et illis, ne in altari aut aliquo ordine ministrent, interdicere possit.

Canon IV

Omnes ecclesiarum praelati[1], qui ad corrigendos subditorum excessus diligenter intendere debent, et a quibus nullus clericus per huius sanctae synodi statuta cuiusvis privilegii praetextu tutus censetur, quominus iuxta canonicas sanctiones visitari, puniri et corrigi possit, si in ecclesiis suis resederint, quoscunque saeculares clericos, qualitercunque exemptos, qui alias suae iurisdictioni subessent, de eorum excessibus, criminibus et delictis, quoties et quando opus fuerit, etiam extra visitationem, tanquam ad hoc apostolicae sedis delegati, corrigendi et castigandi facultatem habeant[2]: quibuscunque exemptionibus, declarationibus, consuetudinibus, sententiis, iuramentis, concordiis, quae suos tantum obligent auctores, ipsis clericis, ac eorum consanguineis, capellanis, familiaribus, procuratoribus, et aliis quibuslibet, ipsorum exemptorum contemplatione et intuitu minime suffragantibus.

Canon V

Insuper, cum nonnulli, qui sub praetextu, quod super bonis et rebus ac iuribus suis diversae eis iniuriae ac molestiae inferantur, certos iudices, per literas conservatorias deputari obtinent, qui illos a molestiis et iniuriis

[1] Cf. sess VI c. 3 de rcf. (v. supra p. 683). [2] Cf. sess. VI c. 4 de ref. (v. supra p. 683).

diocese, and then presume to mark with the character of a cleric and to advance to sacred orders, including even the priesthood, whoever approaches them, even il they have no commendatory letters from their own bishops or prelates. As a result it often happens that people are ordained, though unsuitable, untrained and ignorant, who have been rejected by their own bishop as incapable and unworthy, and they cannot correctly perform the divine office or administer the church's sacraments. In view of these facts, therefore, none of the bishops who are called titular, even if they reside or have spent some time in a place within no diocese, even if the place is exempt, or in some monastery of an order, may validly advance or ordain to any sacred or minor orders, even first tonsure, in virtue of any temporary privilege of promoting whoever may come to them, the subject of another, even on the grounds of his being well known as one of their household, without the expressed consent or dimissorial letters of his own prelate. Anyone who acts contrary to this will be automatically suspended for a year from the exercise of episcopal functions, and the one so promoted will be suspended from the exercise of the orders so received for as long as it seems good to his own prelate.

Canon 3

A bishop shall have power to suspend, for a period which he shall judge proper, from the exercise of the orders received, and to prohibit from carrying out any ministry either at the altar or any other, those he has found unsuitable and incompetent for the celebration of the divine office or the administration of the church's sacraments; this with respect to any of his clerics, especially those in holy orders, who have been promoted by any authority whatever without a previous examination by him and without commendatory letters, even though they were approved as fit by the person by whom they were ordained.

Canon 4

All prelates of churches[1] ought to apply diligent attention to correcting the open faults of their subjects; and, by the statutes of this holy council, no clerics residing in their own churches are to be held immune, on the grounds of any privilege whatever, from the possibility of being visited, punished and reproved in accordance with the canonical ordinances. The prelates shall have the power, as delegates in this matter of the apostolic see, when and as often as need arises in or out of the time of visitation, to correct and impose penalties on all secular clerics no matter how exempt, who would otherwise be subject to their jurisdiction, for their misdeeds, open faults and delinquencies[2]; and no exemptions, declarations, customs, decisions, oaths, agreements binding only their authors, made in favour of the clerics themselves or of their relations, chaplains, servants, agents and any others whatsoever, from consideration and in respect of the exempt clerics themselves, shall be valid.

Canon 5

Further, there are some who, on the grounds that a variety of wrongs and annoyances are being inflicted on them with regard to their property, possessions and rights, obtain by letters of protection the appointment of special judges to protect and defend them from wrongs and annoyances of that kind,

' See session 6, chapter 3 on reform (see above p. 683).
' See session 6, chapter 4 on reform (see above p. 683).

huiusmodi tueantur ac defendant, et in possessione seu quasi bonorum, rerum ac iurium suorum manu teneant et conservent, neque super illis eos molestari permittant, eiusmodi literas in plerisque contra concedentis mentem in reprobum sensum detorqueant: idcirco nemini omnino, cuiuscunque dignitatis et conditionis sit, etiam si capitulum fuerit, conservatoriae literae, cum quibuscunque clausulis aut decretis, et quorumcunque iudicum deputatione, quocunque etiam alio praetextu aut colore concessae, suffragentur ad hoc, ut coram suo episcopo sive alio superiore ordinario in criminalibus et mixtis causis accusari et conveniri, ac contra eum inquiri et procedi non possit, aut quominus, si qua iura ei ex concessione competierint, super illis libere valeat apud iudicem ordinarium conveniri. In civilibus etiam causis, si ipse actor extiterit, aliquem ei apud suos conservatores iudices in iudicium trahere minime liceat. Quod si in iis causis, in quibus ipse reus fuerit, contigerit, ut electus ab eo conservator ab actore suspectus esse dicatur, aut si qua inter ipsos iudices, conservatorem et ordinarium, controversia super competentia iurisdictionis orta fuerit, nequaquam in causa procedatur, donec per arbitros in forma iuris electos super suspicione aut iurisdictionis competentia fuerit iudicarum. Familiaribus vero eius, qui huiusmodi literis conservatoriis tueri se solent, nihil illae prosint, praeterquam duobus duntaxat, si tamen illi propriis eius sumptibus vixerint. Nemo etiam similium literarum beneficio ultra quinquennium gaudere possit. Non liceat quoque conservatoribus iudicibus ullum habere tribunal erectum. In causis vero mercedum aut miserabilium personarum huius sanctae synodi super hoc decretum in suo robore permaneat[1]. Universitates autem generales, ac collegia doctorum seu scholarium, et regularia loca, nec non hospitalia actu hospitalitatem servantia, ac universitatum, collegiorum, locorum et hospitalium huiusmodi personae in praesenti canone minime comprehensae, sed exemptae omnino sint et esse intelligantur.

Canon VI

Quia vero, etsi habitus non facit monachum, oportet tamen clericos vestes proprio congruentes ordini semper deferre, ut per decentiam habitus extrinseci morum honestatem intrinsecam ostendant, tanta autem hodie aliquorum inolevit temeritas religionisque contemptus, ut propriam dignitatem et honorem clericalem parvi pendentes vestes etiam publice deferant laicales, pedes in diversis ponentes, unum in divinis, alterum in carnalibus: propterea omnes ecclesiasticae personae quantumcunque exemptae, quae aut in sacris fuerint, aut dignitates, personatus, officia aut beneficia qualiacunque ecclesiastica obtinuerint, si postea, quam ab episcopo suo etiam per edictum publicum moniti fuerint, honestum habitum clericalem, illorum ordini ac dignitati congruentem, et iuxta ipsius episcopi ordinationem et mandatum non detulerint, per suspensionem ab ordinibus ac officio et beneficio ac fructibus, redditibus et proventibus ipsorum beneficiorum, nec non, si semel correpti denuo in hoc deliquerint, etiam per

1 Cf. sess. VII c. 14 de ref. (v. supra p. 689).

and to keep and maintain them in actual or alleged possession of the property, possessions and rights and not permit them to be troubled in these matters, and they twist letters of that kind in many respects to a meaning which is false and contrary to the intention of the donor. Consequently, letters of protection, no matter what their clauses and stipulations, or what judges they appoint, or on whatever ground or title they were granted, shall not avail anyone of whatever dignity or status he may be, even if a chapter is involved, against the possibility of being accused, summoned, examined and proceeded against in criminal or mixed cases in the presence of his bishop or another ordinary superior, or of being freely summoned before an ordinary judge in those matters, even if rights are in some way due to him from a concession. In civil cases too no one, if he is the plaintiff, shall be permitted to bring anyone to judgment before his own conservatory judges. And, in cases in which he is the defendant, if the conservator chosen by him happens to be declared suspect by the plaintiff; or if a disagreement arises between the judges themselves, the conservator and the ordinary, with regard to the competence of the jurisdiction; then in no wise shall the case go forward, until a decision has been given by legally appointed arbitrators about the suspicion or the competence of the jurisdiction. But conservatory letters of this kind are not to be valid for members of his household, who are wont to protect themselves by such, only two being excepted and on condition that they have lived at his personal expense. And no one is to enjoy the benefit of similar letters beyond a period of five years. It shall also be illicit for conservatory judges to maintain an established tribunal. In cases affecting wages and needy persons, however, the decree of this holy council on this subject shall retain its full rigour[1]. On the other hand, general universities and colleges of teachers and scholars, places belonging to regulars as well as hospices actually practising hospitality, and persons attached to such universities, colleges, places and hospices, are in no way included in the present canon, but are to be completely exempt and understood to be so.

Canon 6

Though the habit does not make the monk, clerics must nevertheless always wear the clerical dress appropriate to their own order so that they may show by the suitability of their outward dress the interior uprightness of their characters. Yet, so great has grown the rashness of some and their contempt of religion at the present time that, giving little weight to personal dignity and clerical honour, they wear lay clothes even in public, a walking contradiction, with one foot among divine things and the other among those of the flesh. For that reason all ecclesiastical persons, however exempt, who are either in sacred orders or have obtained formal or informal dignities, offices or ecclesiastical benefices of any kind, if after warning by their own bishop, even by a public order, they do not wear the proper clerical dress befitting their order and dignity and in keeping with the regulation and command of their bishop, they can and should be restrained by suspension from their orders, office and benefice, and from the fruits, revenues and profits of those benefices; and if, after having once received correction they again fail in this matter, also by the deprivation of offices and

[1] See session 7, chapter 14 on reform (see above p. 689).

privationem officiorum et beneficiorum huiusmodi coerceri possint et debeant, constitutionem Qementis V in concilio Viennensi editam, quae incipit: *Quoniam*[1], innovando et ampliando.

Canon VII

Cum etiam, qui per industriam occiderit proximum suum et per insidias, ab altari avelli debeat[2], qui sua voluntate homicidium perpetraverit, etiam si crimen id nec ordine iudiciario probatum, nec alia ratione publicum, sed occultum fuerit, nullo tempore ad sacros ordines promoveri possit, nec illi aliqua ecclesiastica beneficia, etiam si curam non habeant animarum, conferri liceat, sed omni ordine, ac beneficio et officio ecclesiastico perpetuo careat. Si vero homicidium non ex proposito, sed casu, vel vim vi repellendo, ut quis se a morte defenderet, fuisse commissum narretur, quam ob causam etiam ad sacrorum ordinum et altaris ministerium, et beneficia quaecunque ac dignitates iure quodammodo dispensatio debeatur, committatur loci ordinario, aut ex causa metropolitano seu viciniori episcopo, qui non nisi causa cognita et probatis precibus ac narratis, nec aliter, dispensare possit.

Canon VIII

Praeterea, quia nonnulli[3], quorum etiam aliqui veri sunt pastores ac proprias oves habent, alienis etiam ovibus praeesse quaerunt, et ita alienis subditis quandoque intendunt, ut suorum curam negligant: quicunque, etiam episcopali praeditus dignitate, qui alienos subditos puniendi privilegium habuerit, contra clericos sibi non subiectos, praesertim in sacris constitutos, quorumcunque etiam atrocium criminum reos, nisi cum proprii ipsorum clericorum episcopi, si apud ecclesiam suam resederit, aut personae ab ipso episcopo deputandae interventu nequaquam procedere debeat; alias processus et inde sequuta quaecunque viribus omnino careant.

Canon IX

Et quia iure optimo distinctae fuerunt dioeceses et parochiae, ac unicuique gregi proprii attributi pastores et inferiorum ecclesiarum rectores, qui suarum quisque ovium curam habeant, ut ordo ecclesiasticus non confundatur, aut una et eadem ecclesia duarum quodammodo dioecesum fiat non sine gravi eorum incommodo, qui illi subditi fuerint: beneficia unius dioecesis, etiam si parochiales ecclesiae, vicariae perpetuae, aut simplicia beneficia, seu praestimonia aut praestimoniales portiones fuerint, etiam ratione augendi cultum divinum aut numerum beneficiatorum aut alia quacunque de causa, alterius dioecesis beneficio, aut monasterio, seu collegio vel loco etiam pio perpetuo non uniantur; decretum huius sanctae synodi super huiusmodi ŭnionibus in hoc declarando.

Canon X

Regularia beneficia, in titulum regularibus professis provideri consueta, cum per obitum, aut resignationem vel alias illa in titulum obtinentis

1 Cone. Vienn., c. [9] (v. supra p. 365).
2 Cf. Ex 21,14; c. 1 *X.N* 12 (Fr 2, 793).
3 Cf. sess. VI c. 5 de ref. (v. supra p. 683).
4 Sess. VII c. 6 de ref. (v. supra p. 688).

benefices of this kind: this by a renewal and extension of the constitution of Clement V which begins *Quoniam*[1], published at the council of Vienne.

Canon 7

Since someone who has killed his neighbour deliberately and by lying in wait for him ought to be removed from the altar[2], therefore anyone who has killed a person intentionally, even if the crime has not been proved by legal process nor otherwise made public, but has remained secret, cannot at any time be promoted to holy orders, nor shall it be lawful to grant him any ecclesiastical benefices, even if they do not include the official care of souls; rather he is to be cut off permanently from every ecclesiastical order, benefice and office. If, however, it is reported that he has killed someone not intentionally but by accident, or in repelling force by force as when one protects oneself from death, and for that reason a dispensation is needed by law in some way for holy orders and the ministry of the altar, and for any kind of benefices and dignities; then let the matter be committed to the local ordinary or, as the case may be, to the metropolitan or the neighbouring bishop, who shall be able to dispense only after studying the case and testing the petitions and reports, and not otherwise.

Canon 8

Moreover, since certain people[3], some of whom are true shepherds and have flocks of their own, seek to control other people's sheep as well, and sometimes so direct their attention to others' subjects that they neglect the care of their own; therefore no one, even if he enjoys episcopal rank, who has the privilege of punishing someone else's subjects, should in any circumstances take action against clerics who are not his own subjects, especially those in sacred orders, no matter how heinous the crimes of which they are guilty, except through the medium of the actual bishop of those clerics if he resides at his own church, or of someone deputed by that bishop; otherwise, the process and everything that depends on it shall be completely without validity.

Canon 9

And because by an excellent law dioceses and parishes have been made separate, and to each flock have been assigned their own shepherds and to less important churches their rectors, who each have responsibility for their own sheep, so that ecclesiastical order may not be confused, or one and the same church belong in some way to two dioceses, not without serious inconvenience to those who may be its subjects; therefore benefices of one diocese, whether they are parish churches, perpetual vicariates, simple benefices, prestimonies or prestimonial portions, arc not to be joined permanently to a benefice or monastery or college or place, even pious, belong to another diocese, even on the plea of increasing divine worship or the number of the beneficiaries, or for any other reason: hereby is explained the decree of this holy council about unions of this kind[4].

Canon 10

Benefices belonging to regulars, which by custom have been assigned in title to professed regulars, when they happen to fall vacant by the death or resignation of the occupant, or in some other way, shall be conferred only on religious of

[1] Council of Vienne, decree [9] (see above p. 365).
[2] See Ex 21, 14; ch. 1 *Decretals* V 12 (Fr 2, 793).
[3] See session 6, chapter 5 on reform (see above p. 683).
[4] Çpccinn 7 4 rnfnrm iepp ohnVP D. 688).

vacare contigerit, religiosis tantum illius ordinis, vel iis, qui habitum omnino suscipere et professionem emittere teneantur, et non aliis (ne vestem lino lanaque contextam induant[1]) conferantur.

CoHOn ***XI***

Quia vero regulares, de uno ad alium ordinem translati, facile a suo superiore licentiam standi extra monasterium obtinere solent, ex quo vagandi et apostatandi occasio tribuitur, nemo cuiuscunque ordinis praelatus vel superior vigore cuiusvis facultatis aliquem ad habitum et professionem admittere possit, nisi ut in ordine ipso, ad quem transfertur, sub sui superioris obedientia in claustro perpetuo maneat, ac taliter translatus, etiamsi canonicorum regularium fuerit, ad beneficia saecularia, etiam curata, omnino incapax exsistat.

Canon ***XII***

Nemo, etiam cuiusvis dignitatis ecclesiasticae vel saecularis, quacunque ratione, nisi ecclesiam, beneficium aut cappellam de novo fundaverit et construxerit, seu iam erectam, quae tamen sine sufficienti dote fuerit, de suis propriis et patrimonialibus bonis competenter dotaverit, ius patronatus impetrare aut obtinere possit aut debeat[2]. In casu autem fundationis aut dotationis huiusmodi institutio episcopo, et non alteri inferiori reservetur.

Canon ***XIII***

Non liceat praeterea patrono cuiusvis privilegii praetextu aliquem ad beneficia sui iuris patronatus, nisi episcopo loci ordinario, ad quem provisio seu institutio ipsius beneficii, cessante privilegio, iure pertineret, quoquo modo praesentare; alias praesentatio ac institutio forsan sequutae nullae sint et esse intelligantur.

Declarari praeterea sancta synodus, in futura sessione, quam ad 25 diem ianuarii subsequentis anni 1552 habendam esse iam decrevit, una cum sacrificio missae agendum et tractandum etiam esse de sacramento ordinis, et prosequendam esse materiam reformationis.

SESSIO XV
25 ian. 1552

Decretum prorogationis publicationis canonum[6]

Cum ex eo, quod proximis sessionibus decretum fuit, sancta haec et universalis synodus per hos dies accuratissime diligentissimeque tractaverit ea, quae ad sanctissimum missae sacrificium et ad sacramentum ordinis spectant, ut hodierna sessione, quemadmodum Spiritus sanctus suggessisset, decreta de his rebus et quatuor praeterea articulos ad sane-

* *Huic dtclaraiioni editiones decretorum anteponunt:* caput XIV.

b Decretum prorogationis sessionis *in editionibus decretorum.*

1 Cf. Dt 22, 11. 2 Cf. totum tit. 38 de iure patronatus *X,* III (Fr 2, 609-621). -

that order or on those who are absolutely committed to take the habit and make profession, and on no others (so that they do not put on a garment woven in wool and linen together[1]).

Carton 11

Because regulars who transfer from one order to another arc able to obtain permission easily from their own superior to remain outside a monastery, and thereby have the opportunity to wander about and to desert religious life, no prelate or superior of any order shall be able, by virtue of any special power, to admit anyone to the habit or to profession except on the condition that he remain permanently in enclosure under the obedience of his superior in the order to which he is transferred; and one thus transferred, even if he belonged to the canons regular, remains entirely incapable of holding secular benefices, including those having the care of souls.

Canon 12

No one, whatever his ecclesiastical or secular dignity, should or shall be able to procure or hold the right of patronage for any reason whatever, unless he has founded and built from nothing a church, benefice or chapel, or has suitably endowed from his own personal and inherited possessions one already set up but with an insufficient endowment[2]. In the case of such a foundation or endowment, however, the institution is reserved to the bishop, and to no other person of lower rank.

Canon 13

Further, it shall not be lawful for a patron, on the ground of some privilege, to present anyone in any way to the benefices within his legal patronage, except to the ordinary bishop of the locality, to whom the provision of or institution to this benefice would belong on the lapse of the privilege; otherwise any presentation and institution which may follow are to be and to be regarded as null.

Thea holy council further declares that in the next session, which it has already decreed should be held on 25 January of next year, 1552, it has to deal with the sacrifice of the mass as well as to treat of the sacrament of order, and to pursue the subject of reform.

SESSION 15
25 January 1552

Decree on the postponement of the publication of the canons[b]

Because of what was decided in the most recent sessions, this holy and universal council has, during these days, treated most exactly and most carefully of matters which concern the most holy sacrifice of the mass and the sacrament of order, intending in today's session, as the holy Spirit had prompted us, to publish both the decrees on these subjects and the four articles dealing with the

[1] *The printed editions of the decrees preface this declaration with:* chapter 14.
[b] Decree proroguing the session *in the printed editions of the decrees.*

[1] See Dt 22, 11.
[1] See all of tit. 38 on the right of patronage, *Decretals* III (Fr 2, 609-621).

tissimum eucharistiae sacramentum pertinentes in hac tandem sessione dilatos publicaret; atque interim affuturos esse putaverit ad hoc sacrosanctum concilium eos, qui se protestantes vocant, quorum causa eorum publicationem articulorum distulerat et, ut libere ac sine cunctatione ulla huc venirent, fidem eis publicam sive salvumconductum concesserat[1], tamen, cum illi nondum venerint et eorum nomine supplicatum huic sanctae synodo fuerit, ut publicatio, quae hodierna die facienda fuerat, in sequentem sessionem differatur, certa spe allata, affuturos eos esse omnino multo ante illam sessionem salvoconductu amplioris formae interim accepto, eadem sancta synodus in Spiritu sancto legitime congregata iisdem legato et nuntiis praesidentibus nihil magis optans, quam ex praestantissima natione Germanica omnes de religione dissensiones et schismata tollere ac eius quieti, paci otioque consulere parata ipsos, si venerint, et humaniter excipere et benigne audire confidensque, eos non fidei catholicae pertinaciter oppugnandae sed veritatis cognoscendae studio esse venturos et (ut evangelicae veritatis studiosos decet) sanctae matris ecclesiae decretis et disciplinae ad extremum esse acquieturos, sequentem sessionem ad edenda et publicanda ea, quae supra commemorata sunt, in diem festum sancti Iosephi, qui erit die decima nona mensis martii, distulit, ut illi satis temporis et spatii habeant non solum ad veniendum, verum etiam ad ea, quae voluerint, antequam is dies veniat, proponenda. Quibus ut omnem diutius cunctandi causam adimat, fidem publicam sive salvumconductum eius, qui recitabitur, tenoris et sententiae libenter dat et concedit. Interea vero de matrimonii sacramento agendum et de eo praeter superiorum decretorum publicationem definiendum esse eadem sessione statuit et decernit, et prosequendam esse materiam reformationis.

Salvusconductus datus protestantibus Germanis

Sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem sanctae sedis apostolicae legato et nuntiis, inhaerendo salvoconductui in penultima sessione dato et illum iuxta tenorem infrascriptum ampliando universis fidem facit, quod omnibus et singulis sacerdotibus, electoribus, principibus, ducibus, marchionibus, comitibus, baronibus, nobilibus, militaribus, popularibus et aliis quibuscunque viris, cuiuscunque status et conditionis aut qualitatis existant, Germanicae provinciae et nationis, civitatibus et aliis locis eiusdem et omnibus aliis ecclesiasticis et saecularibus, praesertim Augustanae confessionis personis, qui aut quae una cum ipsis ad hoc generale Tridentinum concilium venient aut mittentur ac profecturi sunt aut hucusque venerunt, quocunque nomine censeantur aut valeant nuncupari, tenore praesentium publicam fidem et plenissimam verissimamque securitatem, quam salvumconductum appellant, libere ad hanc civitatem Tridcntinam veniendi ibidemque manendi, standi, morandi, proponendi, loquendi, una cum ipsa synodo de quibuscunque negotiis tractandi,

1 Sess. XIII (v. supra p.702).

most holy sacrament of the eucharist postponed to this session. It had also supposed that by now those who call themselves Protestants would have been present at this sacred council, and had deferred for their sake the publication of those articles; moreover, so that they might come here freely and without hesitation, it had granted them a public guarantee or safe-conduct[1]. However, they have not yet come, and this holy council has a petition in their name that the publication which should have been made today be deferred until the next session, to which is added a definite hope that they will certainly be present long before the next session if, in the meantime, a more comprehensive safe-conduct is granted. This same holy council, lawfully assembled in the holy Spirit, with the same legate and nuncios presiding, desires nothing more than to remove from the most illustrious German nation all disputes and schisms concerning religion, and to take measures for the tranquillity, peace and concord of that nation, and is ready to receive courteously and listen favourably to them if they come. It trusts that they will come with the intention, not of stubbornly attacking the catholic faith, but of learning the truth and, as befits those eager for the truth of the gospel, of agreeing in the end with the decrees and discipline of holy mother church. For these reasons the holy council has postponed the next session for the promulgation and publication of those decrees mentioned above until the feast day of St Joseph, which will be on 19 March, so that they may have sufficient time and leisure not only to come, but also to propose whatever they wish before that day arrives. In order to remove all reason for any further delay, it readily gives and concedes to them its public guarantee or safe-conduct on the lines and terms which will be set out. And it ordains and decrees that meanwhile it must deal with the sacrament of matrimony, and at the same session issue the definition on that together with the publication of the earlier decrees, as well as proceed with the subject of reform.

The safe-conduct given to the German Protestants

The holy, ecumenical and general council of Trent, lawfully assembled in the holy Spirit, having as presidents the same legate and nuncios of the holy apostolic see, gives to all a pledge to abide by the safe-conduct granted at the session before last, and to extend it in accordance with the sense written below. Those included are each and every priest, elector, prince, duke, marquis, count, baron, noble, military and civil persons, together with all other men of whatever status, condition or quality they may be, of the German province and nation and the cities and other places of the same, and all other ecclesiastics and laity, especially those persons linked with the confession of Augsburg, namely men and women who come or are sent with them to this general council of Trent, and have begun the journey or have actually arrived, by whatever title they are recorded or can be named.

By the terms of the present statement they are given a public pledge and the most complete and most true security, called a safe-conduct, for coming freely to this city of Trent, and for remaining, taking their place, abiding, making proposals and speaking in the same. They will be free to deal with the council

[1] Session 13 (see above p. 702).

examinandi, discutiendi et omnia, quaecunque ipsis libuerit, ac articulos quoslibet tam scripto quam verbo libere offerendi, propalandi cosque scripturis sacris et beatorum patrum verbis, sententiis et rationibus declarandi, astruendi et persuadendi et, si opus fuerit, etiam ad obiecta concilii generalis respondendi et cum iis, qui a concilio delecti fuerint, disputandi ℭhristiane aut charitative absque omni impedimento conferendi, opprobriis, conviciis ac contumeliis penitus semotis. Et signanter, quod causae controversae secundum sacram scripturam et apostolorum traditiones, probata concilia et catholicae ecclesiae consensum et sanctorum patrum auctoritates in praedicto concilio Tridentino tractentur, illo etiam addito, ut religionis praetextu aut delictorum circa eam commissorum aut committendorum minime puniantur, impartitur ac omnino concedit. Sic etiam, ut propter illorum praesentiam neque in itinere aut quocumque locorum eundo, manendo aut redeundo, nec in ipsa civitate Tridentina a divinis officiis quovis modo cessetur, et ut his peractis vel non peractis, quandocunque ipsis libuerit aut maiorum suorum mandato et assensu ad propria reverti optabunt aut aliquis eorum optabit, mox absque ulla renitentia et occasione aut mora salvis rebus eorum et suorum pariter honore et personis viceversa possint iuxta beneplacitum libere et secure redire, de scientia tamen ab eadem synodo deputandorum, ut tunc Opportune eorum securitati absque dolo et fraude provideatur. Vult etiam sancta synodus in hac publica fide salvoque conductu omnes quascunque clausulas includi et contineri ac pro inclusis haberi, quae pro plena, efficaci et sufficienti securitate in eundo, stando ac redeundo necessariae et opportunae fuerint. Illud etiam ad maiorem securitatem et pacis ac conciliationis bonum exprimens, quod, si quispiam aut illorum aliqui sive in itinere Tridentum veniendo sive ibidem rrtorando aut redeundo aliquod enorme (quod absit) egerint aut commiserint, quo posset huius fidei publicae et assecurationis beneficium eis concessum annullari aut cassari, vult et concedit, ut in huiusmodi facinore deprehensi ab ipsis dumtaxat et non ab aliis condigna animadversione cum emenda sufficienti per panem ipsius synodi merito approbanda et laudanda mox puniantur, illorum assecurationis forma, condicionibus et modis omnino manentibus illibatis. Pariformiter etiam vult, ut, si quisquam vel aliqui ex ipsa synodo sive in itinere aut manendo aut redeundo aliquod enorme (quod absit) egerint aut commiserint, quo posset huius fidei publicae et assecurationis beneficium violari aut quoquo modo tolli, in huiusmodi facinore deprehensi ab ipsa synodo dumtaxat, et non ab aliis condigna animadversione et emenda sufficienti per partem dominorum Germanorum Augustanae confessionis tunc hic praesentium merito laudanda et approbanda mox puniantur, praesenti assecurationis forma, condicionibus et modis omnino manentibus illibatis. Vult praeterea ipsa synodus, quod liceat ipsis ambasciatoribus omnibus et singulis toties, quotiescunque opportunum fuerit seu necessarium, ad auram capiendam exire de civitate Tridentina et reverti ad eandem nec non nuntium vel nuntios suos ad quaecunque

1 om, per errorem CT

itself about any kind of business by examination and debate, to offer without hindrance whatever they choose by way of proposal both in written and in spoken form, and to put forward, explain and persuade in propositions and arguments drawn from the sacred scriptures and words of the blessed fathers; and in addition, should it be necessary, to give answer to the objections of the general council and hold debate with those chosen by the council, exchanging views without restriction in a Christian and charitable manner and totally excluding taunts, wrangling and abuse. And in particular, since in the aforesaid council of Trent treatment may be given to controversial issues arising from sacred scripture and the traditions of the apostles, the approved councils, the common teaching of the catholic church and the authority of the holy fathers, it grants and wholly concedes in addition that there will be no punishment of any kind on grounds of religion for any offences already committed or which might be committed under that heading. It likewise guarantees that there is to be no interruption in any way of the divine offices on account of their presence, whether on their journey or at any point thereof, during their stay or on their return journey, nor in the city of Trent itself; and, with these offices completed or not, whenever they so wish, or when they or any individual among them shall choose, by the command of their leaders, they may return to their own territories; and that they may do so at once without any resistance or let or hindrance, with their possessions and the honour and persons of their parties intact on both sides, but with the knowledge of those to be deputed by the same council, so that provision may be made then for their security in a suitable manner without any deceit or trickery.

The holy council also wishes all possible clauses which shall have been necessary and appropriate for full, effective and sufficient security in going, remaining and returning, to be included and contained, and to be held as so contained, in this public guarantee and safe-conduct. It also adds in the interests of greater security and the benefit of peace and reconciliation that, if any individual or group of their party, either as they make their way to Trent or while staying there or on the return journey, shall have contrived or committed (and may it not happen) some appalling deed, by which the favour of this public pledge and guarantee of safety granted to them could be annulled and cancelled, then its will is that those caught in a crime of that kind be promptly punished by their own people only, and not by others, with a fitting reproof and adequate compensation, which rightly should be approved and commended by the council itself, while the form, conditions and terms of their safe-guarantee remain entirely unimpaired. Similarly the council also wishes that if any individual or group of persons from the council itself, during their coming or their stay or on their return journey, shall contrive or commit some dreadful deed (and may it not happen) by which the favour of this public pledge and surety could be violated or in some way destroyed, those caught in a crime of this kind should be punished solely by the council itself, and not by others, with a fitting reproof and adequate compensation, which should rightly be approved and commended on the part of the leaders of the Germans of the confession of Augsburg who are here at that time, while the present form, conditions and terms of their surety remain entirely unimpaired. In addition, the council wills that it should be lawful for all their ambassadors without exception, as often as may be appropriate and necessary, to leave the city of Trent to take the air and to return to the same, as well as freely to send and to assign their messenger or messengers to any

pro suis necessariis negotiis ordinandis libere mittere seu destinare ac ipsos missos seu destinatos seu missum et destinatum suscipere toties, quoties eis videbitur expedire, ita quod aliqui vel aliquis per deputandos concilii socientur, qui eorum securitati provideant vel provideat. Qui quidem salvusconductus et securitates stare ac durare debeant et a tempore et per tempus, quo in ipsius synodi et suorum tuitionis curam ipsos suscipi contigerit et usque ad Tridentum perduci ac toto tempore mansionis eorum ibidem et rursum post sufficientem audientiam habitam spatio viginti dierum praemisso, cum ipsi petierint aut concilium habita huiusmodi audientia ipsis recessum indixerit, a Tridento usque in quem quisque elegerit sibi locum tutum Deo favente restituet, dolo et fraude prorsus exclusis. Quae quidem omnia pro universis et singulis christifidelibus, pro omnibus principibus tam ecclesiasticis quam saecularibus quibuscunque atque omnibus aliis ecclesiasticis et saecularibus personis, cuiuscunque status et condicionis existant, aut quocunque nomine censeantur, inviolabiliter observanda esse promittit et bona fide spondet. Insuper omni fraude et dolo exclusis vera et bona fide promittit, ipsam synodum nullam vel manifeste vel occulte occasionem quaeriruram aut aliqua auctoritate, potentia, iure vel statuto, privilegio legum vel canonum aut quorumcunque conciliorum, praesertim Constantiensis et Senensis, quacunque forma verborum expressa in aliquod huius fidei publicae et plenissimae assecurationis ac publicae et liberae audientiae ipsis per ipsam synodum concessae praeiudicium quovis modo usuram aut quenquam uti permissuram, quibus in hac parte pro hac vice derogat. Quod si sancta synodus aut aliquis ex ea vel suis cuiuscunque condicionis vel status aut praeeminendae exsistens praescriptae assecurarionis et salviconductus formam et modum in quocunque puncto vel clausula violaverit (quod tamen avertere dignetur Omnipotens) et sufficiens emenda non fuerit mox subsequuta et ipsorum arbitrio merito approbanda et laudanda, habeant ipsam synodum et habere poterunt incidisse in omnes poenas, quas iure divino et humano aut consuetudine huiusmodi salvorumconductuum violatores incurrere possunt absque omni excusatione aut quavis in hac parte contradictione.

SESSIO XVI
28 apr. 1552

Decretum suspensionis concilii

Sacrosancta oecumenica et generalis synodus Tridentina in Spiritu sancto legitime congregata, praesidentibus in ea reverendissimis dominis Sebastiano archiepiscopo Sipontino et Aloysio episcopo Veronensi, apostolicis nuntiis, tam eorum proprio quam reverendissimi et illustrissimi domini Marcelli sanctae Romanae ecclesiae cardinalis Crescentii legati, ob adversam eius gravissimam valetudinem absentis, nomine, non dubitat, christianis omnibus patere, hoc concilium oecumenicum Tridentum primo a Paulo felicis recordationis convocatum et collectum fuisse, deinde

place whatever to conduct their necessary business, and to receive those sent or assigned, whether an individual or a group, as often as it shall seem right for them to do so, with the proviso that, whether one or several, they are to be accompanied by representatives of the council who shall provide for the safety of the individual or group.

This safe-conduct and guarantee is to hold both from and during the time when they happen to be taken into the protection of the council and its officials, and to continue till they reach Trent, and for the whole period of their stay there; and again, after they have had a sufficient hearing, a period of twenty days having passed, whenever they make the request, or the council after giving them a hearing of this kind has indicated that they should withdraw, it will with God's favour, with deceit and trickery being totally excluded, send them back from Trent to whatever safe place each may have chosen for himself. All this it promises in good faith will be inviolably observed, and pledges on behalf of each and every Christian, of all ecclesiastical and secular princes, and of all other ecclesiastical and secular persons of whatever rank or condition they may be or by whatever name they may be known. It further promises in true and good faith, to the exclusion of all fraud and deceit, that the council itself will seek no opportunity openly or secretly, or in any way use or permit anyone to use any authority, power, right or statute, privilege of laws or canons, or of any of the councils, especially of Constance and Siena, expressed in whatever form of words, to the prejudice in any way of this public pledge of the fullest security and of a public and free hearing granted to them by the council itself; these it abrogates for this occasion and in this instance. But if the council or any member of it, of whatever condition, status or pre-eminence, shall violate (but may the Almighty deign to prevent this) in any point or clause whatever the form and scope of the guarantee and safe-conduct outlined above, and compensation shall not very soon have followed which is sufficient and in their own judgment to be approved and commended, then they are to regard and hold for the future that the council itself has incurred all the penalties which by divine and human law and by custom such violators of the safe-conduct can incur, all excuse or opposing assertions of whatever kind in this matter being set aside.

SESSION 16
28 April 1552

Decree of the suspension of the council

The holy, ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the most reverend lords, Sebastian archbishop of Siponto and Aloysius bishop of Verona, as apostolic nuncios presiding in their own name and also in that of the legate, the most reverend and noble lord Marcellus Crescenzio, cardinal of the holy Roman church, now absent on account of his very serious ill-health, has no doubt that it is known to all Christians that this ecumenical council of Trent was first called together and assembled by Paul of happy memory and afterwards, on the urgent petition of the most august

a sanctissimo domino nostro Iulio III efflagitante Carolo V augustissimo imperatore ea praecipue de causa fuisse restitutum, ut religionem in multis orbis partibus et praesertim in Germania in diversas opiniones miserabiliter distractam in statum pristinum rev ret, abusus et mores Christianorum corruptissimos emendaret. Cumque ad hoc agendum quam plurimi patres nulla laborum suorum periculorumque habita ratione e diversis regionibus alacriter confluxissent resque strenue magno fidelium concursu feliciterque procederet ac spes esset non levis, illos Germanos, qui eas novitates exdtarant, in concilium venturos, sic animatos ut veris ecclesiae rationibus unanimiter acquiescerent, lux denique quaedam rebus affulsisse videretur caputque attollere inciperet profligata antea et afflicta res publica Christiana, ii repente tumultus, ea bella hostis generis humani versutia exarserunt, ut concilium velut haerere ac suum cursum interrumpere satis incommode cogeretur spesque omnis ulterioris progressus hoc in tempore tolleretur; tantumque aberat, ut sancta synodus Christianorum malis et incommodis mederetur, ut multorum mentes praeter sui animi sententiam irritaret potius quam placaret. Quum igitur ipsa sancta synodus omnia et praecipue Germaniam armis ardere et discordiis videret, omnes fere episcopos Germanos, praesertim principes electores suis consultum ecclesiis e concilio abiisse, decrevit tantae necessitati non reluctari et ad meliora tempora reticere, ut patres, quo eis nunc agere non licet, suis ovibus prospectum ad suas ecclesias regredi valerent, ne diutius utrobique inutili otio conterantur, atque ita, quoniam sic temporum condicio tulit, huius oecumenid concilii Tridentini progressum per biennium suspendendum fore decernit, prout praesenti decreto suspendit, ea tamen lege, ut, si dtius pacata res sit ac tranquillitas pristina revertatur (quod sperat Dei optimi maximi benefido non longo forsan spatio futurum), ipsius concilii progressus eodemmet tempore suam vim, firmitatem vigoremque habere censeatur; sin autem (quod Deus avertat) peracto biennio praedicta legitima impedimenta non fuerint submota, quam primum cessaverint, talis suspensio eo ipso sublata esse intelligatur, ac suus vigor et robur concilio sit restitutum et esse intelligatur sine alia nova concilii conv tione, accedente ad hoc decretum consensu et auctoritate sanctitatis suae et sanctae sedis apostolicae. Interea tamen eadem sancta synodus exhortatur omnes prindpes Christianos et omnes praelatos, ut observent et respective, quatenus ad eos spectat, observare faciant in suis regnis, dominiis et ecdesiis omnia et singula, quae per hoc sacrum oecumenicum condlium fuerunt hactenus statuta et decreta.

SESSIO XVII

18 ian. 1562

[Decretum de celebrando concilio]

Illustrissimi et reverendissimi domini reverendique patres, placetne vobis, ad laudem et gloriam sanctae individuae Trinitatis, Patris et Filii et Spiri-

emperor Charles V, was reconstituted by our most holy lord Julius III, with the particular aim that it might recall religion, sadly torn apart into conflicting opinions in many parts of the world and particularly in Germany, to its original state, and correct the abuses and most corrupt habits of Christians. And since as many fathers as possible had come together to do this, without regard for their own hardships and perils, from a wide range of countries, and the work was vigorously and agreeably proceeding amid a great gathering of the faithful, there was a serious hope that those Germans who had stirred up the new practices would come to the council in such an attitude of mind that they would wholeheartedly agree with the true principles of the church, and that a new light would at last be seen to have dawned and the Christian state, at one time ruined and troubled, would begin to raise its head. Suddenly, by the cunning of the enemy of the human race, those upheavals and wars broke out, so that the council at its considerable inconvenience was forced to halt its course and interrupt its proceedings, and all hope of further progress at that time was taken away; and so far was the holy council failing to remedy evils and the misfortunes of Christians that, contrary to its own intention, it was provoking rather than pleasing the minds of many. Consequently, when the holy council saw that everything, and Germany in particular, was aflame with arms and disputes and that nearly all the German bishops, especially the prince electors, had departed from the council to take thought for their own churches, it decided not to resist such great pressure, and to become silent until a more favourable time, so that the fathers, since they could not now act, could return to their own churches to look after their own sheep, and no longer be wasted one way and another with useless activity. And thus, as the conditions of the times so indicated, it decreed that the progress of this ecumenical council of Trent should be suspended for two years, and by the present decree does suspend it, but with this stipulation that, if conditions quieten down by an earlier date, and the former peaceful state is restored (which it hopes will come about in a short time, by the favour of the almighty and supreme God), at that very moment the continuance of the holy council is to be considered to be in force with firmness and vigour; but if (which may God avert) at the end of the two years the aforesaid legitimate impediments have not been removed, then as soon as they have ceased such suspension is to be understood by that very fact to be lifted, and the council's vigour and strength to be restored; and this is to be understood without any new summoning of the council once the consent and authority of the pope and the holy apostolic see has been obtained for this decree. In the meantime, however, the same holy council urges all Christian princes and all prelates to observe every single point which has so far been established and decreed by this holy ecumenical council, and so far as depends on them to ensure their observance in their kingdoms, territories and churches.

SESSION 17
18 January 1562

[Decree concerning the holding of the council]

Most noble and most reverend lords and very reverend fathers, is it your wish for the praise and glory of the holy and undivided Trinity, Father, Son and holy

tus sancti, ad incrementum et exaltationem fidei et religionis christianae, sacrum oecumenicum et generale concilium Tridentinum in Spiritu sancto legitime congregatum, ab hodierno die, qui est decimus octavus mensis ianuarii anni a nativitate Domini 1562, cathedrae Romanae b. Petri apostolorum principis consecrato, sublata quacumque suspensione, iuxta formam et tenorem litterarum[1] sanctissimi domini nostri Pii IV pontificis maximi celebrari et in eo ea, debito servato ordine, tractari, quae proponentibus legatis ac praesidentibus ad horum temporum levandas calamitates, sedandas de religione controversias, coercendas linguas dolosas, depravatorum morum abusus corrigendos, ecclesiae veram atque christianam pacem conciliandam, apta et idonea ipsi sanctae synodo videbuntur?

[Responderunt: placet]

[Indictio futurae sessionis]

Illustrissimi et reverendissimi domini reverendique patres, placetne vobis, proximam futuram sessionem habendam et celebrandam esse feria quinta post secundam dominicam quadragesimae, quae erit dies 26 mensis februarii?

[Responderunt: placet]

SESSIO XVIII
26 febr. 1562

[Decretum de librorum delectu et omnibus ad concilium fide publica invitandis]

Sacrosancta oecumenica et generalis Tridentina synodus, in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, non humanis quidem viribus confisa, sed domini nostri lesu Christi, qui os et sapientiam ecclesiae suae daturum se promisit[3], ope et auxilio freta, illud praecipue cogitat, ut catholicae fidei doctrinam, multorum inter se dissidentium opinionibus pluribus locis inquinatam et obscuratam, in suam puritatem et splendorem aliquando restituat, et mores, qui a veteri instituto deflexerunt, ad meliorem vitae rationem revocet corque patrum ad filios' et cor filiorum ad patres [4]convertat Cum itaque omnium primum animadverterit, hoc tempore suspectorum ac perniciosorum librorum, quibus doctrina impura continetur et longe lateque diffunditur, numerum nimis excrevisse, quod quidem in causa fuit, ut multae censurae in variis provinciis et praesertim in alma urbe Roma pio quodam zelo editae fuerint, neque tamen huic tam magno ac pernicioso morbo salutarem ullam profuisse medicinam: censuit, ut delecti ad hanc disquisitionem patres de censuris librisque, quid facto opus esset, diligenter considerarent atque «

1 Bulla indictionis concilii, dic 29 nov. data. *Ad ecclesiae regimen,* edita est in CT VIII 104-107 et in omnibus editionibus decretorum concilii.
' Cf. Lc 21, 5. ' Cf. **Lcl,** 17. * Cf. MI 4, 6.

Spirit, for the increase and exaltation of the faith and of the Christian religion, that the holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, should be held from this day on, which is 18 January in the year 1562 from the birth of the Lord and is consecrated to the chair at Rome of the blessed Peter, prince of the apostles, with every kind of suspension removed, in conformity with the manner and meaning of the letter| of our most holy lord, Pope Pius IV; and that in it, due order being observed, those matters be treated which will seem appropriate and suitable to the holy council, on the proposal of the legates and presidents, for relieving the disasters of the present time, calming the controversies on religion, curbing deceitful talk, correcting the abuses of depraved practices and bringing about true Christian peace to the church?

[They replied: Yes]

[Announcement of the next session]

Most noble and most reverend lords and very reverend fathers, is it your wish that the next session be held and celebrated on the Thursday following the second Sunday of Lent, which will be 26 February?

[They replied: Yes]

SESSION 18
26 February 1562

[Decree on the choice of books and on inviting all to the council under public protection]

The very reverend ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see presiding in it, trusting in no human resources but relying on the power and support of our lord Jesus Christ, who has promised he would give a voice and wisdom to his church[2], is principally concerned to restore at last to its purity and splendour the doctrine of the catholic faith, which has been contaminated and obscured in many places by the opinions of many quarrelling opponents; to recall to a better way of life practices which have strayed from ancient standards; and to turn the hearts of fathers to their children[3] and the hearts of children to their fathers[4]. And so, since it has observed first of all that there has been an increase beyond measure in these days of suspect and dangerous books by which the corrupt doctrine contained in them is spread far and wide; and that this is the reason why many censures have been issued with devotion and zeal in various provinces, and especially in the bountiful city of Rome; and yet that these have not been effective as a saving remedy for so great and so dangerous a disease: the council has decided that the fathers elected for this examination of censures and books should consider what needs to be done and report back in their own time, so that

1 The bull summoning the council, *Ad ecclesiae regimen,* dated 29 November, is printed in CT VIII 104-107 and in all editions of the council's decrees.
2 See Lk 21, 5. 3 See Lk 1, 17. 4 See Ml 4, 6.

etiam ad eandem sanctam synodum suo tempore referrent, quo facilius ipsa possit varias et peregrinas doctrinas[1] tamquam zizania a christianae veritatis tritico separare[2] deque his commodius deliberare et statuere, quae ad scrupulum ex complurium animis eximendum, et tollendas multarum querelarum causas magis opportuna videbuntur. Haec autem omnia ad notitiam quorumcumque deducta esse vult, prout etiam praesenti decreto deducit, ut, si quis ad se pertinere aliquo modo putaverit, quae vel de hoc librorum et censurarum negotio, vel de aliis, quae in hoc generali concilio tractanda praedixit, non dubitet, a sancta synodo se benigne auditum iri.

Quoniam vero eadem sancta synodus ex corde optat Deumque enixe rogat, quae ad pacem sunt ecclesiae[3], ut universi communem matrem in tems agnoscentes, quae quos peperit oblivisci non potest[4], unanimes uno ore glorificemus Deum et Patrem domini nostri lesu Christi[5]: per viscera misericordiae eiusdem Dei et Domini nostri[8] omnes, qui nobiscum communionem non habent, ad concordiam et reconciliationem et ut ad hanc sanctam synodum veniant, invitat atque hortatur, utque charitatem, *quod est vinculum perfectionis*[1], amplectantur pacemque Christi exsultantem in cordibus suis prae se ferant, in quam vocati sunt in uno corpore[8]. Hanc ergo non humanam, sed Spiritus sancti vocem audientes, ne obdurent corda sua[9], sed, in suo sensu non ambulantes[10] neque sibi placentes[11], ad tam piam et salutarem matris suae admonitionem excitentur et convertantur. Omnibus enim charitatis officiis sancta synodus eos, ut invitat, ita complectetur.

Insuper eadem sancta synodus decrevit, fidem publicam in congregatione generali concedi posse et eandem vim habituram eiusdemque roboris et momenti futuram, ac si in publica sessione data et decreta fuisset.

[Indictio futurae sessionis]

Eadem sacrosancta Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, statuit et decernit, proximam futuram sessionem habendam et celebrandam esse feria quinta post sacratissimum festum ascensionis Domini, quae erit quartadecima mensis maii.

Salvusconductus datus Germanis in generali congregatione die 4 martii 1562

Sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, universis fidem facit.. .[12]

I Cf. Heb 13,9. ’ Cf. Mt 13,30. 1 Cf. Psl21,6. «Cf. Is 49,15.
4 Cf. Rml5, 6. «Cf. Lc 1,78. 7 Coi 3,14. »Cf.O13,15.
• Cf. Ps94, 8; Heb 3, 8. *· Cf. Eph 4.17. 11 Cf. 2 Pt 2,10; Rm 15,1-3.

II Quae -equuntur concordant cum salvoconductu in sessione XV sub Iulio III dato (v. sunra pp. 719-721); cf. CT VIII 373sq.

this holy council may itself separate out these diverse and strange teachings[1] like weeds from the wheat of Christian truth[2], and may more appropriately debate and decide the most opportune measures to relieve many minds of anxiety and to remove many causes of complaint. It wishes these matters to be brought to the notice of all and sundry (and so enacts by this present decree), so that anyone who considers he is in any way concerned with this subject of books and censures, or with any other matter to be treated by this general council, may have no doubt that it will give him a kindly hearing.

And as this same holy council desires from its heart and earnestly asks of God all that makes for the peace of the church[5], so that all may acknowledge one common mother on earth who cannot forget her children[4] and with one heart and voice may glorify the God and Father of our lord Jesus Christ[5]; it invites and exhorts, through the tender mercy of our God and Lord[6], all who are not in communion with us to come in peace and reconciliation to this holy council, to embrace charity *which is the bond ofperfection*[7] and to give open expression to the peace of Christ which rules in their hearts, to which indeed they were called in one body[8]. On hearing this voice, which is not human but of the holy Spirit, may they harden not their hearts[9], nor live in the futility of their own minds[10]* pleasing themselves[11], may they be stirred at this holy and saving charge of a mother and be turned to her. As the holy synod calls to them with every duty of love, so will it welcome them.

The same holy synod decrees, furthermore, that a public pledge may be given in a general congregation, having for the future the same force and weight as if it had been given and decreed in a public session.

[Announcement of the next session]

The same holy council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, has fixed and decreed that the next session will be held and celebrated on the Thursday after the most holy feast of the Ascension of the Lord, namely on 14 May.

Safe-conduct given to the Germans at the general congregation of 4 March 1562

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, pledges to all...[12]

1 See Heb 13, 9. 2 See Mt 13, 30. 3 See Ps 121, 6. 4 See Is 49, 15.
5 See Rm 15, 6. 6 See Lk 1, 78. 7 Col 3, 14. 8 See Col 3, 15.
9 See Ps 94, 8; Heb 3, 8. 10 See Eph 4, 17. 11 See 2 Pt 2, 10; Rm 15, 1-3.
12 What follows is the same as in the safe-conduct given in session 15 under Julius III (see above pp. 719-721); see CT VIII 373 ff.

Extmsia titudns salnccndsetm ad alias natiorus

Eadem sacrosancta oecumenica et generalis Tridentina synodus, in Spiritu sancto légitimé congregata, praesidentibus in ea eisdem sedis apostolicae legatis, omnibus et singulis aliis, qui nobiscum in iis, quae sunt fidei, communionem non habent, ex quibuscumque regnis, nationibus, provinciis, civitatibus ac locis, in quibus publice et impune praedicatur vel docetur sive creditur contrarium eius, quod sancta Romana sentit ecclesia, dat fidem publi *1 « a sive salvumconductum sub eadem forma et eisdem verbis, quibus datur Germanis.

SESSIO XIX
14 maii 1562

Prorogatur publicatio decretorum

Sacrosancta oecumenica et generalis Tridentina synodus, in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, decreta ea, quae hodie in praesenti sessione statuenda et sancienda erant, iustis nonnullis ac honestis causis in feriam quintam post proximam solemnitatem corporis Christi, quae erit pridie nonas iunii, proroganda esse censuit ac prorogat, dictaque die sessionem habendam esse ac celebrandam omnibus indicit. Interea rogandus est Deus et Pater Domini nostri, auctor pacis, ut sanctificet corda omnium, quo adiuvante sancta synodus, et nunc et semper, meditari ac peragere valeat, quae ad eius laudem et gloriam pertineant.

SESSIO XX
4 iunii 1562

Prorogatur publicatio decretorum in futuram sessionem, quae indicitur

Sacrosancta, oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem sedis apostolicae legatis, propter varias difficultates, ex diversis causis exortas, atque etiam ut congruendus maiorique cum deliberatione omnia procedant, nempe ut dogmata cum iis, quae ad reformationem spectant, simul tractentur et sanciantur: ea, quae statuenda videbuntur, tam de reformatione quam de dogmatibus, in proxima sessione, quam omnibus indicit in diem sextam decimam subsequentis mensis iulii, diffinienda esse decrevit. Hoc tamen adiecto, quod dictum terminum ipsa sancta synodus pro eius arbitrio et voluntate, sicuti rebus concilii putaverit expedire, etiam in generali congregatione restringere et prorogare libere possit et valeat.

Extension of the same safe-conduct to other nations

The same holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, gives public pledge and safe-conduct in the same form of words as to the Germans, to each and all who are not in communion with us in matters of faith, from whatever kingdoms, nations, provinces, cities and places they come, in which there is public and uninhibited preaching or teaching or belief against the opinion of the holy Roman church.

SESSION 19

14 May 1562

Postponement of the publication of decrees

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, has for good and proper reasons decided to postpone the decrees due to be passed and approved today in the present session, and hereby postpones them to the Thursday after the next solemnity of the Body of Christ which falls on 4 June; and it proclaims to all that the session will be held and celebrated on that day. Meanwhile may the God and Father of our Lord, the author of all peace, be asked to sanctify the hearts of all, so that with his help the holy synod may now and at all times think and do what serves his praise and glory.

SESSION 20

4 June 1562

The publication of decrees is postponed to a future session and its date is fixed

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, because of various difficulties arising from different causes, and in order that all business may go forward more fittingly and with fuller discussion, and in particular that matters of doctrine may be treated and approved at the same time as those of reform, has decreed that all it decides to enact about both doctrine and reform shall be defined at the next session, which it publicly proclaims will be held on 16 July next. The provision, however, is added that the council may according to its own will and judgment freely and validly, even in a general congregation, shorten or lengthen the proposed postponement as it considers beneficial to its affairs.

SESSIO XXI
16 iulii 1562

Doctrina de communione sub utraque specie et parvulorum

Prooemium

Sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, cum de tremendo et sanctissimo eucharistiae sacramento varia diversis in locis errorum monstra nequissimi daemonis artibus circumferantur, ob quae in nonnullis provinciis multi a catholicae ecclesiae fide atque obedientia videantur discessisse: censuit, ea, quae ad communionem sub utraque specie et parvulorum pertinent, hoc loco exponenda esse. Quapropter cunctis christifidelibus interdicit, ne posthac de iis aliter vel credere, vel docere vel praedicare audeant, quam est iis decretis explicatum atque definitum1.

Cap. I. Laicos et clericos non conficientes non adstringi iure divino ad csmtHiuuwm ηώ utraqut specit

Itaque sancta ipsa synodus a Spiritu sancto, qui Spiritus est sapientiae et intellectus, Spiritus consilii et pietatis3, edocta atque ipsius ecclesiae indicium et consuetudinem secuta, declarat ac docet, nullo divino praecepto laicos et clericos non conficientes obligari ad eucharistiae sacramentum sub utraque specie sumendum, neque ullo pacto (salva fide) dubitari posse, quin illis alterius speciei communio ad salutem sufficiat. Nam etsi Christus dominus in ulti a coena venerabile hoc sacramentum in panis et vini speciebus instituit et apostolis tradidit: non tamen illa institutio et traditio eo tendunt, ut omnes christifideles statuto Domini ad utramque speciem accipiendam adstringantur. Sed neque ex sermone illo apud loannem sexto recte colligitur, utriusque speciei communionem a Domino praeceptam esse, utcumque iuxta varias sanctorum patrum et doctorum interpretationes intelligatur. Namque qui dixit: *Nisi manducaveritis carnem Filii hominis, et biberitis eius sanguinem, non habebitis vitam in vobis3,* dixit quoque: *Si quis manducaverit ex hoc pane, vivet in aeternum3.* Et qui dixit: *Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam6,* dixit etiam: *Panis, quem ego dabo, caro mea est pro mundi vita3;* et denique qui dixit: *Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illcfi,* dixit nihilominus: *Qui manducat hunc panem, vivet in aeternum6.*

Cap. II. Ecclesiae potestas circa dispensationem sacramenti eucharistiae

Praeterea declarat, hanc potestatem perpetuo in ecclesia fuisse, ut in sacramentorum dispensatione, salva illorum substantia, ea statueret vel mutaret, quae suscipientium utilitati seu ipsorum sacramentorum venerationi, pro rerum, temporum et locorum varietate, magis expedire iudicaret. Id

1 Cf. cone. Const., sess. XIII (v. supra pp. 418-419). *1 Cf.* Is 11,2 3 Io 6, 52.
‘ Io 6, 55. * Io 6, 57. * Io 6, 59.

SESSION 21
16 July 1562

Teaching on communion under both kinds and of children

Introduction

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, seeing that various horrifying errors about the most awesome and holy sacrament of the eucharist are being spread in different places by the tricks of the most evil spirit, because of which many people in some provinces seem to have fallen away from the faith and obedience of the catholic church, has judged that the subjects of communion under both kinds and that of children should be set out here. It therefore forbids all the faithful to presume to believe or teach or preach on these matters otherwise than is explained and defined in these decrees1.

Chap. 1. Laity and non-consecrating clergy are not bound by divine command to communion under both kinds

Hence this holy council, taught by the holy Spirit, who is the Spirit of wisdom and understanding, the Spirit of counsel and piety2, and following the judgment and custom of the church itself, declares and teaches that laity, and clergy who are not consecrating, are under no divine command to receive the sacrament of the eucharist under both kinds; and that it can in no way be doubted (with integrity in faith) that communion under either kind is sufficient for their salvation. For, though Christ the Lord instituted this revered sacrament at the last supper and gave it to the apostles in the forms of bread and wine, this institution and gift do not mean that all the faithful are bound by a precept of the Lord to receive both forms. Nor is it correct to deduce from that saying in the sixth chapter of John that communion in both kinds was commanded by the Lord, however it may be understood from different interpretations of the holy fathers and doctors. For he who said, *unless you eat the flesh of the son of man and drink his blood, you have no life in you*\ also said, *if anyone eats of this bread, he will live for ever* And he who said, *he who eats my flesh and drinks my blood has eternal life* also said, *the bread which I shall give for the life of the world is my flesh* And finally, he who said, *he who eats my flesh and drinks my blood abides in me, and I in him'",* said as well, *he who eats this bread will live for everb.*

Chap. 2. The power of the church in administering the sacrament o) the eucharist

The council further declares that the church always had the power in administering the sacraments of making dispositions and changes it judged expedient for the well-being of recipients, or for the reverence due to the sacraments themselves, provided their essentials remained intact, in view of changing affairs, times and places. This the Apostle seems to have indicated plainly enough when

1 See council of Constance, session 13 (see above pp. 418-419).
2 See Is 11, 2. 3 Jn 6, 52. < Jn 6, 55. 5 Jn 6, 57. 6 Jn 6, 59.

autcm Apostolus non obscure visus est innuisse, cum ait: *Sic nos existimet bomo ut ministros Cbristi et dispensatores mysteriorum Deil;* atque ipsum quidem hac potestate usum esse, satis constat, cum in multis aliis2, tum in hoc ipso sacramento, cum ordinatis nonnullis circa eius usum: *Cetera,* inquit, *cum venero disponam.** Quare agnoscens sancta mater ecclesia hanc suam in administratione sacramentorum auctoritatem, licet ab initio Christianae religionis non infrequens utriusque speciei usus fuisset, tamen progressu temporis latissime iam mutata illa consuetudine, gravibus et iustis causis adducta, hanc consuetudinem sub altera specie communicandi approbavit et pro lege habendam decrevit, quam reprobare aut sine ipsius ecclesiae auctoritate pro libito mutare non licet.

Cap. III. Totum et integrum Christant ac rerum sacramentum sub qualibet specie sumi

Insuper declarat, quamvis Redemptor noster, ut antea dictum est, in suprema illa coena hoc sacramentum in duabus speciebus instituerit et apostolis tradiderit: tamen fatendum esse, etiam sub altera tantum specie totum atque integrum Christum verumque sacramentum sumi, ac propterea, quod ad fructum attinet, nulla gratia necessaria ad salutem eos defraudari, qui unam speciem solam accipiunt.

Cap. IV. Parvulos non obligari ad sommumonem sasromentalem

Denique eadem sancta synodus docet, parvulos usu rationis carentes nulla obligari necessitate ad sacramentalem eucharistiae communionem, si quidem per baptismi lavacrum regenerati5 et Christo incorporati adeptam iam filiorum Dei gratiam in illa aetate amittere non possunt. Neque ideo tamen damnanda est antiquitas, si eum morem in quibusdam locis aliquando servavit. Ut enim sanctissimi illi patres sui facti probabilem causam pro illius temporis ratione habuerunt, ita certe, eos nulla salutis necessitate id fecisse, sine controversia credendum est.

Canones de communione sub utraque specie et parvulorum

1. Si quis dixerit, ex Dei praecepto vel ex necessitate salutis omnes et singulos christifideles utramque speciem sanctissimi eucharistiae sacramenti sumere debere: a. s.

2. Si quis dixerit, sanctam ecclesiam catholicam non iustis causis et rationibus adductam fuisse, ut laicos atque etiam clericos non conficientes sub una panis tantummodo specie communicaret, aut in eo errasse : a. s.

3. Si quis negaverit, totum et integrum Christum, omnium gratiarum fontem et auctorem, sub una panis specie sumi, quia, ut quidam falso asserent, non secundum ipsius Christi institutionem sub utraque specie sumatur: a. s.

4. Si quis dixerit, parvulis, antequam ad annos discretionis pervenerint, necessariam esse eucharistiae co unionem: a. s.

l 1 Cor 4,1. 1 Cf. Ac 16, 3; 21,26-27. 5 1 Cor 11, 34.

• Cf. sess. XIII c. 3 dc cuch. (v. supra p. 695). 5 Cf. Tt 3, 5.

he said: *This is bow one should regard us, as servants of Christ and stewards of the mysteries of God'*; and it is surely clear that he himself used this power, not only in many other matters2, but over this sacrament too, when after giving some instructions for its conduct he said: *About the other things I will give directions when I ℭome* Although from the beginning of Christian worship the use of both kinds was common, yet that custom was very widely changed in the course of time; and so holy mother church, acknowledging her authority over the administration of the sacraments and influenced by good and serious reasons, has approved this custom of communicating in one form and has decreed this to be its rule, which is not to be condemned nor freely changed without the church's own authority.

Chap. **J.** *Christ is received whole and entire under either kind, as is the true sacrament*

The council also declares that, although our Redeemer instituted this sacrament at the last supper and gave it to the apostles in two forms, as was said above; it must nevertheless be asserted that Christ is also received whole and entire4, as is the true sacrament, under either kind alone, and that therefore, as far as the effect is concerned, those who receive only one form are not cheated of any grace necessary for salvation.

Chap. 4. Children are not bound to sacramental communion

Finally, the same holy council teaches that children under the age of discernment are not bound by any obligation to sacramental holy communion, seeing that after rebirth by the water of baptism3 and incorporation in Christ they are not at that age able to lose the grace they have received of being children of God. Nor are times past to be condemned if they sometimes observed that custom in some places. For those holy fathers had good reason for their practice in the situation of their time, and we must certainly believe without dispute that they did not do this for any necessity of salvation.

Canons on communion under both kinds and of children

1. If anyone says that all Christ's faithful should receive both forms of the most holy sacrament of the eucharist by command of God or as necessary to salvation: let him be anathema.
2. If anyone says the holy catholic church was not led by proper causes and reasons to communicate laity, and even clergy who are not consecrating, in the one form of bread alone, and has erred in the matter: let him be anathema.
3. If anyone says that Christ, the source and author of all graces, is not received whole and entire under the one form of bread, on the grounds that he is not then received under both forms according to Christ's institution, as some would falsely assert: let him be anathema.
4. If anyone says that eucharistie communion is necessary for children before they reach the age of discernment: let him be anathema.

'1 Cor 4,1. 2 See Ac 16, 3; 21, 26-27. ' 1 Cor 11, 34.
4 See session 13, ch. 3 on the eucharist (see above p. 695).
5 Sec Tt 3, 5.

Duos veros articulos alias propositos, hos nondum tamen excussos, videlicet:

„An rationes, quibus sancta catholica ecclesia adducta fuit, ut communicaret laicos atque etiam non celebrantes sacerdotes sub una tantum panis specie, ita sint retinendae, ut nulla ratione calicis usus cuiquam sit permittendus"; et: „An,si honestis etchristianaecharitaticonsentaneis rationibus concedendus alicui vel nationi vel regno calicis usus videatur, sub aliquibus conditionibus concedendus sit, et quaenam sint illae": eadem sancta synodus in aliud tempus, oblata sibi quam primum occasione, examinandos atque definiendos reservat.1

Decretum de reformatione

Eadem sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, ad Dei omnipotentis laudem et sanctae ecclesiae ornamentum ea, quae sequuntur, de reformationis negotio in praesenti statuenda esse censuit.

Canon Z1

Quoniam ab ecclesiastico ordine omnis avaritiae suspicio abesse debet, nihil pro collatione quorumcumque ordinum, etiam clericalis tonsurae, nec pro litteris dimissoriis aut testimonialibus nec pro sigillo nec alia quacumque de causa, etiam sponte oblatum, episcopi et alii ordinum collatores aut eorum ministri quovis praetextu accipiant. Notarii vero in his tantum locis, in quibus non viget laudabilis consuetudo nihil accipiendi, pro singulis litteris dimissoriis aut testimonialibus decimam tantum unius aurei partem accipere possint, dummodo eis nullum salarium sit constitutum pro officio exercendo, nec episcopo' ex notarii commodis aliquod emolumentum ex eisdem ordinum collationibus directe vel indirecte provenire possit. Tunc enim gratis operam suam eos praestare omnino teneri decernit, contrarias taxas ac statuta et consuetudines, etiam immemorabiles, quorumcumque locorum, quae potius abusus et corruptelae, simoniacae pravitati faventes, nuncupari possunt, penitus cassando et interdicendo. Et qui secus fecerint, tam dantes, quam accipientes, ultra divinam ultionem poenas a iure inflictas2 ipso facto incurrant.

Canon 11

Cum non deceat, eos, qui divino ministerio adscript! sunt, cum ordinis dedecore mendicare aut sordidum aliquem quaestum exercere, compertumque sit, quamplures plerisque in locis ad sacros ordines nullo fere

* *Editiones decretorum dividunt boc decretum in capita, non in canones; baec divisio servata est etiam in decretis reformationis sessionum sequentium, ultima excepta.*

1 Vide sess, XXII in decr. finali (infra p. 741).

' Cf. ce. 6. 8,101,107,113 G I q. 1 (Fr 1,359,398, 400, 402); c. 14 C. II q. 5 (Fr 1, 459); cc. 4, 5,11,13, et 30 *X*. V 3 (Fr 2, 750sq., 759) et al.

Two other questions proposed, but not yet discussed, namely:

"Whether the reasons which led the holy catholic church to communicate the laity and even non-celebrating priests in the form of bread alone are so compelling that the chalice is not to be allowed to these for any reason"; and, "Whether, if for reasons that are proper and according to Christian charity it seems right to allow the chalice to an individual or nation or kingdom, this should be allowed on certain conditions, and what these are": the same holy council reserves for examination and decision at another time, at the earliest opportunity.[1]

Decree on reform

Introduction

The same holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, has decided on this occasion to make the following enactments on the matter of reform, for the praise of almighty God and the enhancement of holy church.

Canon T

As ecclesiastical rank should be free of every hint of greed, bishops and others who ordain and their officials may not on any grounds accept anything, even when it is freely offered, for the conferring of any orders even the clerical tonsure, nor for dimissorial or testimonial letters, nor for sealing documents, nor for any other reason. In places where the praiseworthy custom does not hold of their receiving nothing, and in these alone, scribes may only accept the tenth part of a gold piece for each dimissorial or testimonial letter, and then only if they are not paid a fixed salary for carrying out their function; nor may any part of the scribe's emoluments go directly or indirectly to the bishop concerned in conferring the order in question. The council decrees that they are strictly bound to give their services for nothing, wholly annulling and forbidding all taxes and customs to the contrary, however immemorial, in whatever places, as these can better be called abuses and corruptions supporting the evil of simony. Those who act otherwise by either giving or accepting will automatically incur not only the divine judgment but also the penalties imposed by law[2].

Canon 2

It is not fitting that those enlisted for the service of God should bring disgrace on their order by begging or plying some mean trade, but it is public knowledge that many are admitted to holy orders with hardly any process of selection, who

a *The printed editions of the decrees divide this decree and the reform decrees of the following sessions, except the last, into chapters instead of canons.*

1 See the later decree in session 22 (below p. 741).

2 Scechs. 6, 8,101,107,113 C. 1 q. 1 (Fr 1,359,398,400,402);ch. 14 C. II q. 5 (Fr 1,459);chs. 4, 5, 11, 13 and 30 *Decretals* V 3 (Fr 2, 750 ff., 759) and elsewhere.

delectu admitti, qui variis artibus ac fallaciis confingunt, se beneficium ecclesiasticum aut etiam idoneas facultates obtinere: statuit sancta synodus, ne quis deinceps clericus saecularis, quamvis alias sit idoneus moribus, scientia et aetate, ad sacros ordines promoveatur, nisi prius legitime constet, eum beneficium ecclesiasticum, quod sibi ad victum honeste sufficiat, pacifice possidere. Id vero beneficium resignare non possit, nisi facta mentione, quod ad illius beneficii titulum sit promotus; neque ea resignatio admittatur, nisi constito, quod aliunde vivere commode possit, et aliter facta resignatio nulla sit. Patrimonium vero vel pensionem obtinentes ordinari posthac non possint nisi illi, quos episcopus iudicaverit assumendos pro necessitate vel commoditate ecclesiarum suarum, eo quoque prius perspecto, patrimonium illud vel pensionem vere ab eis obtineri taliaque esse, quae eis ad vitam sustentandam satis sint. Atque illa deinceps sine licentia episcopi alienari aut exstingui vel remitti nullatenus possint, donec beneficium ecclesiasticum sufficiens sint adepti, vel aliunde habeant, unde vivere possint, antiquorum canonum poenas[1] super his innovando.

Canon III

Cum beneficia ad divinum cultum atque ecclesiastica munia obeunda sint constituta: ne qua in parte minuatur divinus cultus, sed ei debitum omnibus in rebus obsequium praestetur, statuit sancta synodus, in ecclesiis tam cathedralibus quam collegiatis, in quibus nullae sunt distributiones quotidianae vel ita tenues, ut verisimiliter negligantur, tertiam partem fructuum et quorumcumque proventuum et obventionum, tam dignitatum quam canonicatuum, personatuum, portionum et officiorum, separari debere et in distributiones quotidianas converti, quae inter dignitates obtinentes et ceteros divinis interessentes proportionabiliter iuxta divisionem ab episcopo, etiam tamquam apostolicae sedis delegato, in ipsa prima fructuum deductione faciendam dividantur, salvis tamen consuetudinibus earum ecclesiarum, in quibus non residentes seu non servientes nihil vel minus tertia parte percipiunt. Non obstantibus exemptionibus et aliis consuetudinibus, etiam immemorabilibus, et appellationibus quibuscumque. Crescenteque non servientium contumacia liceat, contra eos procedere iuxta iuris ac sacrorum canonum[2] dispositionem.

Canon IV

Episcopi, etiam tamquam apostolicae sedis delegati, in omnibus ecclesiis parochialibus vel baptismalibus, in quibus populus ita numerosus sit, ut unus rector non possit sufficere ecclesiasticis sacramentis ministrandis et cultui divino peragendo: cogant rectores vel alios, ad quos pertinet, sibi tot sacerdotes ad hoc munus adiungere, quot sufficiant ad sacramenta exhibenda et cultum divinum celebrandum. In iis vero, in quibus ob locorum distantiam sive difficultatem parochiani sine magno incommodo ad percipienda sacramenta et divina officia audienda accedere non possunt, III

1 Cf. conc. Lat. III, c. 5 (v. supra p. 214); cc. 4,16 ct 23 *X*. III 5 (Fr 2, 465, 469, 474); c. 38 III 4 *in Vl°* (Fr 2, 1032). Cf. cc. 16-17 *X*. III 4 (Fr 2, 464).

pretend by various tricks and deceits that they possess a church benefice or have sufficient means of their own. Hence the holy council lays down that in future no secular clerk should be advanced to holy orders, however suitable he may otherwise be in character, learning and age, until it is first legally established that he has unchallenged tenure of a church benefice sufficient for respectable living. And he may not resign that benefice without a declaration that he was ordained with that benefice as his title; his resignation is not to be accepted unless there is proof that he can live comfortably by other means, and without it his resignation is null. Henceforth those possessing a patrimony or pension may only be ordained if the bishop judges they should be accepted for the need and welfare of his churches, and has first ensured that they really possess a patrimony or pension and that these are sufficient to support them. And these incomes may not thereafter be alienated or cancelled or diminished without the bishop's permission, until they have acquired an adequate church benefice or have some other means of support; the penalties of the ancient canons[1] about these matters being hereby renewed.

Canon 3

Church benefices were instituted to provide divine worship and other ecclesiastical offices. Hence, so that divine worship may in no way be weakened, but rather that due attention be paid to it in every way, the holy council enacts as follows. In both cathedral and collegiate churches where there are no daily allocations, or such small ones that they can really count for nothing, a third of the income and of all revenue and proceeds from higher dignities, canonries, minor dignities, portions and offices is to be set aside and converted into daily allocations; these are to be divided proportionally among those with dignides and others taking part in divine service according to shares laid down at the first partition of revenues by the bishop, acting even as delegate of the apostolic see; this without prejudice to the customs of those churches where those not resident or not officiating receive nothing or less than a third; and all exemptions and other customs, however immemorial, and appeals of all kinds, are to be overruled. And should any obstinacy persist on the part of those not officiating, proceedings may be taken against them according to the stipulations of the law and the holy canons[2].

Canon 4

In all churches of parish or baptismal status, where the people are so numerous that the rector cannot by himself meet the demands of administering the sacraments of the church and conducting divine worship, bishops acting even as delegates of the apostolic see are to compel rectors or others responsible to add to their staff as many priests as may be necessary to maintain the sacraments and celebrate divine worship. But in parishes where parishioners can only come to receive the sacraments and attend divine offices with great inconvenience, because of distance or inaccessibility, new parishes may be founded, even

1 See Lateran council III, canon 5 (see above p. 214); chs. 4, 16 and 23 *Decretals* III 5 (Fr 2, 465, 469, 474); ch. 38 III 4 *Sext* (Fr 2, 1032). 2 See chs. 16-17 *Decretals* III 4 (Fr 2, 464).

novas parochias, etiam invitis pastoribus, iuxta formam constitutionis Alexandri III, quae incipit *Ad audientiaml,* constituere possint. Illis autem sacerdotibus, qui de novo erunt ecclesiis noviter erectis praeficiendi, competens assignetur portio arbitrio episcopi ex fructibus ad ecclesiam matricem quomodocumque pertinentibus. Et, si necesse fuerit, compellere possit populum ea subministrare, quae sufficiant ad vitam dictorum sacerdotum sustentandam, quacumque reservatione generali vel speciali vel affectione super dictis ecclesiis non obstantibus. Neque huiusmodi ordinationes et erectiones possint tolli nec impediri ex quibuscumque provisionibus, etiam vigore resignationis, aut quibusvis aliis derogationibus vel suspensionibus.

Canon Pf

Ut etiam ecclesiarum status, ubi sacra Deo officia ministrantur, ex dignitate conservetur, possint episcopi, etiam tamquam apostolicae sedis delegati, iuxta formam iuris, sine tamen praeiudicio obtinentium, facere uniones perpetuas2 quarumcumque ecclesiarum parochialium et baptismalium et aliorum beneficiorum, curatorum vel non curatorum, cum curatis, propter earum paupertatem et in ceteris casibus a iure permissis, etiam si dictae ecclesiae vel beneficia essent generaliter vel specialiter reservata aut qualitercumque affecta. Quae uniones etiam non possint revocari nec quoquo modo infringi vigore cuiuscumque provisionis, etiam ex causa resignationis aut derogationis aut suspensionis.

Canon VI

Quia illitterati et imperiti parochialium ecclesiarum rectores sacris minus apti sunt officiis3, et alii propter eorum vitae turpitudinem potius destruunt quam aedificant; episcopi, etiam tamquam apostolicae sedis delegati, eisdem illitteratis et imperitis, si alias honestae vitae sint, coadiutores aut vicarios pro tempore deputare partemque fructuum eisdem pro sufficienti victu assignare vel aliter providere possint, quacumque appellatione et exemptione remota. Eos vero, qui turpiter et scandalose vivunt4, postquam praemoniti fuerint, coerceant ac castigent, et, si adhuc incorrigibiles in sua nequitia perseverent, eos beneficiis iuxta sacrorum canonum institutiones, exemptione et appellatione quacumque remota, privandi facultatem habeant.

Canon VII

Cum illud quoque valde curandum sit, ne ea, quae sacris ministeriis dicata sunt, temporum iniuria obsolescant et ex hominum memoria excidant: episcopi, etiam tamquam apostolicae sedis delegati, transferre possint beneficia simplicia, etiam iuris patronatus, ex ecclesiis, quae vetustate vel alias collapsae sint et ob eorum inopiam nequeant instaurari, vocatis iis,

1 c. 3 *X.* Ill 43 (Fr 2, 652).
s Cf. cone. Lat. V, sess. IX (v. supra p. 617, 14-18); cone. Trid., sess. XIV c. 9 de ref. (v. supra p. 717).
1 Cf. c. 1 D. XXXVI; c. 1 D. XXXVHI (Fr 1,133 et 141) et al.
4 Cf. cone. Lat. IV, cc. 14,15, 16 (v. supra pp. 242-243).

against the will of pastors, according to the form given in the constitution of Alexander III beginning *Ad audientiam'.* And the priests who are for the first time assigned to the charge of newly erected churches must be allotted, at the discretion of the bishop, an adequate share of revenues belonging in any way to the mother church. And, if need be, the people must be compelled to provide sufficient for the support of these priests, notwithstanding any general or special reservation or attachment with regard to the said churches. Nor may such arrangements and foundations be cancelled or impeded by stipulations of any kind, even those arising from resignation, or by any other abrogations or suspensions.

Canon 5

And so that the standing of churches in which God is served by the sacred offices may be maintained in due respect, bishops may, even acting as delegates of the apostolic see, and in legal form though without prejudice to the incumbents, create permanent unions[2] of any churches whatsoever of parish or baptismal status, and of other benefices whether involving care of souls or not, together with their pastors, both by reason of their poverty and in other cases allowed by law, even when such churches or benefices are under a general or special reservation or attached in some way or other. And such unions may not be revoked or in any way infringed in virtue of any stipulation, even by reason of resignation or abrogation or suspension.

Canon 6

Some illiterate and incompetent rectors of parish churches are unsuitable for sacred ministries[3], and others destroy rather than build up by the immorality of their lives. Hence bishops, even acting as delegates of the apostolic see, may appoint, for those who are illiterate and incompetent, if they otherwise live good Zves, temporary assistants or vicars, and assign them a part of the revenues sufficient for their support, or otherwise provide for them, setting aside all appeals and exemptions. Those, however, who live in a base and scandalous fashion[4] should first be warned, then compelled by punishments; then, if they still persist incorrigibly in their evil ways, bishops have the power to deprive them of their benefices according to the provisions of the sacred canons, and to set aside any exemption or appeal.

Canon 7

Great care should be taken that what is dedicated to divine service should not fall into decay by the wastage of time and pass out of human memory. Hence bishops, even acting as delegates of the apostolic see, may on their own judgment transfer simple benefices, including those with the right of patronage, from churches which have fallen down with age and lack resources for their repair, appointing those concerned to mother churches or others of the same locality or

1 ch. 3 *Decretals* HI 48 (Fr 2, 652).
2 See Lateran council V, session 9 (sec above p. 617); council of Trent, session 14, chapter 9 on reform (see above p. 717).
3 See ch. 1 D. XXXVI; ch. 1 D. XXXVIII (Fr 1, 133 and 141) and elsewhere.
4 See Lateran council IV, constitutions 14, 15, 16 (see above pp. 242-243).

quorum interest, in matrices aut alias ecclesias locorum eorundem seu viciniorum, arbitrio suo; atque in eisdem ecclesiis erigant altaria vel capellas sub eisdem inv tionibus, vel in iam erecta altaria vel capellas transferant cum omnibus emolumentis et oneribus, prioribus ecclesiis impositis. Parochiales vero ecclesias, etiam si iuris patronatus sint, ita collapsas refici et instaurari procurent ex fructibus et proventibus quibuscumquel ad easdem ecclesias quomodocumque pertinentibus; qui si non fuerint sufficientes, omnes patronos et alios, qui fructus aliquos ex dictis ecclesiis provenientes percipiunt, aut, in illorum defectum, parochianos omnibus remediis opportunis ad praedicta cogant, quacumque appellatione, exemptione et contradictione remota. Quodsi nimia egestate omnes laborent, ad matrices seu viciniores ecclesias transferantur, cum facultate, tam dictas parochiales quam alias ecclesias dirutas in profanos usus non sordidos, erecta tamen ibi cruce, convertendi.

Canan VUI IS

Quaecumque in dioecesi ad Dei cultum spectant, ab ordinario diligenter curari atque iis, ubi oportet, provideri aequum est. Propterea commendata monasteria, etiam abbatiae, prioratus et praepositurae nuncupata, in quibus non viget regularis observantia, necnon beneficia tam curata quam non curata, saecularia et regularia qualitercumque commendata, etiam exempta, ab episcopis, etiam tamquam apostolicae sedis delegatis, annis singulis visitentur2. Curentque iidem episcopi congruentibus remediis, etiam per sequestrationem fructuum, ut, quae renovatione indigent aut restauratione, reficiantur et cura animarum, si qua illis vel eorum annexis immineat, aliaque debita obsequia recte exerceantur, appellationibus quibuscumque, privilegiis, consuetudinibus, etiam immemorabili tempore praescriptis, conservatoriis, iudicum deputationibus et eorum inhibitionibus non obstantibus. Et, si in eis vigeret observantia regularis, provideant episcopi paternis admonitionibus, ut eorum regularium superiores iuxta eorum regularia instituta debitam vivendi rationem observent et observari faciant et sibi subditos in officio contineant ac moderentur. Quodsi admoniti intra sex menses eos non visitaverint vel correxerint, tunc iidem episcopi, etiam ut delegati sedis apostolicae, eos visitare possint et corrigere, prout ipsi superiores possent iuxta eorum instituta, quibuscumque appellationibus, privilegiis et exemptionibus penitus remotis et non obstantibus.

Canon IX

Cum multa a diversis antea conciliis, tam Lateranensi3 ac Lugdunensi quam ;Viennensi adversus pravos eleemosynarum quaestorum abusus remedia tunc adhibita, posterioribus temporibus reddita fuerint inutilia, potiusque eorum malitia ita quotidie, magno fidelium omnium scandalo et querela, excrescere deprehendatur, ut de eorum emendatione nulla spes

1 Cf. cc. 1 et 4 *X*. Ill 38 (Fr 2, 652 sq.). 2 Cf. sess. VII c. 8 de ref. (v. supra p. 688).
3 Cone. Lat. IV, c. 62 (v. supra p. 263). 1 Re vera concilia Lugdunensia et Viennense nullum statutum habuerunt de hac re, sed cf. c. 2 V 9 *in Ckm*. (Ft 2, 1190).

neighbourhood; and they should set up altars or chapels in these latter churches with the same dedications, or transfer the dedications to altars or chapels already built, together with all the emoluments and obligations falling on the original churches. But they should take steps to restore and rebuild tumbledown parish churches, even those under the right of patronage, from any revenues and *resources in any way belonging to the churches; and if these do not suffice they should put pressure for this purpose, by all suitable means, on all patrons and others who receive income from the said churches, or failing these on the parishioners, setting aside any appeal, exemption or opposition. But if all are too poor, then they should be transferred to mother or neighbouring churches, with permission to turn over both the said parish churches and others that are in ruins to respectable secular uses, but with a cross set up in each.

Canon 8

It is right that the bishop should keep a watch on everything that concerns the worship of God and where necessary supply for any deficiencies. Hence those so-called commendatory monasteries, including abbeys, priories and provostries, in which there is no regular observance, as well as benefices both with and without the care of souls, both secular and regular, however held in trust and even exempted, should be visited annually by bishops, even acting as delegates of the apostolic see.[1]* And the bishops must also ensure by appropriate remedies, if necessary by the sequestration of revenues, that anything needing repair or restoration is put in order, and that any care of souls attached to them or dependent institutions, and all other duties, are properly carried out, notwithstanding any appeals, privileges, customs, including those of immemorial duration, writs of protection and deputations of judges with their injunctions. In institutions where there is regular observance, bishops should ensure by fatherly admonitions that their own regular superiors should observe a proper way of life according to the rules of their own institute, and see that it is observed, maintaining and directing their subjects in their obligations. If after being warned these superiors have not made a visitation and corrected abuses within six months, then the bishops, acting as delegates of the apostolic see, may themselves conduct the visitation and correction, just as the superiors would be able to do according to their rule, notwithstanding any appeals, privileges and exemptions, which are to be set aside.

Canon 9

Many remedies introduced by various earlier councils — of the Lateran', of Lyons and of Vienne[4] — against the evil practices of those collecting alms have become unavailing in more recent times. Rather has their malpractice been seen to grow all the time, to the great scandal and discontent of all the faithful, to such an extent that hope seems to have vanished. For these reasons the council enacts

1 See chs. 1 and 4 *Decretals* Ill 38 (Fr 2, 652 if.).
2 Sec session 7, chapter 8 on reform (see above p. 688).
Lateran council IV, constitution 62 (see above p. 263).
In fact the councils of Lyons and Vienne made no decrees on this matter, but see ch. 2 V 9 *Clementines* (Fr 2, 1190).

amplius relicta videatur: statuit, ut posthac in quibuscumque Christianae religionis locis eorum nomen atque usus penitus aboleatur, nec ad officium huiusmodi exercendum ullatenus admittantur, non obstantibus privilegiis, ecclesiis, monasteriis, hospitalibus, piis locis et quibusvis cuiuscumque gradus, status et dignitatis personis concessis, aut consuetudinibus, etiam immemorabilibus. Indulgentias vero aut alias spirituales gratias, quibus non ideo christifideles decet privari, deinceps per ordinarios locorum, adhibitis duobus de capitulo, debitis temporibus populo publicandas esse decernit, quibus etiam eleemosynas atque oblata sibi charitatis subsidia, nulla prorsus mercede accepta, fideliter colligendi facultas datur. Ut tandem coelestes hos ecclesiae thesauros non ad quaestum, sed ad pietatem exerceri, omnes vere intelligant.[1]

Decretum indictionis futurae sessionis

Sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis, statuit et decrevit, proximam futuram sessionem habendam et celebrandam esse feria quinta post octavam festi nativitatis beatae Mariae virginis, quae erit decima septima mensis septembris proxime futuri. Hoc tamen adiecto, quod dictum terminum ac unicuique sessioni in posterum praefigendum ipsa sancta synodus pro eius arbitrio et voluntate, sicuti rebus concilii putaverit expedire, etiam in generali congregatione restringere et prorogare libere possit et valeat.

SESSIO XXII

17 sept. 1562

Doctrina et canones de sanctissimo missae sacrificio

Sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis: ut vetus, absoluta atque omni ex parte perfecta de magno eucharistiae mysterio in sancta catholica ecclesia fides atque doctrina retineatur et in sua puritate, propulsatis erroribus atque haeresibus, conservetur: de ea, quatenus verum et singulare sacrificium est, Spiritus sancti illustratione edocta, haec, quae sequuntur, docet, declarat et fidelibus populis praedicanda decernit.

Caput I

Quoniam sub priori testamento (teste apostolo Paulo[2]) propter levitici sacerdotii imbecillitatem consummatio non erat, oportuit (Deo Patre misericordiarum ita ordinante) sacerdotem alium secundum ordinem Melchisedech surgere, dominum nostrum lesum Christum, qui posset omnes, quotquot sanctificandi essent, consummare et ad perfectum

[1] Cl. sess. V c. 17 de ref. (v. supra p. 670). [2] Cf. Heb 7,11, 19.

that henceforth in all places of the Christian religion the very name and activity of collector be wholly abolished, and that people should be given no admittance whatever to exercise this role, notwithstanding any privileges granted to churches, monasteries, hospices, holy places, and persons of any rank, state or dignity, or any customs however immemorial. And the council decrees that any indulgences or spiritual favours, of which the faithful should not be deprived by this ruling, should henceforth be published to the people at the appropriate times by the local bishops through the agency of two members of their chapter, who will also be empowered to make an honest collection of alms and other offerings for charity, without receiving any payment for the task. And may all thereby understand that these treasures of the church are administered to increase devotion and not private gain[1].

Decree announcing the next session

The holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same two legates of the apostolic see as presidents, has enacted and decreed that the next session will be held and celebrated on the Thursday after the octave of the feast of the birthday of the blessed virgin Mary, which will be 17 September next. It does so with the added provision that the same holy synod may freely and validly, even in a general congregation, advance or postpone the said date and that fixed for any future session, by its own will and judgment, as it considers most expedient for the conduct of business.

SESSION 22
17 September 1562

Teaching and canons on the most holy sacrifice of the mass

In order that the ancient faith and the teaching on the great mystery of the eucharist may be retained in the holy catholic church unqualified and complete in every detail, and be preserved in its purity by the rejection of all errors and heresies; the holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, and taught by the light of the holy Spirit, teaches and declares all that follows concerning the eucharist in so far as it is a true and unique sacrifice, and decrees that it is to be preached to the faithful.

Chapter I

As there was no fulfilment under the old covenant because of the powerlessness of the levitical priesthood (as the apostle Paul testifies[2]), it was necessary (God the Father of mercies thus ordaining) for another priest to arise according to the order of Melchisedech, our lord Jesus Christ, who was able to bring to completion all due to be sanctified and to lead them to perfection. And so he, our Lord

[1] See session 5, chapter 17 on reform (see above p. 670). [2] See Heb 7, 11, 19.

adducere. Is igitur Deus et Dominus noster, etsi semell se ipsum in ara crucis, morte intercedente, Deo Patri oblaturus erat, ut aeternam illis* redemptionem operaretur: quia tamen per mortem sacerdotium eius exstinguendum non erat, in coena novissima, qua nocte tradebatur2, ut dilectae sponsae suae ecclesiae visibile (sicut hominum natura exigit) relinqueret sacrificium, quo cruentum illud semel in cruce peragendum repraesentaretur eiusque memoria in finem usque saeculi permaneret, atque illius salutaris vinus in remissionem eorum, quae a nobis quotidie committuntur, peccatorum applicaretur: sacerdotem secundum ordinem Mclchisedech se in aeternum constitutum declarans3, corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit ac sub earundem rerum symbolis apostolis (quos tunc novi testamenti sacerdotes constituebat), ut sumerent, tradidit et eisdem eorumque in sacerdotio successoribus, ut offerent, praecepit per haec verba: *Hoc facite in meam ĉommemorationem* etc., uti semper catholica ecclesia intellexit et docuit. Nam celebrato veteri pascha, quod in memoriam exitus de Aegypto multitudo filiorum Israel immolabat, novum instituit pascha, se ipsum ab ecclesia per sacerdotes sub signis visibilibus immolandum in memoriam transitus sui ex hoc mundo ad Patrem, quando per sui sanguinis effusionem nos redemit eripuitque de potestate tenebrarum et in regnum suum transtulit5. Et haec quidem illa munda oblatio est, quae nulla indignitate aut malitia offerentium inquinari potest, quam Dominus per Malachiam6 nomini suo, quod magnum futurum esset in gentibus, in omni loco mundam offerendam praedixit, et quam non obscure innuit apostolus Paulus Corinthiis scribens, cum dicit7, non posse eos, qui participatione mensae daemoniorum polluti sint, mensae Domini participes fieri, per mensam altare utrobique intelligens. Haec denique illa est, quae per varias sacrificiorum, naturae et legis tempore, similitudines figurabatur, ut pote quae bona omnia per illa significata veluti illorum omnium consummatio et perfectio complectitur.

Caput Π

Et quoniam in divino hoc sacrificio, quod in missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruente obtulit: docet sancta synodus, sacrificium istud vere propitiatorium esse, per ipsumque fieri, ut, si cum vero corde et recta fide, cum metu ac reverentia, contriti ac poenitentes ad Deum accedamus, *misericordiam consequamur et gratiam inveniamus in auxilio opportune?.* Huius quippe oblatione placatus Dominus, gratiam et donum poenitentiae concedens, crimina et peccata etiam ingentia dimittit. Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa. Cuius quidem

a illic *editiones omnes decretorum*

1 Cf. Heb 7, 27; 9,12,26, 28. ‘ Cf. 1 Cor 11, 23. * Cf. Ps 109, 4; Heb 5, 6 et al.
‘ Lc 22,19; 1 Cor 11, 24. s Cf. Coi 1,3. ‘ Cf. Ml 1,11. 7 Cf. 1 Cor 10, 21.
• Heb 4,16.

and God, was to offer himself once[1] to God the Father on the altar of the cross, a death thereby occurring that would secure for them eternal redemption. But his priesthood was not to be eliminated by death. So, in order to leave to his beloved spouse the church a visible sacrifice (as human nature requires), by which that bloody sacrifice carried out on the cross should be represented, its memory persist until the end of time, and its saving power be applied to the forgiveness of the sins which we daily commit; therefore, at the last supper on the night he was betrayed[2], as the catholic church has always understood and taught, he announced that he had been appointed for ever a second priest in the order of Melchisedech[3], offered his body and blood to God the Father under the forms of bread and wine, and handed them to the apostles under the same material symbols to be received by them (whom at that point he was making priests of the new covenant), and he commanded them and their successors in the priesthood to offer them by the words: *Do this in remembrance of me*[4] etc. For after celebrating the old passover which the whole people of the children of Israel offered in memory of their departure from Egypt, he instituted a new passover, namely the offering of himself by the church through its priests under visible signs, in memory of his own passage from this world to the Father, when he redeemed us by the shedding of his blood, rescued us from the power of darkness and transferred us to his kingdom[5]. And this is none other than that clean oblation that can be soiled by no unworthiness or evil on the part of those offering, which the Lord foretold through Malachy[6] as being offered in purity in every place to his name, which would be great among the nations. And the apostle Paul indicates the same clearly enough in writing to the Corinthians, when he says[7] that those contaminated by sharing in the table of demons cannot be sharers in the table of the Lord, by "table" meaning "altar" in both places. Finally this is the offering, prefigured by many images of sacrifice in the age of nature and the law, which was to embrace all the values signified by them, as the fulfilment and consummation of them all.

Chapter 2

In this divine sacrifice which is performed in the mass, the very same Christ is contained and offered in bloodless manner who made a bloody sacrifice of himself once for all on the cross. Hence the holy council teaches that this is a truly propitiatory sacrifice, and brings it about that if we approach God with sincere hearts and upright faith, and with awe and reverence, *we receive mercy andfind grace to help in time ofneed*[8]. For the Lord is appeased by this offering, he gives the gracious gift of repentance, he absolves even enormous offences and sins. For it is one and the same victim here offering himself by the ministry of his priests, who then offered himself on the cross: it is only the manner of offering that is different. For the benefits of that sacrifice (namely the sacrifice of blood)

1 See Heb 7, 27; 9, 12, 26, 28. 2 See 1 Cor 11, 23.
Sec Ps 109, 4; Heb 5, 6 and elsewhere.
4 Lk 22, 19; 1 Cor 11, 24. 5 See Col 1,3. 6 See Ml 1,11.
7 See 1 Cor 10, 21. s Heb 4, 16.

oblationis (cruentae, inquam) fructus per hanc incruentam uberrime percipiuntur: tantum abest, ut illi per hanc quovis modo derogetur. Quare non solum pro fidelium vivorum peccatis, poenis, satisfactionibus et aliis necessitatibus, sed et pro defunctis in Christo, nondum ad plenum purgatis, rite iuxta apostolorum traditionem offertur.

Caput IU

Et quamvis in honorem et memoriam sanctorum nonnullas interdum missas ecclesia celebrare consueverit, non tamen illis sacrificium offerri docet, sed Deo soli, qui illos coronavit. Unde nec sacerdos dicere solet: „Offero tibi sacrificium, Petre et Paule [illegible], sed, Deo de illorum victoriis gratias agens, eorum patrocinia implorat, *ut ipsi pro nobis intercedere dignentur in coelis, quorum memoriam facimus in terris*3.

*Caput **IV***

Et cum sancta sancte administrari conveniat, sitque hoc omnium sanctissimum sacrificium: ecclesia catholica, ut digne reverenterque offerretur ac perciperetur, sacrum canonem multis ante saeculis instituit3, ita ab omni errore purum, ut nihil in eo contineatur, quod non maxime sanctitatem ac pietatem quandam redoleat mentesque offerentium in Deum erigat. Is enim constat cum ex ipsis Domini verbis, tum ex apostolorum traditionibus ac sanctorum quoque pontificum piis institutionibus.

*Capat **V***

Cumque natura hominum ea sit, ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater ecclesia ritus quosdam, ut scilicet quaedam submissa voce, alia vero elatiore in missa pronuntiarentur, instituit; caeremonias item adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes aliaque id genus multa ex apostolica disciplina et traditione, quo et maiestas tanti sacrificii commendaretur, et mentes fidelium per haec visibilia religionis ac pietatis signa ad rerum altissimarum, quae in hoc sacrificio latent, contemplationem excitarentur.

*Capit **VI***

Optaret quidem sacrosancta synodus, ut in singulis missis fideles adstantes non solum spirituali affectu, sed sacramental! etiam eucharistiae perceptione communicarent, quo ad eos sanctissimi huius sacrificii fructus uberior proveniret; nec tamen, si id non semper fiat, propterea missas illas, in quibus solus sacerdos sacramentaliter communicat, ut privatas et illicitas damnat, sed probat atque adeo commendat, si quidem illae quoque missae vere communes censeri debent, partim quod in eis populus spirituahter communicat, partim vero, quod a publico ecclesiae ministro non pro se tantum, sed pro omnibus fidelibus, qui ad corpus Christi pertinent, celebrentur.

Cf. Augustinus, *Contra Faustum* XX, 21 (CSEL 25, 562; PL 42, 384).
Ex oratione *Snscipe sancta Trinitas* quae dicitur quotidie in missa post lotionem [illegible] uum.
Cf. Ambrosius, *De sacram.* IV 6 (PL 16, 464) et al.; c. 6 AT. Ill 41 (Fr 2, 636).

are received in the fullest measure through the bloodless offering, so far is this latter in any way from impairing the value of the former. Therefore it is quite properly offered according to apostolic tradition not only for the sins, penalties, satisfactions and other needs of the faithful who are living, but also for those who have died in Christ but are not yet fully cleansed.

Chapter}

It has been the custom in the church to celebrate masses from time to time in honour and memory of the saints; the council, however, teaches that the sacrifice is not offered to them, but only to God who gave them their crown. So the priest does not say, "Peter and Paul, I offer sacrifice to you"1, but, thanking God for their triumph, he implores their patronage, *that they may deign to intercede for ns in heaven, whose memory we recall on earth*2.

Chapter 4

Holy things must be treated in a holy way, and this sacrifice is the holiest of all things. Hence, so that it might be offered worthily and with reverence, the catholic church has for many centuries fixed a venerable eucharistie prayer3 quite free from error, and containing only what savours in the highest degree of that holiness and devotion which raises the minds of those offering to God. For it contains both the Lord's very own words and elements from apostolic tradition and the devout enactments of saintly popes.

Chapter 5

And as human nature is such that it cannot easily raise itself up to the meditation of divine realities without external aids, holy mother church has for that reason duly established certain rites, such as that some parts of the mass should be said in quieter tones and others in louder; and it has provided ceremonial such as symbolic blessings, lights, incense, vestments and many other rituals of that kind from apostolic order and tradition, by which the majesty of this great sacrifice is enhanced, and the minds of the faithful are aroused by those visible signs of religious devotion to contemplation of the high mysteries hidden in it.

Chapter 6

The holy council would certainly like the faithful present at each mass to communicate in it not only by spiritual devotion but also by sacramental reception, so that the fruits of this sacrifice could be theirs more fully. But, if this does not always happen, the council does not for that reason condemn as private and illicit masses in which only the priest communicates. Rather, it approves and commends them, for they too should be considered truly communal masses, partly because the people communicate spiritually in them, and partly because they are celebrated by an official minister of the church, not for his own good alone but for all the faithful who belong to the body of Christ.

' Sec Augustine, *Contra Faustum (Against Faustus)* XX, 21 (CSEL 25, 562; PL 42, 384).
2 From the prayer *Suscipe sancta Trinitas (Receive, O holy Trinity),* which was said daily at mass after the washing of hands.
I See Ambrose, *De sacram. (On the sacraments)* IV 6 (PL 16, 464) and elsewhere; ch. 6 *Decretals* HI 41 (Fr 2, 636).

€ap VU

Monet deinde sancta synodus, praeceptum esse ab ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent1, tum quod Christum dominum ita fecisse credatur, tum etiam quia e latere eius aqua simul cum sanguine ę́xierit quod sacramentum hac mixtione recolitur. Et cum & aquae in Apocalypsi beati loannis populi dicantur3, ipsius populi fidelis cum capite Christo unio repraesentatur.

€ap VIII

Etsi missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est patribus» ut vulgari passim lingua celebraretur. 10 Quamobrem, retento ubique cuiusque ecclesiae antiquo et a sancta Romana ecclesia, omnium ecclesiarum matre et magistra, probato ritu, ne oves Christi esuriant, neve parvuli panem petant et non sit, qui frangat eis4: mandat sancta synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem vel per se vel per is alios, ex his, quae in missa leguntur, aliquid exponant atque inter cetera sanctissimi huius sacrificii mysterium aliquod declarent, diebus praesertim dominicis et festis.

Caput IX

Quia vero adversus veterem hanc, in sacrosancto evangelio, apostolorum 20 traditionibus sanctorumque patrum doctrina fundatam fidem hoc tempore multi disseminati sunt errores, multaque a multis docentur et disputantur: sacrosancta synodus, post multos gravesque his de rebus mature habitos tractatus, unanimi patrum omnium consensu, quae huic purissimae fidei sacraeque doctrinae adversantur, damnare et a sancta ecclesia eliminare 25 per subiectos hos canones constituit.

Canones de sanctissimo missae sacrificio

1. Si quis dixerit, in missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud quam nobis Christum ad manducandum dari : a. s. 30

2. Si quis dixerit, illis verbis: *Hoc facite in meam ę́commemorationem* Christum non instituisse apostolos sacerdotes, aut non ordinasse, ut ipsi aliique sacerdotes offerrent corpus et sanguinem suum: a. s.

3. Si quis dixerit, missae sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non 35 autem propitiatorium; vel soli prodesse sumenti, neque pro vivis et defunctis, pro peccatis, poenis, satisfactionibus et aliis necessitatibus offerri debere: a. s.

4. Si quis dixerit, blasphemiam irrogari sanctissimo Christi sacrificio, in cruce peracto, per missae sacrificium, aut illi per hoc derogari : a. s.

1 Cf. conc. Carthaginense ΠI (397), c. 24 (Msi 3, 884; Bruns 1,126) et conc. Bracarense Π (572), c. 55, ex orientalibus synodis excerptum (Bruns 2, 54; cf. H-L 3,195), cc. 4-5 et 7 D. Π de cons. (Fr 1,1315).

ˀ Cf. Io 19, 34. ’ Cf. Ap 17,15. ‘ Cf. Lm 4, 4. 1 1 Cor 11,25.

Chapter 7

The holy council draws the attention of priests to the rule of the church that they should mix water with the wine to be offered in the chalice1, both because Christ the Lord is believed to have done so, and because water came from his side together with blood2 and this sacred sign is recalled by this mixing. Further, when in the Revelation of blessed John the peoples are said to be waters3, the union of Christ the head with his faithful people is signified.

Chapter 8

Although the mass is full of instruction for the faithful people, the council fathers did not think it advantageous that it should everywhere be celebrated in the vernacular. Each church in its place should retain its ancient rite, approved by the holy church of Rome, mother and teacher of all the churches. At the same time, lest the sheep of Christ go hungry or the children ask for bread and there is no one to break it for them4, the holy synod instructs the shepherds and all who have responsibility for souls frequently to explain during the celebration of mass, either personally or through another, some of what is recited in the course of the mass, and in addition to give some explanation of this mysterious and most holy sacrifice, especially on Sundays and feast days.

Chapter 9

But as in these days many errors are being spread abroad, and much is being taught or argued by many people against this ancient faith founded on the holy gospel, the traditions of the apostles and the teaching of the holy fathers; this holy council, after holding many weighty and mature discussions of these matters, has decided by unanimous agreement of the fathers to condemn and banish from holy church all that is contrary to this most pure faith and sacred teaching, by the canons which follow.

Canons on the most holy sacrifice of the mass

1. If anyone says that a true and proper sacrifice is not offered to God in the mass, or that the offering is nothing but the giving of Christ to us to eat: let him be anathema.

2. If anyone says that by the words, *Do this in remembrance of mef* Christ did not make the apostles priests, or did not lay down that they and other priests should offer his body and blood: let him be anathema.

3. If anyone says that the sacrifice of the mass is only one of praise and thanksgiving, or that it is a mere commemoration of the sacrifice enacted on the cross and not itself appeasing; or that it avails only the one who receives and should not be offered for the living and the dead, for their sins, penalties, satisfactions and other needs: let him be anathema.

4. If anyone says that by the sacrifice of the mass blasphemy is committed against the most holy sacrifice of Christ enacted on the cross, or that it devalues that sacrifice: let him be anathema.

1 See council of Carthage III (397), canon 24 (Msi 3, 884; Bruns 1, 126) and the council of Braga II (572), canon 55, taken from the eastern synods (Bruns 2. 54; see H-L 3, 195), chs. 4-5 and 7 D. 11 on cons. (Fr 1, 1315).
2 Seejn 19, 34. 3 See Ap 17, 15. 4 See Lm 4, 4. 5 1 Cor 11, 25.

5. Si quis dixerit, imposturam esse, missas celebrari in honorem sanctorum et pro illorum intercessione apud Deum obtinenda, sicut ecclesia intendit: a. s.

6. Si quis dixerit, canonem missae errores continere ideoque abrogandum esse: a. s.

7. Si quis dixerit, caeremonias, vestes et externa signa, quibus in missarum celebratione ecclesia catholica utitur, irritabula impietatis esse magis quam officia pietatis: a. s.

8. Si quis dixerit, missas, in quibus solus sacerdos sacramentaliter communicat, illicitas esse ideoque abrogandas: a. s.

9. Si quis dixerit, ecclesiae Romanae ritum, quo submissa voce pars canonis et verba consecrationis proferuntur, damnandum esse; aut lingua tantum vulgari missam celebrari debere; aut aquam non miscendam esse vino in calice offerendo, eo quod sit contra Christi institutionem: a. s.

Decretum de observandis et vitandis in celebratione missarum

Quanta cura adhibenda sit, ut sacrosanctum missae sacrificium omni religionis cultu ac veneratione celebretur, quivis facile existimare poterit, qui cogitarit, maledictum in sacris litteris eum vocari, qui facit opus Dei negligenter[1]. Quodsi necessario fatemur, nullum aliud opus adeo sanctum ac divinum a christifidelibus tractari posse, quam hoc ipsum tremendum mysterium, quo vivifica illa hostia, qua Deo Patri reconciliati sumus, in altari per sacerdotes quotidie immolatur: satis etiam apparet, omnem operam et diligentiam in eo ponendam esse, ut quanta maxima fieri potest interiori cordis munditia et puritate[2], atque exterioris devotionis ac pietatis specie peragatur. Cum igitur multa iam sive temporum vitio, sive hominum incuria et improbitate irrepsisse videantur, quae a tanti sacrificii dignitate aliena sunt: ut et debitus honor et cultus ad Dei gloriam et fidelis populi aedificationem restituatur: decernit sancta synodus, ut ordinarii locorum episcopi ea omnia prohibere atque e medio tollere sedulo curent ac teneantur, quae vel avaritia, idolorum servitus[3], vel irreverentia, quae ab impietate vix seiuncta esse potest, vel superstitio, verae pietatis falsa imitatrix, induxit.

Atque, ut multa paucis comprehendantur, in primis, quod ad avaritiam pertinet, cuiusvis generis mercedum conditiones, pacta et quidquid pro missis novis celebrandis datur, necnon importunas atque illiberales eleemosynarum exactiones potius quam postulationes aliaque huiusmodi, quae a simoniaca labe vel certe a turpi quaestu non longe absunt, omnino prohibeant.

Deinde, ut irreverentia vitetur, singuli in suis dioecesibus interdicant, ne cui vago et ignoto sacerdoti missas celebrare liceat. Neminem praeterea, qui publice et notorie criminosus sit, aut sancto altari ministrare aut

1 Cf. Ir 48,10.

* Cf. sess. XΠI decr. de sacr. euch. c. 7 (v. supra pp. 696).

’ Cf. Eph 5, 5.

5. If anyone says that it is an imposture for masses to be celebrated in honour of the saints and to secure their intercession with God, as is the mind of the church: let him be anathema.

6. If anyone says that the canon of the mass contains errors and should therefore be abolished: let him be anathema.

7. If anyone says the ceremonial, vestments and external signs used by the catholic church in the celebration of mass are incitements to impiety rather than instruments of devotion: let him be anathema.

8. If anyone says that masses in which only the priest communicates sacramentally are unlawful, and so should be abolished: let him be anathema.

9. If anyone says the rite of the Roman church, in which the words of consecration and parts of the eucharistie prayer are said in a low voice, should be condemned; or that mass should only be celebrated in the vernacular; or that water should not be mixed with the wine to be offered in the chalice, on the grounds that this is against Christ's institution: let him be anathema.

Decree on things to be observed and avoided in celebrating mass

Anyone can easily appreciate what great care must be taken to celebrate mass with full religious diligence and reverence, who reflects that in scripture the person who does the work of God with slackness is called ✱accursed[1] We are bound to declare that no other work more holy or divine can be carried out by the Christian faithful than this awesome mystery, in which the very life-giving victim by whom we have been reconciled to God the Father is daily offered by priests on the altar. It is equally evident that every effort and attention must be given to carrying it out, both with the greatest possible interior cleanliness and purity of heart[2], and in an outwardly devout and reverent manner. But many practices foreign to the dignity of so great a sacrifice appear to have crept in, either by the wear and tear of time or through human negligence and depravity. And so, to restore due honour and worship for the glory of God and the spiritual support of the faithful people, the holy council decrees that bishops in charge of dioceses should be greatly concerned and under obligation to forbid and root out anything that has been brought in, either by greed which is the service of idols[3], or by irreverence which can hardly be distinguished from impiety, or by superstition which is the counterfeit mimic of true devotion.

As far as greed is concerned, they must (to comprise much in a few words) absolutely forbid every element of trade of any kind, contracts and anything given for the celebration of new masses, and also demands and insistent requests for alms that are more like exactions, and similar practices which come close to the taint of simony or at least to money-grubbing.

To avoid irreverence, each bishop should publish a prohibition in his own diocese against permitting a wandering and unknown priest to celebrate mass. And they must not allow anyone whose guilt is public and notorious either to serve at the altar or to take part in divine worship. They must not allow this holy

1 See Jer 48, 10.
2 See session 13, decree on the eucharist, chapter 7 (see above p. 696).
3 See Eph 5, 5.

sacris intéressé permittant, neve patiantur, privatis in domibus[1] atque omnino extra ecclesiam et ad divinum tantum cultum dedicata oratoria, ab eisdem ordinariis designanda et visitanda, sanctum hoc sacrificium a saecularibus aut regularibus quibuscumque peragi, ac nisi prius, qui intersint, decenter composito corporis habitu declaraverint, se mente etiam ac devoto cordis affectu, non solum corpore adesse. Ab ecclesiis vero musicas eas, ubi sive organo sive cantu lascivum aut impurum aliquid miscetur, item saeculares omnes actiones, vana atque adeo profana colloquia, deambulationes, strepitus, clamores arceant, ut domus Dei vere domus orationis esse videatur ac dici possit[2].

Postremo, ne superstitioni locus aliquis detur, edicto et poenis propositis caveant, ne sacerdotes aliis quam debitis horis celebrent, neve ritus alios aut alias caeremonias et preces in missarum celebratione adhibeant praeter eas, quae ab ecclesia probatae ac frequenti et laudabili usu receptae fuerint. Quarundam vero missarum et candelarum certum numerum, qui magis a superstitioso cultu quam a vera religione inventus est, omnino ab ecclesia removeant, doceantque populum, quis sit et a quo potissimum proveniat huius sanctissimi sacrificii tam pretiosus ac coelestis fructus. Moneant etiam eundem populum, ut frequenter ad suas parochias[3], saltem diebus dominicis et maioribus festis accedant. Haec igitur omnia, quae summatim enumerata sunt, omnibus locorum ordinariis ita proponuntur, ut non solum ea ipsa, sed quaecumque alia huc pertinere visa fuerint, ipsi pro data sibi a sacrosancta synodo potestate ac etiam ut delegati sedis apostolicae prohibeant, mandent, corrigant, statuant atque ad ea inviolate servanda censuris ecclesiasticis aliisque poenis, quae illorum arbitrio constituentur, fidelem populum compellant. Non obstantibus privilegiis, exemptionibus, appellationibus et consuetudinibus quibuscumque.

Decretum de reformatione

Eadem sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem apostolicae sedis legatis: ut reformationis negotium prosequatur, haec in praesenti sessione statuenda censuit.

Canon I

Nihil est, quod alios magis ad pietatem et Dei cultum assiduo instruat, quam eorum vita et exemplum, qui se divino ministerio dedicarunt. Cum enim a rebus saeculi in altiorem sublati locum conspiciantur, in eos tamquam speculum reliqui oculos inficiunt ex iisque sumunt, quod imitentur. Quapropter sic decet omnino clericos in sortem Domini vocatos vitam moresque suos omnes componere, ut habitu, gestu, incessu, sermone aliisque omnibus rebus nil nisi grave, moderatum ac religione plenum prae se ferant. Levia etiam delicta, quae in ipsis maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem. Cum igitur, quo maiore

[1] Cf. cc. 11 et 34 D. I de cons. (Fr 1,1297,1302). [2] Cf. Mt 21,13; Is 56, 7.
[3] Cf. conc. Agathense (506), c. 21 (Msi 8, 328; Bruns 2,150).

sacrifice to be celebrated by any secular or religious priests whatever in private houses1, and wholly outside a church or the oratories dedicated exclusively to divine worship, which are to be designated and visited by the bishops; nor before those attending have made plain by the proper ordering of their dress that they are present not only bodily but with devout attention of mind and heart. And they should keep out of their churches the kind of music in which a base and suggestive element is introduced into the organ playing or singing, and similarly all worldly activities, empty and secular conversation, walking about, noises and cries, so that the house of God may truly be called and be seen to be a house of prayer2.

Finally, to leave no room for superstition, they are to ensure by edict with accompanying penalties that priests do not celebrate at other than the proper times, nor use in the celebration of mass rites or ceremonies and prayers other than those approved by the church and traditional from long and praiseworthy usage. They should banish from the church any idea of a particular number of masses and candles which derives more from the cult of superstition than from true religion, and teach the people the nature and source of the very precious and heavenly effect of this most holy sacrifice. Let them also instruct their people to attend their parish churches frequently3, at least on Sundays and greater feasts. These points are here brought to the attention of all local ordinaries in summary fashion that they may have an eye not only to them but to any other matters of the kind, and may, in virtue of the power given them by the holy council and acting even as delegates of the apostolic see, issue prohibitions, commands, corrections and ordinances, and compel the body of the faithful to absolute observance of them by ecclesiastical censures and other penalties which they may see fit to impose: and this notwithstanding any privileges, exemptions, appeals and customs of any kind.

Decree on reform

The same holy ecumenical and general council of Trent, lawfully assembled in the holy Spirit, with the same legates of the apostolic see as presidents, to ensure the matter of reform, has decided in this session to issue the following instructions.

Canon 1

There is nothing that more constantly trains others in devotion and the worship of God than the living example of those who have consecrated themselves to the divine service. For when these are seen to have raised themselves from worldly affairs to a higher level, others turn their eyes to them as to a mirror, and gather from them what to imitate. Hence it is most important for clergy called to share the Lord's portion so to fashion their whole life and habits that by dress, gesture, gait, speech and in every other way they express only what is serious, moderate and wholly devout. They must avoid even small faults, which in them would be great, so that their actions may command the respect of all. And the more these

1 See chs. 11 and 34 D. I on cons. (Fr 1, 1297, 1302). 2 See Mt 21, 13; Is 56, 7.
5 See council of Agdc (506), canon 21 (Msi 8, 328; Bruns 2, 150).

in ecclesia Dei et utilitate et ornamento haec sunt, ita etiam diligentius sint observanda: statuit sancta synodus, ut, quae alias a summis pontificibus et a sacris conciliis de clericorum vita, honestate, cultu doctrinaque retinenda, ac simul de luxu, commessationibus, choreis, alcis, lusibus ac quibuscumque criminibus, necnoh saecularibus negotiis fugiendis copiose ac salubriter sancita fuerunt, eadem in posterum eisdem poenis, vel maioribus, arbitrio ordinarii imponendis, observentur. Nec appellatio exsecutionem hanc, quae ad morum correctionem pertinet, suspendat. Si qua vero ex his in desuetudinem abtisse compererint, ea quamprimum in usum revocari et ab omnibus accurate custodiri studeant. Non obstantibus consuetudinibus quibuscumque, ne subditorum neglectae emendationis ipsi condignas, Deo vindice, poenas persolvant.

Canon II

Quicumque posthac ad ecclesias cathédrales erit assumendus, is non solum natalibus, aetate, moribus, vita ac aliis, quae a sacris canonibusl requiruntur, plene sit praeditus, verum etiam in sacro ordine antea, saltem sex mensium spatio, constitutus. Quarum rerum instructio, si eius notitia nulla aut recens in curia fuerit, a sedis apostolicae legatis seu ntintiis provinciarum, aut eius ordinario, eoque deficiente a vicinioribus ordinariis sumatur. Scientia vero praeter haec eiusmodi polleat, ut muneris sibi iniungendi necessitati possit satisfacere; ideoque antea in universitate studiorum magister sive doctor aut licentiatus in sacra theologia vel iure canonico merito sit promotus, aut publico alicuius academiae testimonio idoneus ad alios docendos ostendatur. Quodsi regularis fuerit, a superioribus suae religionis similem fidem habeat. Praedicti autem omnes, unde instructio seu testificatio erit sumenda, haec fideliter et gratis referre teneantur; alioquin eorum conscientias graviter oneratas esse scient, ac Deum et superiores suos habebunt ultores.

Canon III

Episcopi, etiam tamquam delegati apostolici, ex fructibus et proventibus quibuscumque omnium dignitatum, personatuum et officiorum in ecclesiis cathedralibus vel collegiatis exsistentium tertiam partem in distributiones2, eorum arbitrio assignandas, dividere possint, ut scilicet, qui eas obtinent, si personaliter competens sibi servitium iuxta formam ab eisdem episcopis praescribendam quolibet die statuto non impleverint, illius diei distributionem amittant nec eius quoquo modo dominium acquirant, sed fabricae ecclesiae, quatenus indigeat, aut alteri pio loco, arbitrio ordinarii applicetur. Crescente vero contumacia contra eos iuxta sacrorum canonum constitutiones procedant. Quodsi alicui ex praedictis dignitatibus in ecclesiis cathedralibus vel collegiatis de iure seu consuetudine iurisdictio, administratio vel officium non competat, sed extra civi-

1 sess. VI c. 1 de ref. (v. supra pp. 681-682).
1 Cf. sess. XXI c. 3 de rcf. (v. supra p. 729).

standards enhance and benefit the church of God, the more carefully must they be preserved. Hence the holy council decrees that all that has been fully and profitably enacted on other occasions by popes and councils about regulating the life-style, probity, conduct and teaching of clerics, and similarly all rules about loose living, feasting, dances, gambling, gaming and offences of all kinds, as well as avoiding worldly commerce, should all be fully observed in the future subject to the same penalties, or even stricter ones, to be imposed by the judgment of the bishop. Nor may appeal suspend the execution of any penalty that concerns the correction of such conduct. And if bishops find that any of these rules have fallen into abeyance, they should revive them at once and see that they are kept strictly by all. And this notwithstanding any contrary customs, lest they themselves come to pay the penalty at the hands of God for neglecting the disclipline of their subjects.

Canon 2

Anyone in the future who is to be appointed to a cathedral church must not only be fully qualified in terms of birth, age, conduct, life-style and other factors required by the holy canons[1], but must have already been in sacred orders for a period of at least six months. Information on these matters, if the diocesan office knows little or nothing about him, should be got from legates of the apostolic see or provincial nuncios, or his own bishop, and failing him from neighbouring diocesan bishops. In addition, he must be equipped with sufficient learning to meet the requirements of the duties to be imposed on him; hence he should rightly have held the post of master or doctor or licentiate in sacred theology or canon law in a university, or be proved equipped to teach others by the public certificate of an academic institution. If he is a regular he must have an equivalent testimonial from the superiors of his own order. All the aforesaid referees, from whom information or attestation is to be derived, are bound to provide it honestly and free of charge; otherwise they must know that their consciences are heavily burdened and that God and their superiors will requite them.

Canon 3

Bishops, even acting as apostolic delegates, may take a third of all income and revenue of any kind from all higher dignities, minor dignities and offices that exist in cathedral or collegiate churches, and apportion them in shares to be fixed by their own judgment. This is to be done in such a way that, if those who receive shares have not carried out the responsibility personally assigned to them, according to a schedule published by the bishop, by whatever date is prescribed, they lose their share for that day and have no rights of ownership over it; it is to be applied at the discretion of the bishop to the church fabric, if there is need, or to another place of devotion. If their obstinacy persists, bishops should take proceedings against them according to the regulations of the sacred canons. But if one of the aforesaid higher dignities in cathedral or collegiate churches entails by right or custom no jurisdiction, administration or ministry; and if there arises in the diocese outside the city a post involving the care of souls[2]

1 Session 6, chapter 1 on reform (see above pp. 681-682).
2 See session 21, canon 3 on reform (see above p. 729).

tatem in dioecesi cura animarum immineat, cui is, qui dignitatem obtinet, incumbere voluerit: tunc pro tempore, quo in curata ecclesia residerit ac ministraverit, tamquam praesens sit ac divinis intersit in ecclesiis cathedralibus ac collegiatis, habeatur. Haec iis tantum ecclesiis constituta intelligantur, in quibus nulla est consuetudo vel statutum, ut dictae dignitates non servientes aliquid amittant, quod ad tertiam partem dictorum fructuum et proventuum ascendat. Non obstantibus consuetudinibus, etiam immemorabilibus, exemptionibus et constitutionibus, etiam iuramento et quavis auctoritate firmatis.

Canon IV

Quicumque in cathedrali vel collegiata, saeculari vel regulari ecclesia divinis mancipatus officiis, in subdiaconatus ordine saltem constitutus non sit, vocem in eiusmodi ecclesiis in capitulo non habeat, etiam si hoc sibi ab aliis libere fuerit concessum. Ii vero, qui dignitates, personatus, officia, praebendas, portiones ac quaelibet alia beneficia in dictis ecclesiis obtinent aut in posterum obtinebunt, quibus onera varia sunt annexa, videlicet, ut alii missas, alii evangeiium, alii epistolas dicant seu cantent, quocumque ii privilegio, exemptione, praerogativa, generis nobilitate sint insigniti: teneantur, iusto impedimento cessante, infra annum ordines suscipere requisitos; alioquin poenas incurrant iuxta constitutionem concilii Viennensis, quae incipit: *Ut ii, quil,* quam praesenti decreto innovat. Cogantque episcopi eos, diebus statutis dictos ordines per se ipsos exercere, ac cetera omnia officia, quae debent in cultu divino, praestare, sub eisdem et aliis, etiam gravioribus poenis, arbitrio eorum imponendis; nec aliis in posterum fiat provisio nisi iis, qui iam aetatem et ceteras habilitates integre habere dignoscantur; aliter irrita sit provisio.

Carton V

Dispensationes quacumque auctoritate concedendae, si extra Romanam curiam committendae erunt, committantur ordinariis illorum, qui eas impetraverint. Eae vero, quae gratiose conceduntur, suum non sortiantur effectum, nisi prius ab eisdem tamquam delegatis apostolicis summarie tantum et extraiudicialiter cognoscantur, expressas preces subreptionis vel obreptionis vitio non subiacere.

Canon VI

In commutationibus ultimarum voluntatum, quae nonnisi ex iusta et necessaria causa fieri debent, episcopi tamquam delegati sedis apostolicae summarie et extraiudicialiter cognoscant, nihil in precibus tacita veritate vel suggesta falsitate fuisse narratum, priusquam commutationes praedictae exsecutioni demandentur.

Canon VII

Legati et nuntii apostolici, patriarchae ac primates et metropolitani in appellationibus ad eos interpositis in quibusvis causis, tam in admittendis

1 Cone. Vienn., c. [5] (v. supra p. 363).

which the person holding the dignity would like to take up; then, for as long as he resides in the church with care of souls and serves it, he is to be regarded as present and taking part in divine worship in the cathedral and collegiate churches. These rules are to be regarded as applying only to those churches where there is no custom or statute that higher dignities which do not involve service lose a part of their income and revenues amounting up to one third. All this is notwithstanding even immemorial customs, exemptions and contracts, even those confirmed under oath and by any authority whatever.

Canon 4

Anyone appointed to divine service in cathedral or collegiate churches of seculars or regulars, who has not been ordained to the order of at least the subdiaconate, is to have no voice in the chapter of these churches, even if others would willingly grant it to him. Further, any who in these churches hold or in future shall hold higher dignities, minor dignities, offices, prebends, portions and any other benefices, to which are attached various duties (such as, for example, to say or sing masses or the gospel or epistles); and whatever distinction they may have in terms of privilege, exemption, prerogative or nobility of birth; these are all hereby bound, on the cessation of any lawful impediment, to receive the necessary orders within a year; otherwise they will incur the penalties of the constitution of the council of Vienne which begins with the words, *Ut ii qni*\ which this council renews by this present decree. And bishops are to compel them to exercise these their orders on the stated days, and to fulfil all the other duties in divine worship to which they are bound, subject to the same penalties and even more severe ones to be imposed at their discretion. And in future such benefices are only to be assigned to those seen to possess in full the age and other necessary qualifications; otherwise the assignment shall be null.

Canon 5

Dispensations granted by any authority, if they are to be delivered outside the Roman curia, should be delivered to the diocesan bishops of those who have asked for them. Those that are graciously granted, however, do not take effect until they have first been examined by the same bishops as apostolic delegates in a summary fashion and without judicial process, to ensure that the requests as formulated are not flawed by deceit or fraud.

Canon 6

In commutations of last wills, which should not be made without a just and compelling reason, bishops as delegates of the apostolic see must ensure, by summary examination without a judicial process, that nothing is stated in the petition which conceals the truth or suggests falsehood, before such commutations are put into execution.

Canon 7

In appeals in any cases that are laid before them, apostolic legates and nuncios, patriarchs, primates and metropolitans are bound, both in allowing appeals and

' Council of Vienne, decree [5] (see above p. 363).

appellationibus, quam in concedendis inhibitionibus post appellationem, servare teneantur formam et tenorem sacrarum constitutionum et praesertim Innocentii IV, quae incipit *Romana*1. Quacumque consuetudine, etiam immemorabili, aut stilo vel privilegio in contrarium non obstantibus; aliter inhibitiones et processus et inde secuta quaecumque sint ipso iure nulla.

CanOH ***VIII***

Episcopi, etiam tamquam sedis apostolicae delegati, in casibus a iure concessis2 omnium piarum dispositionum, tam in ultima voluntate, quam inter vivos, sint exsecutores, habeant ius visitandi hospitalia, collegia quaecumque ac confraternitates laicorum, etiam quas scholas sive quocumque alio nomine v nt, non tamen quae sub regum immediata protectione sunt, sine eorum licentia. Eleemosynas, montes pietatis sive charitatis' et pia loca omnia, quomodocumque nuncupentur, etiam si praedictorum locorum cura ad laicos pertineat atque eadem pia loca exemptionis privilegio sint munita, ac omnia, quae ad Dei cultum aut animarum salutem seu pauperes sustentandos instituta sunt: ipsi ex officio suo iuxta sacrorum canonum statuta3 cognoscant et exsequantur. Non obstantibus quacumque consuetudine, etiam immemorabili, privilegio aut statuto.

Canon ***IX***

Administratores tam ecclesiastici quam laici, fabricae cuiusvis ecclesiae, etiam cathedralis, hospitalis4, confraternitatis, eleemosynae, montis pietatisb et quorumcumque piorum locorum singulis annis teneantur reddere rationem administrationis ordinario, consuetudinibus et privilegiis quibuscumque in contrarium sublatis, nisi secus forte in institutione et ordinatione talis ecclesiae seu fabricae expresse cautum esset. Quodsi ex consuetudine aut privilegio aut ex constitutione aliqua loci aliis ad id deputatis ratio reddenda esset, tunc cum iis adhibeatur etiam ordinarius, et aliter factae liberationes dictis administratoribus minime suffragentur.

Canon ***X***

Cum ex notariorum imperitia plurima damna et multarum occasio litium oriatur: possit episcopus quoscumque notarios, etiam si apostolica, imperiali aut regia auctoritate creati fuerint, etiam tamquam delegatus sedis apostolicae, examinatione adhibita, eorum sufficientiam scrutari, illisque non idoneis repertis aut quandocumque in officio delinquentibus, officii eius in negotiis, litibus et causis ecclesiasticis ac spiritualibus exercendi usum perpetuo aut ad tempus prohibere, neque eorum appellatio interdictionem ordinarii suspendat.

a Eleemosynas montis pietatis, sive caritatis, *in edd. decretorum*
b eleemosynae montis pietatis *in edd. decretorum*

1 *Romana ecclesia* de foro comp. c. 1 II 2 *in VI°* et iterum c. 3 *Romana ecclesia* de appcll. II1 5 *in VI°* (Fr 2, 996 et 1015). » Cf. cc. 3, 6, 17 et 19 *X*. III 26 (Fr 2, 539 sq., 545sq.).
3 Cf. conc. Vienn. c. [17] (v. supra pp. 374-376).
4 Cf. sess. VII c. 15 de rcf. (v. supra p. 689).

in granting injunctions after appeal, to adhere to the form and tenor of the sacred constitutions and in particular that of Innocent IV beginning *Romana* And this notwithstanding any custom, even immemorial, or title or privilege to the contrary; otherwise the injunctions and procedures and all else that follows from them are legally null.

Canon 8

Bishops, acting even as delegates of the apostolic see, are to be executors in cases provided by law[2] of all dispositions of goods for pious purposes, both by last will and between the living, and are to have the right of visiting hospices, colleges of any kind and lay confraternities, even those going by the name of "school" or any other name, but not those under the direct patronage of kings without their permission. According to the provisions of the sacred canons[3] they are, in virtue of their office, to examine and regulate almshouses, charitable lending houses and all pious establishments of whatever name, even if the running of such establishments is in the hands of laity and they are protected by a privilege of exemption, and all premises founded for the worship of God, or the salvation of souls, or to support the poor. And all this notwithstanding even immemorial custom, privilege or statute.

Canon 9

Both ecclesiastical and lay administrators of the fabric of any church, even a cathedral, or of a hospice[4], confraternity, almshouse, charitable lending house or other pious establishments of any kind, are bound to give an account of their administration annually to the bishop of the diocese, all customs and privileges of any kind to the contrary being hereby withdrawn, unless it happens that the statutes of institution of such a church or premise expressly provide otherwise. But if provision is made by custom or privilege or local statute that the account is to be submitted to others assigned for the purpose, then the diocesan bishop is to be added to their number, and any releases conducted otherwise will not be valid for the said administrators.

Canon 10

Since many losses and occasions for litigation arise from the incompetence of notaries, the bishop, acting even as delegate of the apostolic see, may examine and check the ability of any notaries, even those appointed by apostolic, imperial or royal authority; and if he finds they are ill-equipped or have at times defaulted in their duty, he may forbid them perpetually or for a time to exercise their office in ecclesiastical and spiritual affairs, disputes and cases; nor shall any appeal from them suspend the bishop's prohibition.

' *Romana ecclesia* on the competent forum, ch. 1 II 2 *Sext,* and also ch. 3 of *Romana ecclesia* on appeals, 1115 *Sext* (Fr 2, 996 and 1015).
2 See chs. 3, 6, 17 and 19 *Decretals* III 26 (Fr 2, 539 ff., 545 ff.).
1 See council of Vienne, decree [17] (see above pp. 374–376).
4 Sec session 7, chapter 15 on reform (see above p. 689).

Caw XI

Si quem clericorum vel laicorum, quacumque is dignitate, etiam imperiali aut regali, praefulgeat, in tantum malorum omnium radix cupiditas[1] occupaverit, ut alicuius ecclesiae seu cuiusvis saecularis vel regularis beneficii, montium pietatis aliorumque piorum locorum iurisdictiones, bona, census ac iura, etiam feudalia et emphiteotica, fructus, emolumenta seu quascumque obventiones, quae in ministrorum et pauperum necessitates converti debent, per se vel alios vi vel timore incusso, seu etiam per suppositas personas clericorum aut laicorum, seu quacumque arte aut quocumque quaesito colore in proprios usus convertere illosque usurpare praesumpserit, seu impedire, ne ab iis, ad quos iure pertinent, percipiantur: is anathemati tamdiu subiaceat, quamdiu iurisdictiones, bona, res, iura, fructus et reditus, quos occupaverit vel qui ad eum quomodocumque, etiam ex donatione suppositae personae, pervenerint, ecclesiae eiusque administratori sive bencficiato integre restituerit ac deinde a is Romano pontifice absolutionem obtinuerit. Quodsi eiusdem ecclesiae patronus fuerit, etiam iure patronatus, ultra praedictas poenas, eo ipso privatus exsistat. Clericus vero, qui nefandae fraudis et usurpationis huiusmodi fabricator seu consentiens fuerit, eisdem poenis subiaceat necnon quibuscumque beneficiis privatus sit et ad quaecumque alia beneficia inhabilis efficiatur, et a suorum ordinum exsecutione, etiam post integram satisfactionem et absolutionem, sui ordinarii arbitrio suspendatur.

Decretum super petitione concessionis calicis

Insuper cum eadem sacrosancta synodus superiori sessione duos articulos alias propositos et tum nondum discussos, videlicet: „An rationes, quibus sancta catholica ecclesia adducta fuit, ut communicaret laicos atque etiam non celebrantes sacerdotes sub una panis specie, ita sint retinendae, ut nulla ratione calicis usus cuiquam sit permittendus"; et: „An, si honestis et christianae charitati consentaneis rationibus concedendus alicui vel nationi vel regno calicis usus videatur, sub aliquibus conditionibus concedendus sit, et quaenam illae sint", in aliud tempus, oblata sibi occasione, examinandos atque diffiniendos reservaverit[2]: nunc eorum, pro quibus petitur, saluti optimum consultum volens, decrevit, integrum negotium ad sanctissimum dominum nostrum esse referendum, prout praesenti decreto refert; qui pro sua singulari prudentia id efficiat, quod utile rei publicae christianae et salutare petentibus usum calicis fore judicaverit.

Decretum diei futurae sessionis

Insuper eadem sacrosancta Tridentina synodus diem futurae sessionis «0 ad feriam quintam post octavam festivitatis omnium sanctorum, quae erit dies 12 mensis novembris[3], indicit; et in ea decernetur de sacramento ordinis et de sacramento matrimonii.

[1] Cf. 1 Tm 6,10. [2] Sess. XXI, post canones de comm, sub utraque (v. supra p. 728,1-10).
[3] Prorogata deinde fuit sessio usque ad diem 15 iul. 1563.

Canon 11

If any cleric or lay person, whatever the splendour of his rank, even if it be imperial or royal, is so seized by greed, the root of all evils[1], as to presume to divert to his own use and to usurp, or to prevent from reaching those to whom they rightly belong, the jurisdictions, goods, rents and rights, even feudal and of emphyteusis, and the incomes, emoluments or any revenues, of any church or any secular or regular benefice or a charitable lending house or any other pious institution, which should be applied to the needs of the ministers and of the poor; and whether he does this personally or through others compelled by force or fear, or by subordinate clerical or lay persons, or by whatever device or on whatever manufactured title; then he is to remain under anathema until such time as he has restored in their entirety the jurisdictions, goods, things, rights, incomes and rents which he has seized or which have come to him by any means, even by the gift of a subordinate person, to the church and its administrator or beneficiary, and has furthermore received absolution from the pope. But if he is the patron of that church, even holding patronage by law, he is automatically deprived of that right, in addition to the penalties mentioned. Any cleric who has devised or connived at such iniquitous fraud and usurpation is to be subject to the same penalties, and in addition is to be deprived of any existing benefits and made ineligible for any further benefits, and is to be suspended from exercise of his orders at his bishop's discretion, even after full repayment and absolution.

Decree on the request for granting the chalice

At the previous session the same holy council reserved to a later occasion, when opportunity offered, examination and decision on two matters proposed from outside and not yet discussed, namely: "Whether the reasons which led the holy catholic church to communicate the laity and even non-celebrating priests in the form of bread alone are so compelling that the chalice is not to be allowed to these for any reason;" and, "Whether, if for reasons that are proper and according to Christian charity it seems right to allow the chalice to an individual or nation or kingdom, this should be allowed on certain conditions, and what these are"[2]. Now the council, desiring the best solution for the salvation of those on whose behalf the petition was made, has decided to refer the whole matter to our most holy lord, and by this decree so refers it, so that in his unrivalled wisdom he may judge what will be best for the Christian community and most salutary for those requesting the use of the chalice.

Decree on the date of the next session

Furthermore, the same holy council of Trent appoints the date of the next session as the Thursday after the octave of the feast of All Saints, which will be 12 November[3]; and decrees will be issued in it on the sacraments of order and marriage.

[1] See 1 Tm 6, 10.
[2] Session 21, after the canons on communion under both kinds (see above p. 728).
[3] This session was later postponed to 15 July 1563.

SESSIO XXIII

15 iul. 1563

Vera et catholica doctrina de sacramento ordinis ad condemnandos errores nostri temporis

Caput I

Sacrificium et sacerdotium ita Dei ordinatione coniuncta sunt, ut utrumque in omni lege exstiterit. Cum igitur in novo testamento sanctum eucharistiae sacrificium visibile ex Domini institutione catholica ecclesia acceperit: fateri etiam oportet, in ea novum esse visibile et externum sacerdotium, in quod vetus translatum est1. Hoc autem ab eodem Domino salvatore nostro institutum esse, atque apostolis eorumque successoribus in sacerdotio potestatem traditam consecrandi, offerendi et ministrandi corpus et sanguinem eius, nec non et peccata dimittendi et retinendi, sacrae litterae ostendunt et catholicae ecclesiae traditio semper docuit.

Caput II

Cum autem divina res sit tam sancti sacerdotii ministerium, consentaneum fuit, quo dignius et maiori cum veneratione exerceri posset, ut in ecclesiae ordinatissima dispositione plures et diversi essent ministrorum ordines, qui sacerdotio ex officio deservirent, ita distributi, ut, qui iam clericali tonsura insigniti essent, per minores ad maiores ascenderent. Nam non solum de sacerdotibus, sed et de diaconis sacrae litterae apertam mentionem faciunt et, quae maxime in illorum ordinatione attendenda sunt, gravissimis verbis docent2; et ab ipso ecclesiae initio sequentium ordinum nomina atque uniuscuiusque eorum propria ministeria, subdiaconi scilicet, acolythi, exorcistae, lectoris et ostiarii in usu fuisse cognoscuntur, quamvis non pari gradu. Nam subdiaconatus ad maiores ordines a patribus et sacris conciliis refertur, in quibus et de aliis inferioribus frequentissime legimus.

Caput III

Cum scripturae testimonio, apostolica traditione et patrum unanimi consensu perspicuum sit, per sacram ordinationem, quae verbis et signis exterioribus perficitur, gratiam conferri: dubitare nemo debet, ordinem esse vere et proprie unum ex septem sanctae ecclesiae sacramentis. Inquit enim Apostolus: *Admoneo te, ut resuscites gratiam Dei, quae est in te per impositionem manuum mearum. Non enim dedit nobis Deus spiritum timoris, sed virtutis et dilectionis et sobrietatis3.*

Caput IV

Quoniam vero in sacramento ordinis, sicut et in baptismo et confirmatione, character imprimitur, qui nec deleri nec auferri potest* merito sancta

1 Cf. Heb 7,12. 2 Cf. 1 Tm 3, 8-10; Ac 6, 3-6; 21, 8.
3 2 Tm 1, 6-7. * Cf. sess. VII can. 9 de sacr. in genere (v. supra p. 685)-

SESSION 23
15 July 1563

The true and catholic doctrine of the sacrament of order, to condemn the errors of our time

Chapter l

Sacrifice and priesthood are so joined together by God's foundation that each exists in every law. And so, since in the new covenant the catholic church has received the visible sacrifice of the eucharist from the Lord's institution, it is also bound to profess that there is in it a new, visible and external priesthood into which the old has been changed[1]. The sacred scriptures show, and the tradition of the catholic church has always taught, that this was instituted by the same Lord our saviour, and that power was given to the apostles and their successors in the priesthood to consecrate, offer and administer his body and blood, as also to remit or retain sins.

Chapter 2

But as the ministry of so holy a priesthood is a godly service, it was altogether fitting, so as to ensure its exercise in a more worthy and reverent manner, that in the careful organisation of the church there should be other and varied orders of ministers to give official assistance to priests, so arranged that those already distinguished by the clerical tonsure should ascend through the minor to the major orders. For scripture not only speaks of priests but also of deacons, and teaches in weighty words what must chiefly be looked to in ordaining them[2]. And from the very beginning of the church the names and proper functions of each of the following orders are known to have been in use (though not of equal rank), namely: subdeacon, acolyte, exorcist, reader and doorkeeper. For the subdiaconate is included among major orders by fathers and holy councils, and we often read in them of the other lower orders.

Chapters

As it is quite clear from the witness of scripture, apostolic tradition and the unanimous consent of the fathers, that grace is conferred in sacred ordination carried out by words and external signs, no one can doubt that in a proper and true sense order is one of the seven sacraments of holy church. For the apostle says: *I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity hut a spirit of power and love and self-control*[3].

Chapter 4

In the sacrament of order, as in baptism and confirmation, a character is imprinted, which cannot be deleted or removed[4]. Hence the holy synod justifi-

1 See Heb 7, 12. 2 Sec 1 Tm 3, 8-10; Ac 6, 3-6; 21, 8.
3 2 Tm 1, 6-7. 4 See session 7, canon 9 on the sacraments in general (see above p. 685).

synodus damnat eorum sententiam, qui asserunt, novi testamenti sacerdotes temporariam tantummodo potestatem habere, et semel rite ordinatos iterum laicos effici posse, si verbi Dei ministerium non exerceant. Quodsi quis omnes Christianos promiscue novi testamenti sacerdotes esse, aut omnes pari inter se potestate spirituali praeditos affirmet: nihil aliud facere videtur quam ecclesiasticam hierarchiam, quae est ut *castrorum acies ordinata*^, confundere, perinde ac si, contra beati Pauli doctrinam2, omnes apostoli, omnes prophetae, omnes evangelistae, omnes pastores, omnes sint doctores. Proinde sancta synodus declarat, praeter ceteros ecclesiasticos gradus episcopos, qui in apostolorum locum successerunt, ad hunc hierarchicum ordinem praecipue pertinere, et positos (sicut idem Apostolus ait) a Spiritu sancto *regere ecclesiam DeP,* eosque presbyteris superiores esse, ac sacramentum confirmationis conferre4, ministros ecclesiae ordinare, atque alia pleraque peragere ipsos posse, quarum functionum potestatem reliqui inferioris ordinis nullam habent. Docet insuper sancta synodus, in ordinatione episcoporum, sacerdotum et ceterorum ordinum nec populi nec cuiusvis saecularis potestatis et magistratus consensum sive vocationem sive auctoritatem ita requiri, ut sine ea irrita sit ordinatio; quin potius decernit, eos, qui tantummodo a populo aut saeculari potestate ac magistratu vocati et instituti ad haec ministeria exercenda ascendunt, et qui ea propria temeritate sibi sumunt, omnes non ecclesiae ministros, sed fures et latrones, per ostium non ingressos5, habendos esse.

Haec sunt, quae generatim sacrae synodo visum est christifideles de sacramento ordinis docere. His autem contraria cenis et propriis canonibus in hunc, qui sequitur, modum damnare constituit, ut omnes adiuvante Christo fidei regula utentes, in tot errorum tenebris catholicam veritatem facilius agnoscere et tenere possint.

Canones de sacramento ordinis

1. Si quis dixerit, non esse in novo testamento sacerdotium visibile et externum, vel non esse potestatem aliquam consecrandi et offerendi verum corpus et sanguinem Domini, et peccata remittendi et retinendi, sed officium tantum et nudum ministerium praedicandi evangelium, vel eos, qui non praedicant, prorsus non esse sacerdotes : a. s.

2. Si quis dixerit, praeter sacerdotium non esse in ecclesia catholica alios ordines, et maiores et minores, per quos velut per gradus quosdam in sacerdotium tendatur: a. s.

3. Si quis dixerit, ordinem sive sacram ordinationem non esse vere et proprie sacramentum, a Christo domino institutum, vel esse figmentum quoddam humanum, excogitatum a viris rerum ecclesiasticarum imperitis, aut esse tantum ritum quendam eligendi ministros verbi Dei et sacramentorum: a. s.

»Eη6,3εi9. 1 Cf. 1 Cor 12, 28-29; Eph 4,11. 1 Ac 20, 28.
♦ Cf. sess. VII can. 3 de confirm, (v. supra p. 686). 5 Cf. Io 10, 1.

ably condemns the opinion of those who assert that priests of the new covenant have only temporary power, and when duly ordained can be made laity once more if they do not exercise the ministry of the word of God. And if anyone maintains that all Christians without distinction are priests of the new covenant, or that all are equally endowed with the same spiritual power, he appears to be openly overthrowing the church's hierarchy, which is *drawn upas a battle line*\ just as if (against the teaching of blessed Paul2) all were apostles, all prophets, all evangelists, all pastors, all teachers. The holy council further declares that, apart from the other ranks in the church, bishops in particular belong to this hierarchical order and (as the same apostle says) have been made by the holy Spirit *riders of the church of God*\ and that they arc higher than priests and are able to confer the sacrament of confirmation4, to ordain the ministers of the church and to fulfil many other functions, whereas those of lower order have no power to perform any of these acts. The holy council further teaches that in the ordination of bishops, priests and other ministers neither the consent nor calling nor authority of the people or of any secular power or functionary is so required that without it the ordination would be invalid. On the contrary, it declares that those who are raised to the exercise of these ministries when called and appointed only by a secular power and functionary, and those who have the temerity to assume such office themselves, are to be regarded one and all, not as ministers of the church, but as thieves and robbers who have not entered by the sheepgate5.

These are the general truths which the holy council has decided to teach to the Christian faithful about the sacrament of order. But it has determined to condemn contrary teachings by certain appropriate censures in the following manner, so that all may use the rule of faith with Christ's help, and may more easily recognise and hold to catholic truth amid the darkness of so many errors.

Canons on the sacrament of order

1. If anyone says that in the new covenant there is no visible and external priesthood; or that there exists no power to consecrate and offer the true body and blood of the Lord, and to forgive or retain sins, but only a duty and a mere service of preaching the gospel; or that those who do not preach are simply not priests: let him be anathema.

2. If anyone says that apart from the priesthood there do not exist other orders in the catholic church, both major and minor, by which one reaches the priesthood as by successive steps: let him be anathema.

3. If anyone says that order or holy ordination are not a true and proper sacrament instituted by Christ; or that they are a human fabrication devised by men who know nothing of church affairs; or that they are simply a rite for choosing ministers of the word of God and of the sacraments: let him be anathema.

1 Sg 6, 3 and 9. 2 See 1 Cor 12, 28-29; Eph 4, 11. 3 Ac 20, 28.
4 See session 7, canon 3 on confirmation (see above p. 686). 5 See Jn 10, 1.

4. Si quis dixerit, per sacram ordinationem non dari Spiritum sanctum, ac proinde frustra episcopos dicere: *Accipe Spiritum sanctum;* aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursus fieri posse: a. s.

5. Si quis dixerit, sacram unctionem, qua ecclesia in sancta ordinatione utitur, non tantum non requiri, sed contemnendam et perniciosam esse, similiter et alias ordinis caeremonias: a. s.

6. Si quis dixerit, in ecclesia catholica non esse hierarchiam, divina ordinatione institutam, quae constat ex episcopis, presbyteris et ministris: a. s.

7. Si quis dixerit, episcopos non esse presbyteris superiores, vel non habere potestatem confirmandi et ordinandi, vel eam, quam habent, illis esse cum presbyteris communem; vel ordines ab ipsis collatos sine populi vel potestatis saecularis consensu aut vocatione irritos esse; aut eos, qui nec ab ecclesiastica et canonica potestate rite ordinati nec missi sunt, sed aliunde veniunt, legitimos esse verbi et sacramentorum ministros: a. s.

8. Si quis dixerit, episcopos, qui auctoritate Romani pontificis assumuntur, non esse legitimos et veros episcopos, sed figmentum humanum: a. s.

Decreta super reformatione

Eadem sacrosancta Tridentina synodus, reformationis materiam prosequens, haec, quae sequuntur, in praesenti decernenda esse statuit ac decernit.

Canon I

Cum praecepto divinol mandatum sit omnibus, quibus animarum cura commissa est, oves suas agnoscere, pro his sacrificium offerre, verbique divini praedicatione, sacramentorum administratione ac bonorum omnium operum exemplo pascere, pauperum aliarumque miserabilium personarum curam paternam gerere et in cetera munia pastoralia incumbere, quae omnia nequaquam ab his praestari et impleri possunt, qui gregi suo non invigilant neque assistunt, sed mercenariorum more deserunt2: sacrosancta synodus eos admonet et hortatur, ut divinorum praeceptorum memores, factique forma gregis3, in iudicio et veritate pascant et regant. Ne vero ea, quae de residentia sancte et utiliter iam antea sub felicis recordationis Paulo tertio sancita fuerunt4, in sensus a sacrosanctae synodi mente alienos trahantur, ac si vigore illius decreti quinque mensibus continuis abesse liceat: illis inhaerendo declarat sacrosancta synodus, omnes patriarchalibus, primatialibus, metropolitanis ac cathedralibus ecclesiis quibuscumque quocumque nomine et titulo praefectos, etiam si sanctae Romanae ecclesiae cardinales sint, obligari ad personalem in sua ecclesia vel dioecesi residentiam, ubi iniuncto sibi officio defungi teneantur, neque abesse posse nisi ex causis et modis infrascriptis.

Nam cum christiana charitas, urgens necessitas, debita obedientia ac evidens ecclesiae vel rei publicae utilitas aliquos nonnumquam abesse

1 Cf. Io 10,1-16; 21,15-17; 1 et 2 Tm, Tt et alia. 3 Cf. Io 10,12-13.
3 Cf. 1 Pt 5, 2-4. * Sess. VI cc, 1 et 2 de ref. (v. supra pp. 681-683).

4. If anyone says the holy Spirit is not given through holy ordination, and so bishops say *Receive the holy Spirit* in vain; or that no character is imprinted by it; or that someone who was once a priest can become a layman again: let him be anathema.

5. If anyone says the sacred anointing which the church uses in holy ordination is not only unnecessary but despicable and destructive, as are the other ceremonies of holy order: let him be anathema.

6. If anyone denies that there exists in the catholic church a hierarchy consisting of bishops, priests and ministers, instituted by divine appointment: let him be anathema.

7. If anyone says that bishops are not of higher rank than priests, or have no power to confirm and ordain, or that the power they have is common to them and the priests; or that orders conferred by them are invalid without the consent or calling of the people or of secular authority; or that those are legitimate ministers of the word and sacraments who have neither been duly ordained nor commissioned by ecclesiastical and canonical authority, but have other origins: let him be anathema.

8. If anyone says that bishops who are elevated by the authority of the pope are not legitimate and true bishops, but a human fabrication: let him be anathema.

Decree on reform

The same holy council of Trent, pursuing the subject of reform, has decided and decreed to issue the canons which follow.

Canon 1

All to whom care of souls has been entrusted are subject to the divine command[1] to know their sheep, to offer sacrifice for them, to nourish them by preaching God's word, by administering the sacraments and by the example of good works of every kind, to have fatherly care of the poor and of all others who are wretched, and to be devoted to other pastoral duties. As none of these roles can be fulfilled by those who do not stay with and watch their flock, but desert them like hirelings[2], the holy synod charges and exhorts them to remember the divine commands and, being examples to the flock[3], to rule and feed them with faithful wisdom. The holy council has no wish that the holy and wise rules previously made about residence under Paul III[4] of happy memory should be interpreted in a sense foreign to the intention of the council, as if permission were given by that decree for an absence of five continuous months. So, abiding by those rules, the holy synod declares that all by any name or title who are in charge of patriarchal, primatial, metropolitan and cathedral churches of any kind whatsoever, even if they are cardinals of the holy Roman church, are bound to reside personally in their church or diocese, and there to fulfil the duties of their office, nor may they be absent except to the degree and on the grounds that follow.

For, as Christian charity, pressing need, due obedience and the evident benefit of church or state sometimes insistently requires the absence of some; the holy

1 See Jn 10, 1-16; 21, 15-17; 1 and 2 Tm. Tt and elsewhere.
2 See Jn 10, 12-13. 3 See 1 Pt 5, 2-4.
4 Session 6, chapters 1 and 2 on reform (see above pp. 681-683).

postulent et exigant: decernit eadem sacrosancta synodus, has legitimae absentiae causas a beatissimo Romano pontifice, aut a metropolitano vel, eo absente, suffraganeo episcopo antiquiori residente, qui idem metropolitan! absentiam probare debebit, in scriptis esse approbandas, nisi cum absentia inciderit propter aliquod munus et rei publicae officium episcopatibus adiunctum, cuius quoniam causae sunt notoriae et interdum repentinae, ne eas quidem significari metropolitano necesse erit. Ad eundem tamen cum concilio provinciali spectabit iudicare de licentiis a se vel a suffraganeo datis, et videre, ne quis eo iure abutatur, et ut poenis canonicis errantes puniantur. Interea meminerint discessuri, ita ovibus suis providendum, ut, quantum fieri poterit, ex ipsorum absentia nullum damnum accipiant. Quoniam autem qui aliquantisper tantum absunt, ex veterum canonum sententia non videntur abesse, quia statim reversuri sunt: sacrosancta synodus vult illud absentiae spatium singulis annis, sive continuum sive interruptum, extra praedictas causas nullo pacto debere duos aut ad summum tres menses excedere, et haberi rationem, ut id aequa ex causa fiat et absque ullo gregis detrimento. Quod an ita sit, abscedentium conscientiae relinquit, quam sperat religiosam et timoratam fore, cum Deo corda pateant[1], cuius opus non fraudulentur agere[3] suo periculo tenentur. Eosdem interim admonet et in Domino hortatur, ne per illius temporis spatium dominici adventus, quadragesimae, nativitatis, resurrectionis Domini, pentecostes item et corporis Christi diebus, quibus refici maxime et in Domino gaudere pastoris praesentia oves debeant, ipsi ab ecclesia sua cathedrali ullo pacto absint[3], nisi episcopalia munia in sua dioecesi eos alio vocent.

Si quis autem (quod utinam numquam eveniat) contra huius decreti dispositionem abfuerit, statuit sacrosancta synodus, praeter alias poenas adversus non residentes sub Paulo HI impositas et innovatas, ac mortalis peccati reatum, quem incurrit, eum pro rata temporis absentiae fructus suos non facere, nec tuta conscientia, alia etiam declaratione non secuta, illos sibi detinere posse, sed teneri, aut, ipso cessante, per superiorem ecclesiasticum, illos fabricae ecclesiarum aut pauperibus loci erogare, prohibita quacumque conventione vel compositione, quae pro fructibus male perceptis appellatur, ex qua etiam praedicti fructus in totum aut pro parte ei remitterentur. Non obstantibus quibuscumque privilegiis cuicumque collegio aut fabricae concessis.

Eadem omnino, etiam quoad culpam, amissionem fructuum et poenas, de curatis inferioribus et aliis quibuscumque, qui beneficium aliquod ecclesiasticum curam animarum habens obtinent, sacrosancta synodus declarat et decernit, ita tamen, ut quandocumque eos, causa prius per episcopum cognita et probata, abesse contigerit, vicarium idoneum, ab ipso ordinario approbandum, cum debita mercedis assignatione relinquant. Discedendi autem licentiam, in scriptis gratisque concedendam, ultra bimestre tempus, nisi ex gravi causa, non obtineant. Quodsi per edictum

[1] Cf. Ac 1, 24; Ps 7,10. [1] Cf. Ir 48,10.
[3] Cf. conc. Agathensc (506), c. 64 (Msi 8,336; Bruns 2,158); c. 29 C. VH q. 1 (Fr 1, 578).

council decrees that these legitimate grounds of absence must be approved in writing by the pope or the metropolitan, or in the metropolitan's absence a senior suffragan bishop in residence who may also approve the absence of his metropolitan, except when the absence comes about because of some duty of state and responsibility attached to bishoprics, the grounds of which are so well known, and sometimes sudden in occurrence, that there is no need even to notify the metropolitan of them. It will, however, be for the latter to consider with his provincial council the permissions given by himself or his suffragan, to ensure that no one is abusing this right and to inflict canonical penalties on those offending. Those going away should meanwhile be careful to provide for their sheep so that as far as possible they suffer no harm by their absence. Those who are to be away for a short time are not considered by the ancient canons to be absent, as they are soon to return: but the holy council desires that the time of such absences each year, apart from the causes previously stated, should never exceed two or at the most three months, whether continuous or interrupted, and that care should be taken that this only happens for good reasons and without damage to the flock. Whether these conditions are fulfilled it leaves to the conscience of those absenting themselves, in the hope that they will be responsible and hesitant since human hearts lie open to God[1], whose work they are bound at their peril to conduct without fraud[2]. Meanwhile it charges in the Lord and exhorts the same prelates not on any account to be away from their cathedrals during the time of Advent and Lent, and the days of the birthday and resurrection of the Lord, Pentecost and the body of Christ[3], unless episcopal duties summon them elsewhere in the diocese, for then their flocks need most of all to be renewed and to rejoice in the Lord at the presence of their pastor.

If, however, anyone (and may it never happen) is absent in contravention of this decree, the holy synod decrees that, in addition to the other penalties imposed against non-residents under Paul III and hereby renewed, and the guilt of mortal sin thereby incurred, such a one will not receive revenues in proportion to the length of the absence; nor can he in conscience retain these funds even if no claim is made on them, but he is obliged to dispose of them (or in his default it is to be done by a higher ecclesiastic) on the fabric of the churches or the poor of the locality; and any pact or arrangement is forbidden which allows appeal for funds wrongly accepted, whereby the aforesaid revenes would be paid to him in whole or in part. And this notwithstanding any privileges granted to any college or fabric fund.

The holy synod declares and decrees the same guilt and the same loss of revenues and penalties on incumbents of lower rank and on all persons whatsoever who possess any ecclesiastical benefice involving the care of souls. It does so on the understanding that, whenever they happen to be absent for a reason previously known and approved by the bishop, they will leave a suitable substitute, to be approved by the bishop, and assign him a due measure of payment. Their leave of absence is to be given in writing and free of charge, and may not exceed two months except for a serious reason. But if when recalled by

1 See Ac 1, 24; Ps 7, 10. 2 See Jer 48, 10.

' See council of Agde (506), canon 64 (Msi 8, 336; Bruns 2, 158); ch. 29 C. VII q. 1 (Fr 1, 578).

citati, etiam non personaliter, contumaces fuerint, liberum esse vult ordinariis, per censuras ecclesiasticas ac sequestrationem et subtractionem fructuum aliaque iuris remedia, etiam usque ad privationem, compellere, nec exsecutionem hanc quolibet privilegio, licentia, familiaritate, exemptione, etiam ratione cuiuscumque beneficii, pactione, statuto, etiam iuramento vel quacumque auctoritate confirmato, consuetudine, etiam immemorabili, quae potius corruptela censenda est, sive appellatione aut inhibitione, etiam in Romana curia vel vigore Eugenianae constitutionis1, suspendi posse.

Postremo tam decretum illud sub Paulo III, quam hoc ipsum in conciliis provincialibus et episcopalibus publicari sancta synodus praecipit. Cupit enim, quae adeo ex pastorum munere animarumque salute sunt, frequenter omnium auribus mentibusque infigi, ut in posterum, Deo iuvante, nulla temporum iniuria, aut hominum oblivione, aut desuetudine abolean tur.

Canon II

Ecclesiis cathedralibus seu superioribus quocumque nomine ac titulo praefecti, etiam si sanctae Romanae ecclesiae cardinales sint, si munus consecrationis intra tres menses non susceperint1, ad fructuum perceptorum restitutionem teneantur; si intra totidem menses postea id facere neglexerint, ecclesiis ipso iure sint privati. Consecratio vero si extra curiam Romanam fiat, in ecclesia, ad quam promoti fuerint, aut in provincia, si commode fieri poterit, celebretur.

Canon III

Episcopi per semetipsos ordines conferant. Quodsi aegritudine fuerint impediti, subditos suos non aliter quam iam probatos et examinatos ad alium episcopum ordinandos dimittant.

Canon IV'

Prima tonsura non initientur, qui sacramentum confirmationis non susceperint et fidei rudimenta edocti non fuerint, quique legere et scribere nesciant et de quibus probabilis coniectura non sit, eos non saecularis iudicii fugiendi fraude, sed ut Deo fidelem cultum praestent, hoc vitae genus elegisse.

Canon V

Ad minores ordines promovendi bonum a parocho et a magistro scholae, in qua educantur, testimonium habeant. Ii vero, qui ad singulos maiores erunt assumendi, per mensem ante ordinationem episcopum adeant, qui parocho aut alteri, cui magis expedire videbitur, committat, ut nominibus ac desiderio eorum, qui volent promoveri, publice in ecclesia propositis, de ipsorum ordinandorum natalibus, aetate, moribus et vita a fide dignis

1 *Divina in tmirunli*, c. 3 V 7 *in Extrav. comnj.* (Fr 2, 1300).

' Cf. cone. Chalc., c. 25 (v. supra p. 98); c. 1 D. C (Fr 1, 352); v. etiam sess. VII c, 9 de ref. (supra p. 68S).

edict, even if not personally, they remain obdurate, then the council wishes bishops to be free to compel them by ecclesiastical censures and by sequestration and subtraction of their revenues and other legal remedies, including even deprivation of the benefice; nor may the execution of such a remedy be suspended for any privilege, permission, friendship, exemption even by reason of any benefice, agreement, decree even under oath or confirmed by any authority, custom even if immemorial (which is rather to be considered an abuse), or appeal or injunction even in the Roman court or in virtue of the constitution of Eugenius1.

Finally the holy synod orders this decree and that^iven under Paul III to be promulgated in provincial and episcopal councils. For it desires that matters closely touching the duty of shepherds and the salvation of souls may be so frequently dinned into the ears and minds of all that with God's help they may never fade in time to come through the wear and tear of time or human forgetfulness and neglect.

Canon 2

If those appointed to the charge of cathedral or greater churches of any title or designation, even if they are cardinals of the holy Roman church, have not received consecration to their office within three months2, they are bound to restitution of revenues which they have received; if they have still neglected this for a further three months, then by law they are to be deprived of their churches. If the consecration takes place outside the Roman court, it should be celebrated in the church to which they have been appointed or in the province, if this can conveniently be done.

Canon 3

Bishops should confer orders personally. But if they are prevented by illness, they should send their subjects to another bishop for ordination only when they have been tested and approved.

Canon 4

The first tonsure should not be given to those who have not been confirmed and taught the basic truths of faith, or who cannot read or write, and only when there is sound evidence that they have chosen this form of life to give faithful service to God, and not to escape secular justice by fraud.

Canon 3

Those to be promoted to minor orders should have a good testimonial from their parish priest and the master of the school in which they are being educated. Those to be admitted to the successive major orders should approach the bishop during the month before their ordination: he will ensure through the parish priest or whoever he thinks fit that the names and intention of those wishing to be ordained should be published in the church; who will then enquire carefully about their origins, age, conduct and life-style befitting the faith, and will send as

1 *Divina in eminenti,* ch. 3 V 7 *in Extrav. comm.* (Fr 2, 1300).
2 See council of Chalcedon, canon 25 (see above p. 98); ch. 1 D. C (Fr 1,352); see also session 7, chapter 9 on reform (see above p. 688).

diligenter inquirat et litteras testimoniales, ipsam inquisitionem factam continentes, ad ipsum episcopum quamprimum transmittat.

Canon ***VI***

Nullus prima tonsura initiatus, aut etiam in minoribus ordinibus constitutus, ante quartum decimum annum beneficium possit obtinere[1]. Is etiam fori privilegio non gaudeat, nisi beneficium ecclesiasticum habeat, aut clericalem habitum et tonsuram deferens alicui ecclesiae ex mandato episcopi inserviat, vel in seminario clericorum, aut in aliqua schola vel universitate de licentia episcopi, quasi in via ad maiores ordines suscipiendos versetur. In clericis vero Yoniugatis servetur constitutio Bonifatii VIII, quae incipit: *Clerici, qus cum unicis*[2], modo hi clerici, alicuius ecclesiae servitio vel ministerio ab episcopo deputati, eidem ecclesiae serviant vel ministrent et clericali habitu et tonsura utantur; nemini quoad hoc privilegio vel consuetudine, etiam immemorabili, suffragante.

Canon ***VII***

Sancta synodus, antiquorum canonum[3] vestigiis inhaerendo, decernit, ut, quando episcopus ordinationem facere disposuerit, omnes, qui ad sacrum ministerium accedere voluerint, feria quarta ante ipsam ordinationem, vel quando episcopo videbitur, ad civitatem evocentur. Episcopus autem, sacerdotibus et aliis prudentibus viris, peritis divinae legis ac in ecclesiasticis sanctionibus exercitatis, sibi adseitis, ordinandorum genus, personam, aetatem, institutionem, mores, doctrinam et fidem diligenter investiget et examinet.

Canon ***VIII***

Ordinationes sacrorum ordinum statutis a iure temporibus ac in cathedrali ecclesia, vocatis praesentibusque ad id ecclesiae canonicis, publice celebrentur. Si autem in alio dioecesis loco, praesente clero loci, dignior, quantum fieri poterit, ecclesia semper adeatur. Unusquisque autem a proprio episcopo ordinetur[5]. Quodsi quis ab alio promoveri petat, nullatenus id ei, etiam cuiusvis generalis aut specialis rescripti vel privilegii praetextu, etiam statutis temporibus, permittatur, nisi eius probitas ac mores ordinarii sui testimonio commendentur[6]. Si secus fiat, ordinans a collatione ordinum per annum, et ordinatus a susceptorum ordinum exsecutione, quamdiu proprio ordinario videbitur expedire, sit suspensus.

Canon ***IX***

Episcopus familiarem suum non subditum ordinare non possit, nisi per triennium secum fuerit commoratus et beneficium, quacumque fraude

1 Cf. c. 3 *X.* I 14 (Fr 2,126). 1 c. un. Ill 2 *in VI°* (Fr 2» 1019).
3 Praesertim conc. Nannetense (658?), c. 11 (Msi 18,169), c. 5 D. XXIV (Fr 1, 88).
4 Cf. praesertim c. 7 D. LXXV (Fr 1, 267); cc. 1-3 *X.* I 11 (Fr 2, 118).
5 Cf. e. gr. conc. Nie. I, c. 16; conc. Constant. I, c. 2; conc. Chalc., c. 20; conc. Lugd. II, c. 15 (v. supra pp. 13-14, 31-32, 96, 322).
e Cf. sess. XIV cc. 2-3 de ref. (v. supra pp. 714-715).

soon as possible to the bishop testimonial letters containing the results of his research.

Canon 6

No one who has received the first tonsure, or even one in minor orders, may be given a benefice before his fourteenth year[1]. Nor does he share exemption from secular jurisdiction unless he holds an ecclesiastical benefice, or wears clerical dress and tonsure and serves a church by episcopal appointment, or lives in a seminary or by episcopal permission in a school or university with the intention of receiving major orders. In the case of married clerics, the constitution of Boniface VIII beginning *Clerici, qui cum unicis*[2] is to be observed, provided that these clerics when appointed by a bishop to service and ministry at some church do in fact serve or minister at that church and wear clerical dress and the tonsure. No privilege or custom however immemorial is to avail anyone to the contrary.

Canon 7

The holy synod, following in the footsteps of the ancient canons[3], decrees that when a bishop arranges to hold an ordination, all wishing to join the sacred ministry are to be summoned to the city on the Wednesday before the ordination, or when the bishop chooses. For his part the bishop, with the help of priests and other men of judgment who are trained in divine law and experienced in ecclesiastical sanctions, is to make a thorough examination and enquiry into the family, personality, age, education, conduct, doctrine and faith of the ordinands.

Canon 8

Ordinations are to be celebrated publicly in the cathedral church at the times determined by law[4];*when the canons of the church have been summoned for the purpose and are present. If they take place elsewhere in the diocese, one of the greater churches should if possible be chosen, and its clergy should be present. Everyone is to be ordained by his own bishop[5]. If anyone asks to be raised to orders by another bishop, this permission should never be granted, even on grounds of some general or special rescript or privilege, and even during the legal times, unless his worthiness and conduct are commended by testimony of his own bishop[6]. If this rule is contravened, the ordaining bishop is suspended from conferring orders for a year, and the person ordained is suspended from the exercise of the orders received as long as his own bishop shall judge fitting.

Canon 9

A bishop may not ordain a member of his household who is not one of his subjects, unless he has lived with him for three years and immediately confers an

1 See ch. 3 *Decretals* I 14 (Fr 2, 126). 2 Ch. 1 III 2 *Sext* (Fr 2, 1019).
3 Especially the council of Nantes (658?), canon 11 (Msi 18, 169), ch. 5 D. XXIV (Fr 1, 88).
4 See especially ch. 7 D. LXXV (Fr 1, 267); chs. 1-3 *Decretals* I 11 (Fr 2, 118).
See for example the council of Nicaea I, canon 16; council of Constantinople I, canon 2; council of Chalcedon, canon 20; council of Lyons II, constitution 15 (see above pp. 13-14, 31-32, 96, 322).
6 See session 14, canons 2-3 on reform (see above pp. 714-715).

cessante, statim re ipsa illi conferat; consuetudine quacumque, etiam immemorabili, in contrarium non obstante.1

Cmou ***X***

Abbatibus ac aliis quibuscumque quantumvis exemptis non liceat in posterum, intra fines alicuius dioecesis consistentibus, etiam si nullius dioecesis vel exempti esse dicantur: cuiquam, qui regularis subditus sibi non sit, tonsuram vel minores ordines conferre, nec ipsi abbates et alii exempti aut collegia vel capitula quaecumque, etiam ecclesiarum cathedralium, litteras dimissorias aliquibus clericis saecularibus, ut ab aliis ordinentur, concedant, sed horum omnium ordinatio, servatis omnibus, quae in huius sanctae synodi decretis1 continentur, ad episcopos, intra quorum dioecesis fines exsistant, pertineat; non obstantibus quibusvis privilegiis, praescriptionibus aut consuetudinibus, etiam immemorabilibus. Poenam quoque impositam his, qui contra huius sanctae synodi sub Paulo III decretum3 a capitulo episcopali, sede vacante, litteras dimissorias impetrant, ad illos, qui easdem litteras non a capitulo, sed ab aliis quibusvis in iurisdictione episcopi, loco capituli, sede vacante, succedentibus obtinerent, mandat extendi. Concedentes autem dimissorias contra formam decreti ab officio et beneficio per annum sint ipso iure suspensi.

Canon ***XI***

Minores ordines iis, qui saltem latinam linguam intelligant, per temporum interstitia, nisi aliud episcopo expedire magis videretur, conferantur, ut eo accuratius, quantum sit huius disciplinae pondus, possint edoceri; ac in unoquoque munere iuxta praescriptum episcopi se exerceant, idque in ea, cui adscript! erunt, ecclesia, nisi forte ex causa studiorum absint, atque ita de gradu in gradum ascendant, ut in eis cum aetate vitae meritum et doctrina maior accrescat. Quod et bonorum morum exemplum, et assiduum in ecclesia ministerium, atque maior erga presbyteros et superiores ordines reverentia, et crebrior, quam antea, corporis Christi communio maxime comprobabunt. Cumque hinc ad altiores gradus et sacratissima mysteria sit ingressus, nemo iis initietur, quem non scientiae spes maioribus ordinibus dignum ostendat. Hi vero non nisi post annum a susceptione postremi gradus minorum ordinum ad sacros ordines promoveantur, nisi necessitas aut ecclesiae utilitas iudicio episcopi aliud exposcat.

Canon ***XII***

Nullus in posterum ad subdiaconatus ordinem ante vigesimum secundum, ad diaconatus ante vigesimum tertium, ad presbyteratus ante vigesimum quintum aetatis suae annum promoveatur4. Sciant tamen episcopi, non singulos in ea aetate constitutos debere ad hos ordines assumi, sed dignos

1 Cf. sess. XXI c. 2 de ref. (v. supra pp. 728-729).
1 Sess. XIV cc. 5-6, 11 et 12 de ref. (v. supra pp. 715-718).
3 Sess. VII c. 10 de ref. (v. supra p. 688).
4 Cf. c. 3 I 6 *in Clem.* (Fr 2,1140), ubi subdiaconatum 18, diaconatum 22, presbyteratum 25 anno suscipi posse statutum est.

actual benefice on him, all deceit being set aside; and this notwithstanding any custom to the contrary however immemorial'.

Canon 10

Henceforth abbots and others with whatever exemption, residing within the confines of any diocese, even if they are said to be "of no diocese" or exempt, may not henceforth confer the tonsure or minor orders on anyone who is not a regular subject to them; nor may these abbots or other exempt persons or any colleges or chapters, even those of cathedral churches, grant dimissorial letters to any secular clerics to be ordained by others; but the regulation of all such matters, when everything contained in the decrees of this holy synod[1] has been observed, belongs to the bishops within whose diocesan territory the ordinands live; all this notwithstanding any contrary privileges, prescriptions or customs however immemorial. And the council orders the penalty imposed on those who obtain dimissorial letters from the chapter when the see is vacant, against the decree made by this holy council under Paul III[3], to be extended to those who obtain such letters not from the chapter but from any other persons succeeding, in place of the chapter, to the episcopal jurisdiction while the see is vacant. Those granting such letters against the provisions of the decree are automatically suspended for a year from their office and benefice.

Canon 11

Minor orders should be conferred at spaced intervals, on those who at least understand Latin, unless another arrangement seems best to the bishop, so that they can learn more clearly the gravity of this orderly progression. And they may thus train themselves in the responsibilities of each office under the bishop's control, and do so in the church to which they are attached, unless they happen to be absent for the purposes of study, and thus go up step by step with good living and greater learning growing with their age. This they will chiefly demonstrate by good example, faithful service in the church, greater respect for jriests and those in higher orders, and a more frequent reception than before of loly communion. At the point of moving on to the higher steps and the sacred mysteries, no one should be advanced who has not shown himself by the promise of his learning to be fitted for major orders. And they are not to be advanced to holy orders until a year after they have received the last grade of minor orders, unless in the judgment of the bishop the need or advantage of the church requires otherwise.

Canon 12

Henceforth no one is to be advanced to the subdiaconate before his twenty-second, or to the diaconate before his twenty-third, or to the priesthood before his twenty-fifth year[4]. But bishops must realise that not anyone of those ages should be advanced, but only those who are worthy and whose age is to be

1 See session 21, canon 2 on reform (see above pp. 728-729).
2 Session 14, canons 5-6. II and 12 on reform (see above pp. 715-718).
3 Session 7, chapter 10 on reform (see above p. 688).
4 See ch. 3 I 6 *Clementines* (Fr 2, 1140), which decrees that the subdiaconate may be received at the 18th, the diaconate at the 22nd, and the priesthood at the 25th year.

dumtaxat et quorum probata vita senectus sit[1]. Regulares quoque nec in minori aetate, nec sine diligenti episcopi examine ordinentur; privilegiis quibuscumque quoad hoc penitus exclusis.

Canen ***XIII***

Subdiaconi et diaconi ordinentur habentes bonum testimonium et in minoribus ordinibus iam probati, ac litteris et iis, quae ad ordinem exercendum pertinent, instructi, qui sperent, Deo auctore, se continere posse. Ecclesiis, quibus adscribentur, inserviant, sciantque maxime decere, si saltem diebus dominicis et solemnibus, cum altari ministraverint, sacram communionem perceperint. Promoti ad sacrum subdiaconatus ordinem, si per annum saltem in eo non sint versati, ad altiorem gradum, nisi aliud episcopo videatur, ascendere non permittantur. Duo sacri ordines non eodem die, etiam regularibus, conterantur[2]; privilegiis ac induitis, quibusvis concessis, non obstantibus quibuscumque.

Canon ***XIV***

Qui pie et fideliter in ministeriis anteactis se gesserint, ad presbyteratus ordinem assumantur; bonum[1] habeant testimonium[3], et hi sint, qui non modo in diaconatu ad minus annum integrum, nisi ob ecclesiae utilitatem ac necessitatem aliud episcopo videretur, ministraverint, sed etiam ad populum docendum ea, quae scire omnibus necessarium est ad salutem, ac administranda sacramenta, diligenti examine praecedente, idonei comprobentur, atque ita pietate ac castis moribus conspicui, ut praeclarum bonorum operum exemplum et vitae monita ab eis possint exspectari. Curet episcopus, ut ii saltem diebus dominicis et festis solemnibus, si autem curam habuerint animarum, tam frequenter, ut suo muneri satisfaciant, missas celebrent. Cum promotis per saltum, si non ministraverint, episcopus ex legitima causa possit dispensare.

Concn ***XV***

Quamvis presbyteri in sua ordinatione a peccatis absolvendi potestatem accipiant, decernit tamen sancta synodus, nullum, etiam regularem, posse confessiones saecularium, etiam sacerdotum, audire, nec ad id idoneum reputari, nisi aut parochiale beneficium, aut ab episcopis per examen, si illis videbitur esse necessarium, aut alias idoneus iudicerur et approbationem, quae gratis detur, obtineat; privilegiis et consuetudine quacumque, etiam immemorabili, non obstantibus.

Canon ***XVI***

Cum nullus debeat ordinari, qui iudicio sui episcopi non sit utilis aut necessarius suis ecclesiis, sancta synodus, vestigiis sexti canonis concilii Chalcedonensis[4] inhaerendo, statuit, ut nullus in posterum ordinetur,

a et ad presbyteratus ordinem assumuntur, bonum *legunt edd. decretum*

‘ Cf. Sap 4, 9.
1 Cf. 1 Tm 3, 7.
’ Cf. cc. 13 et 15 *X*. I 11 (Fr 2,121 «q.).
4 Cone. Chalc., c. 6 (v. supra p. 90).

reckoned by good living[1] Regulars similarly are not to be ordained too young nor without careful examination by the bishop, and all privileges in this matter are wholly ruled out.

Canon 13

Those to be ordained subdeacons and deacons should be of good repute and already tested in minor orders. They should be well educated, trained in all that belongs to the exercise of their order and with hope that by God's help they can live a celibate life. They should serve the churches to which they are assigned and realise that it is highly desirable that they should receive holy communion at least on Sundays and greater feasts, when they minister at the altar. Those advanced to the holy order of the subdiaconate should not be allowed to proceed to a higher rank until they have spent a year as subdeacons, unless the bishop judges otherwise. Two holy orders should not be conferred on the same day, even on regulars[2], notwithstanding privileges and induits of any kind that have been granted.

Canon 14

Those to be advanced to the priesthood should be men who have conducted themselves devoutly and faithfully in the earlier ministries. They should be of good repute[3] and be men who have not only served in the diaconate for at least a full year (unless the bishop judges otherwise for the need and benefit of the church), but have also been shown by careful examination to be equipped to teach the people what all need to know for their salvation and to administer the sacraments, and to be so outstanding in devotion and chaste conduct that they can be expected to give a fine example of good works and holy living. The bishop is to see that they celebrate mass at least on Sundays and solemn feasts, and if they have the care of souls as often as their responsibilities require. For a legitimate reason the bishop may grant a dispensation for omission of an order to those who have not served in it.

Canon 15

Although at their ordination priests receive the power to forgive sins, the holy council nevertheless decrees that no one, even a regular, may hear the confessions of seculars, even priests, nor be considered qualified to do so, until he has been judged by the bishops to be qualified by means of an examination if they deem one to be necessary, or in some other way, and has received their approval which is to be given free of charge: this notwithstanding any privileges or any custom however immemorial.

Canon 16

No one should be ordained unless his bishop judges that he will be useful or necessary for his churches. Hence the holy council, following the example of the sixth canon of the council of Chalcedon[4], decrees that no one is to be ordained

1 See Wis 4, 9. 2 See chs. 13 and 15 *Decretals* I 11 (Fr 2, 121 ff.).
3 See 1 Tm 3, 7. 4 Council of Chalcedon, canon 6 (see above p. 90).

qui illi ecclesiae aut pio loco, pro cuius necessitate aut utilitate assumitur, non adscribatur, ubi suis fungatur muneribus, nec incertis vagetur sedibus. Quodsi locum inconsulto episcopo deseruerit, ei sacrorum exercitium interdicatur. Nullus praeterea clericus peregrinus sine commendatitiis sui ordinarii litteris ab ullo episcopo ad divina celebranda et sacramenta administranda admittatur.

Canon ***Xi/II***

Ut sanctorum ordinum a diaconatu ad ostiariarum functiones, ab apostolorum temporibus in ecclesia laudabiliter receptae, et pluribus in locis aliquamdiu intermissae, in usum iuxta sacros canones[1] revocentur, nec ab haereticis tamquam otiosae traducantur: illius prisci moris restituendi desiderio flagrans, sancta synodus decernit, ut in posterum huiuscemodi ministeria non nisi per constitutos in dictis ordinibus exerceantur, omnesque et singulos praelatos ecclesiarum in Domino hortatur et illis praecipit, ut, quantum fleri commode poterit, in ecclesiis cathedralibus, collegiatis et parochialibus suae dioecesis, si populus frequens et ecclesiae proventus id ferre queant, huiusmodi functiones curent restituendas, et ex aliqua parte redituum aliquorum simplicium beneficiorum, vel fabricae ecclesiae, si proventus suppetant, aut utriusque illorum, eas functiones exercentibus stipendia assignent, quibus, si négligentes fuerint, ordinarii iudicio aut ex parte mulctari aut in totum privari possint. Quodsi ministeriis quatuor minorum ordinum exercendis clerici coelibes praesto non erunt, suffici possint etiam coniugati vitae probatae, dummodo non bigami, ad ea munia obeunda idonei, et qui tonsuram et habitum clericalem in ecclesia gestent.

Concn XVIII

Cum adolescentium aetas, nisi recte instituatur, prona sit ad mundi voluptates sequendas[1], et, nisi a teneris annis ad pietatem et religionem informetur, antequam vitiorum habitus totos homines possideat, numquam perfecte ac sine maximo ac singulari propemodum Dei omnipotentis auxilio in disciplina ecclesiastica perseveret: sancta synodus statuit, ut singulae cathédrales, metropolitanae atque his maiores ecclesiae pro modo facultatum et dioecesis amplitudine certum puerorum ipsius civitatis et dioecesis, vel eius provinciae, si ibi non reperiantur, numerum in collegio, ad hoc prope ipsas ecclesias vel alio in loco convenienti, ab episcopo eligendo, alere ac religiose educare et ecclesiasticis disciplinis instituere teneantur. In hoc vero collegio recipiantur, qui ad minimum duodecim annos et ex legitimo matrimonio nati sint, ac legere et scribere competenter noverint, et quorum indoles et voluntas spem afferat, eos ecclesiasticis ministeriis perpetuo inservituros. Pauperum autem filios praecipue eligi vult, nec tamen ditiorum excludit, modo suo sumptu alantur et studium prae se ferant Deo et ecclesiae inserviendi. Hos pueros episcopus in tot classes, quot ei videbitur, divisos, iuxta eorum numerum, aetatem ac in disciplina ecclesiastica progressum, partim, cum ei opportunum

[1] Cf. Statuta ecclesiae antiqua cc. 92-99 (Muniet, *op.cit.,* 97-99); cc. 14-20 D. XXIH (Frl,84sq.). [2] Cf. Gn 8, 21.

henceforth without being assigned to the church or place of piety for the needs and advantage of which he is being advanced, and where he may fulfil his functions and not wander about in a homeless fashion. And if he deserts that post without the bishop's consent, he is to be banned from sacred ministry. And furthermore no wandering cleric is to be allowed by any bishop to celebrate the liturgy and administer the sacraments without commendatory letters from his own bishop.

Canon 17

The functions of holy orders from deacon to doorkeeper have been commendably accepted in the church since apostolic times, and though lapsing for a time in some places are now being brought back to use according to the sacred canons[1], and are not to be denounced by heretics as superfluous. Hence the holy council, desiring from its heart to restore early practice, decrees that henceforth these ministries are only to be exercised by those holding the appropriate orders; and it exhorts and commands in the Lord each and all who are in charge of churches, as far as can reasonably be done, to restore these functions in the cathedral and collegiate and parish churches of their diocese, if the number of people and the revenues of a church make this possible; and it bids them assign stipends from part of the revenues of some simple benefices, or of the church's fabric fund if its resources suffice, or of both, to those who carry out these functions, who can be fined or totally deprived of payment at the bishop's judgment if they are negligent. And if there are not enough celibate clerics to carry out the functions of the four minor orders, there can be added married clerics of worthy life, as long as they have not married twice, who will fulfil these tasks and wear the tonsure and clerical dress in the church.

Canon 18

If they are not rightly brought up, those of adolescent years tend to make for the world's pleasures[2] and, unless trained to religious practice from an early age before habits of vice take firm hold on so many, they never keep to an orderly church life in an exemplary way without very great and almost extraordinary help from almighty God. Hence the holy council decrees that every cathedral, metropolitan and greater church is obliged to provide for, to educate in religion and to train in ecclesiastical studies a set number of boys, according to its resources and the size of the diocese: the boys are to be drawn from the city and diocese, or its province if the former do not provide sufficient, and educated in a college chosen for the purpose by the bishop near to these churches or in another convenient place. Those admitted to the college should be at least twelve years old, of legitimate birth, who know how to read and write competently, and whose character and disposition offers hope that they will serve in church ministries throughout life. The council wishes the sons of poor people particularly to be chosen, but does not exclude those of the more wealthy provided they pay for their own maintenance and show an ambition to serve God and the church. The bishop will divide these boys into the number of classes he thinks fit, according to their number, age and progress in ecclesiastical learning; some he will assign to service of the churches when he considers the time is ripe, others

1 See Ancient statutes of the church, canons 92-99 (Munier, *op. at.,* 97-99); chs. 14-20 D. XXIII (Fr 1. 84 ff.). 2 See Gn 8, 21.

videbitur, ecclesiarum ministerio addicet, partim in collegio erudiendos retinebit, aliosque in locum eductorum sufficiet, ita ut hoc collegium Dei ministrorum perpetuum seminarium sit. Ut vero in eadem disciplina ecclesiastica commodius instituantur, tonsura statim atque habitu clericali semper utentur, grammatices, cantus, computi ecclesiastici aliarumque *i* bonarum artium disciplinam discent; sacram Scripturam, libros ecclesiasticos, homilias sanctorum, atque sacramentorum tradendorum, maxime quae ad confessiones audiendas videbuntur opportuna, et rituum ac caeremoniarum formas ediscent. Curet episcopus, ut singulis diebus missae sacrificio intersint ac saltem singulis mensibus confiteantur peccata, et iuxta confessoris iudicium sumant corpus domini nostri lesu Christi; cathedrali et aliis loci ecclesiis diebus festis inserviant. Quae omnia atque alia ad hanc rem opportuna et necessaria episcopi singuli cum consilio duorum canonicorum seniorum et graviorum, quos ipsi elegerint, prout Spiritus sanctus suggesserit, constituent, eaque ut semper observentur, is saepius visitando operam dabunt. Dyscolos et incorrigibiles ac malorum morum seminatores acriter punient, eos etiam, si opus fuerit, expellendo, omniaque impedimenta auferentes quaecumque ad conservandum et augendum tam pium et sanctum institutum pertinere videbuntur, diligenter curabunt.

Et quia ad collegii fabricam instituendam et ad mercedem praeceptoribus et ministris solvendam, et ad alendam iuventutem, et ad alios sumptus certi reditus erunt necessarii, ultra ea, quae ad instituendos vel alendos pueros sunt in aliquibus ecclesiis et locis destinata, quae eo ipso huic seminario sub eadem episcopi cura applicata censeantur: iidem episcopi cum consilio duorum de capitulo, quorum alter ab episcopo, alter ab ipso capitulo eligatur, itemque duorum de clero civitatis, quorum quidem alterius electio similiter ad episcopum, alterius vero ad clerum pertineat: ex fructibus integris mensae episcopalis, et capituli et quarumcumque dignitatum, personatuum, officiorum, praebendarum, portionum, abbatiarum et prioratuum, cuiuscumque ordinis, etiam regularis, aut qualitatis vel conditionis fuerint, et hospitalium, quae dantur in titulum vel administrationem iuxta constitutionem concilii Viennensis, quae incipit *Quia contingitl,* et beneficiorum quorumcumque, etiam regularium, etiam si iurispatronatus cuiuscumque fuerint, etiam si exempta, etiam si nullius dioecesis, vel aliis ecclesiis, monasteriis et hospitalibus et aliis quibusvis locis piis, etiam exemptis, annexa, et ex fabricis ecclesiarum et aliorum locorum, etiam ex quibuscumque aliis ecclesiasticis reditibus seu proventibus, etiam aliorum collegiorum (in quibus tamen seminaria discentium vel docentium ad commune ecclesiae bonum promovendum actu non habentur; haec enim exempta esse voluit, praeterquam ratione redituum, qui superflui essent ultra convenientem ipsorum seminariorum sustentationem) seu corporum vel confraternitatum, quae in nonnullis locis scholae appellantur, et omnium monasteriorum, non tamen mendicantium, etiam ex decimis quacumque ratione ad laicos, ex quibus subsidia eccle-

1 Cone. Vienn., c. [17] (v. supra pp. 374-376).

he will keep for education in the college; and he will replace those withdrawn by others, so that the college becomes a perpetual seminary of ministers of God. So that they may be more appropriately grounded in ecclesiastical studies, they should always have the tonsure and wear clerical dress from the outset; they should study grammar, singing, keeping church accounts and other useful skills; and they should be versed in holy scripture, church writers, homilies of the saints, and the practice of rites and ceremonies and of administering the sacraments, particularly all that seems appropriate to hearing confessions. The bishop should ensure that they attend mass every day, confess their sins at least every month, receive the body of our lord Jesus Christ as often as their confessor judges, and serve in the cathedral and other churches of the area on feast days. In consultation with two of the senior and more experienced canons of their choosing, bishops are to see to all these arrangements and any others useful or necessary for this enterprise, as the holy Spirit may prompt, and by constant visitation ensure that they are always kept in force. They will punish the difficult and incorrigible and those who spread bad habits with severity, and expel them if need be; and they will take the utmost care to remove all obstacles from such a worthy and holy foundation and promote all that preserves and strengthens it.

Steady revenues will be needed — over and above those already allotted in some churches and places to the education or maintenance of boys, which will naturally be applied to this seminary under the care of the bishop — for the construction of the college, payment to the teachers and servants, maintenance of the young people and other expenses. Hence the bishops in question should set up a council with two from the chapter, one chosen by the bishop and one by the chapter itself, and two from the city's clergy, one similarly chosen by the bishop and the other by the clergy. This council is to subtract a part or share from the revenues of the following: the bishop's table and that of the chapter; all major and minor dignities, offices, prebends, portions, abbacies and priorates of whatever order, even regular, or quality or condition they may be; all revenues of hospices given under title or for administration according to the constitution of the council of Vienne beginning *Quia contingit'*; and every kind of benefice including those of regulars, even if they are in anyone's right of patronage, exempt or in no diocese, or attached to other churches or monasteries or hospices or any other pious institutions even if exempt; and from the treasuries of churches and other places, and any other ecclesiastical revenues or incomes, even of other colleges (if the seminaries of those learning and teaching for the general good of the church are not included in them, for the council wished these to be exempt except in respect of any revenues over and above those needed for the proper support of the seminaries) or associations or confraternities, which in some places are called schools, and of all monasteries except those of mendicants, but including those from tithes belonging for any reason to laity, from whom ecclesiastical subsidies are normally due, and to members of any militia or

| See Council of Vienne, decree [17] (see above pp. 374-376).

siastica solvi solent, et milites cuiuscumque militiae aut ordinis pertinentibus (fratribus sancti loannis Hierosolymitani dumtaxat exceptis) : partem aliquam vel portionem detrahent, et eam portionem sic detractam, nec non beneficia aliquot simplicia, cuiuscumque qualitatis ct dignitatis fuerint, vel etiam praestimonia vel praestimoniales portiones nuncupatas, etiam ante vacationem, sine cultus divini et illa obtinentium praeiudicio, huic collegio applicabunt et incorporabunt. Quod locum habeat, etiamsi beneficia sint reservata vel affecta, nec per resignationem ipsorum beneficiorum uniones et applicationes suspendi vel ullo modo impediri possint, sed omnino, quacumque vacatione, etiamsi in curia, effectum suum sortiantur, et quacumque constitutione non obstante. Ad hanc autem portionem solvendam beneficiorum, dignitatum, personatuum, et omnium et singulorum supra commemoratorum possessores non modo pro se, sed pro pensionibus, quas aliis forsan ex dictis fructibus solverent, retinendo tamen pro rata, quidquid pro dictis pensionibus illis erit solvendum, ab episcopo loci per censuras ecclesiasticas et alia iuris remedia compellantur, etiam vocato ad hoc, si videbitur, auxilio brachii saecularis; quibusvis, quoad omnia et singula supradicta, privilegiis, exemptionibus, etiam si specialem derogationem requirerent, consuetudine, etiam immemorabili, et quavis appellatione et allegatione, quae exsecutionem impediat, non obstantibus. Succedente vero casu, quo per uniones effectum suum sortientes vel aliter seminarium ipsum in totum vel in partem dotatum reperiatur, tunc portio ex singulis beneficiis, ut supra, detracta et incorporata ab episcopo, prout res ipsa exegerit, in totum vel pro parte remittatur. Quodsi cathedralium et aliarum maiorum ecclesiarum praelati in hac seminarii erectione eiusque conservatione négligentes fuerint ac suam portionem solvere detrectaverint: episcopum archiepiscopus, archiepiscopum et superiores synodus provincialis acriter corripere, eosque ad omnia supradicta cogere debeat, et ut quamprimum hoc sanctum et pium opus, ubicumque fieri poterit, promoveatur, studiose curabit. Rationes autem redituum huius seminarii episcopus annis singulis accipiat, praesentibus duobus a capitulo et totidem a clero civitatis deputatis.

Deinde ut cum minori impensa huiusmodi scholis instituendis provideatur, statuit sancta synodus, ut episcopi, archiepiscopi, primates et alii locorum ordinarii scholasterias obtinentes et alios, quibus est lectionis vel doctrinae munus annexum[1], ad docendum in ipsis scholis instituendos per se ipsos, si idonei fuerint, alioquin per idoneos substitutos ab eisdem scholasticis eligendos et ab ordinariis approbandos, etiam per subtractionem fructuum cogant et compellant. Quodsi iudicio episcopi digni non fuerint, alium, qui dignus sit, nominent, omni appellatione remota. Quodsi neglexerint, episcopus ipse deputet. Docebunt autem praedicti, quae videbuntur episcopo expedire.

De cetero vero officia vel dignitates illae, quae scholasteriae dicuntur, non nisi doctoribus vel magistris aut licentiatis in sacra pagina aut in

1 Cf. sess. V c. 1 de rcf. (v. supra pp. 667-^68).

military order (the brothers of St John of Jerusalem alone being exempt). The bishop's council will assign and annex the share so subtracted to this college, together with simple benefices of whatever value or rank and also prestimonies or prestimonial portions as they arc called, even before they become vacant, without prejudice to divine worship and the incumbents. And this is to take place even if the benefices are reserved or assigned, and the fusing and application of those benefices is not to be suspended or obstructed in any manner, but in all circumstances to take effect, notwithstanding any vacancy even in the bishop's curia or any constitution whatever. For the payment of this portion the local bishop shall use ecclesiastical censures and other legal means, even calling on the aid of the secular arm if need be, to compel the holders of benefices, major and minor dignities, and each and all the above mentioned, whether the revenues are for themselves or for the wages they may have to pay to others from the said sources, while retaining a portion equivalent to what they owe in wages; and this with regard to each and all of the above-mentioned enactments is notwithstanding any privileges, exemptions even those requiring special annulment, custom however immemorial, or appeal or plea that would delay execution. But should the situation arise that the seminary is found to be sufficiently endowed in whole or in part by the effective joining of benefices or by some other means, then the portion of each benefice subtracted as above by the bishop and annexed shall be repaid in whole or in part, as the case requires. And if the prelates of cathedrals and other major churches prove negligent in the construction and maintenance of this seminary, and remiss in paying their own share, then the archbishop is to give a sharp rebuke to the bishop, and the provincial council to an archbishop or higher prelate, and compel them to take all the above measures, and ensure with all zeal that this holy and religious work is put in hand wherever possible at the earliest opportunity. The bishop is to receive a yearly account of the revenues of this seminary in the presence of two of his chapter and two deputed by the clergy of the city.

Finally, so that provision may be made at minimum cost for setting up such schools, the holy council decrees that bishops, archbishops, primates and other local ordinaries should compel and oblige, even by withdrawing their salaries, those who occupy lectureships and others to whose office is attached the duty of reading or teaching[1], to teach those to be instructed in these schools, either personally or by suitable substitutes to be chosen by these instructors and approved by the bishops. And if in the opinion of the bishop the substitute is unsuitable, they must nominate another who is qualified; if they fail to do so, the bishop is to make the appointment himself. And these instructors are to teach what the bishop regards as appropriate.

Further, these posts and offices which are called lectureships are to be conferred only on doctors or masters or licentiates in holy scripture or canon law and

[1] See session 5, chapter 1 on reform (see above pp. 667-668).

iure canonico, et alias personis idoneis et qui per se ipsos id munus explere possint, conferantur, et aliter facta provisio nulla sit et invalida. Non obstantibus quibusvis privilegiis et consuetudinibus, etiam immemorabilibus.

Si vero in aliqua provincia ecclesiae tanta paupertate laborent, ut collegium in aliquibus erigi non possit: synodus provincialis vel metropolitanus cum duobus antiquioribus suffraganeis, in ecclesia metropolitana vel alia provinciae ecclesia commodiori unum aut plura collegia, prout opportunum iudicabit, ex fructibus duarum aut plurium ecclesiarum, in quibus singulis collegium commode institui non potest, erigenda curabit, ubi pueri illarum ecclesiarum educentur.

In ecclesiis autem amplas dioeceses habentibus possit episcopus unum vel plura in dioecesi, prout sibi opportunum videbitur, habere seminaria, quae tamen ab illo uno, quod in civitate erectum et constitutum fuerit, in omnibus dependeant.

Postremo si vel pro unionibus, seu pro portionum taxatione vel assignatione et incorporatione, aut qualibet alia ratione difficultatem aliquam oriri contigerit, ob quam huius seminarii institutio vel conservatio impediretur aut perturbaretur: episcopus cum supra deputatis, vel synodus provincialis pro regionis more, pro ecclesiarum et beneficiorum qualitate, etiam suprascripta, si opus fuerit, moderando et augendo: omnia et singula', quae ad felicem huius seminarii profectum necessaria et opportuna videbuntur, decernere ac providere valeat.

Decretum super die futurae sessionis et materiis in ea pertractandis

Insuper eadem sacrosancta Tridentina synodus proximam futuram sessionem in diem decimam sextam mensis Septembris indicit; in qua agetur de sacramento matrimonii et de aliis, si qua erunt ad doctrinam fidei pertinentia, quae expediri possint. Item de provisionibus episcopatuum, dignitatum aliorumque beneficiorum ecclesiasticorum, ac de diversis reformationis articulis.

SESSIO XXIV

11 nov. 1563

[Doctrina de sacramento[4] matrimonii]

Matrimonii perpetuum indissolubilemque nexum primus humani generis parens divini Spiritus instinctu pronuntiavit, cum dixit: *Hoc nunc os ex ossibus meis, et caro de carne mea. Quamobrem relinquet homo patrem suum et matrem, et adhaerebit uxori suae, et erunt duo in carne una*[1].

1 Doctrina ct canones cum aliis concernentibus sacramentum matrimonii *amplior inscriptio in CT*

1 Gn 2, 23-24 (Mt 19, 5; Eph 5, 31).

on persons otherwise suitable who can fulfil the duty themselves; and any other provision shall be null and invalid. And this notwithstanding any privileges whatever or customs however immemorial.

But if in any province there are churches so burdened with poverty that they cannot fully make provision for a college, the provincial synod or the metropolitan with two of his suffragan bishops will see to the founding of one or more colleges, as need requires, at the metropolitan church or another more convenient church of the province, where the boys from these churches can be educated; and will provide for them from the revenues of two or more churches where a college cannot conveniently be founded.

In the case of churches with extensive dioceses the bishop may have one or more seminaries in the diocese, as he thinks fit, but these should depend in all matters on the one founded and established in the city.

Finally, if any difficulty arises, either over the union of benefices or over the taxing or assigning or annexing of portions, such as would either hinder or disturb the establishment or maintenance of this seminary; then either the bishop and the deputies mentioned, or the provincial synod, as befits the character of the region and the quality of churches and benefices, has power to decree and provide in any way whatever that shall seem appropriate and necessary to ensure the successful future of this seminary, even by subtracting from or adding to the above directions, if need be.

Decree on the date of the next session and the subjects to be treated at it

The same holy council of Trent further decrees that the next session will be held on 16 September, and that during it the sacrament of marriage will be treated, together with any other matters concerning the doctrine of the faith that can be despatched; and also the provision for bishoprics, major offices and other church benefices, and various matters of reform.

SESSION 24

11 November 1563

[Teaching on the sacrament[3] of marriage]

Inspired by the holy Spirit, the forefather of the human race pronounced marriage to be a perpetual and indissoluble bond when he said: *This at last is bone of my bones and flesh of my flesh … Therefore a man will leave his father and mother and cleave to his wife, and the two will become one flesh*[1].

[1] Doctrine and canons together with other matters concerning the sacrament of marriage *is the fuller heading in CT.*

[1] Gn 2, 23-24 (Mt 19, 5; Eph 5, 31).

Hoc autem vinculo duos tantummodo copulari et coniungi, Christus dominus apertius docuit, cum postrema illa verba, tamquam a Deo prolata, referens dixit1: *Itaque iam non sunt duo, sed una caro,* statimque eiusdem nexus firmitatem, ab Adamo tanto ante pronuntiatam, his verbis confirmavit: *Quod ergo Deus conjunxit, bomo non separet.*

Gratiam vero, quae naturalem illum amorem perficeret, et indissolubilem unitatem confirmaret, coniugesque sanctificaret: ipse Christus, venerabilium sacramentorum institutor atque perfector, sua nobis passione promeruit. Quod Paulus apostolus innuit, dicens: *Viri, diligite uxores vestras, sicut Christus dilexit ecclesiam, et se ipsum tradidit pro ea-,* mox subjungens: *Sacramentum hoc magnum est; ego autem dico, in Christo et in ecclesicfi.*

Cum igitur matrimonium in lege evangelica veteribus connubiis per Christum gratia praestet: merito inter novae legis sacramenta annumerandum sancti patres nostri, concilia et universalis ecclesiae traditio semper docuerunt; adversus quam impii homines huius saeculi insanientes, non solum perperam de hoc venerabili sacramento senserunt, sed de more suo, praetextu evangelii libertatem camis introducentes, multa ab ecclesiae catholicae sensu et ab apostolorum temporibus probata consuetudine aliena, scripto et verbo asseruerunt, non sine magna christifidelium iactura. Quorum temeritati sancta et universalis synodus cupiens occurrere, insigniores praedictorum schismaticorum haereses et errores, ne plures ad se trahat perniciosa eorum contagio, exterminandos duxit, hos in ipsos haereticos eorumque errores decernens anathematismos.

Canones de sacramento matrimonii

1. Si quis dixerit, matrimonium non esse vere et proprie unum ex septem legis evangelicae sacramentis, a Christo domino institutum, sed ab hominibus in ecclesia inventum, neque gratiam conferre: a. s.

2, Si quis dixerit, licere Christianis plures simul habere uxores, et hoc nulla lege divina esse prohibitum: a. s.

3. Si quis dixerit, eos tantum consanguinitatis et affinitatis gradus, qui Levitico exprimuntur4, posse impedire matrimonium contrahendum, et dirimere contractum; nec posse ecclesiam in nonnullis illorum dispensare, aut constituere, ut plures impediant et dirimant: a. s.

4. Si quis dixerit, ecclesiam non potuisse constituere impedimenta matrimonium dirimentia, vel in iis constituendis errasse: a. s.

5. Si quis dixerit, propter haeresim5, aut molestam cohabitationem, aut affectatam absentiam a coniuge dissolvi posse matrimonii vinculum: a. s.

6. Si quis dixerit, matrimonium ratum, non consummatum, per solemnem religionis professionem alterius coniugum non dirimi6: a. s.

7. Si quis dixerit, ecclesiam errare, cum docuit et docet, iuxta evangelicam et apostolicam doctrinam7, propter adulterium alterius coniugum

1 Mt 19,6; Mr 10, 0-9. ’ Eph 5, 25. ’ Eph 5, 32. ‘ Cf. Lv 18, 6-18.
» Cf. cc. 6-7 *X*. IV 19 (Fr 2,722). · Cf. c. 16 *X*. IV 1 (Fr 2, 66η.
’ Cf. praecipue Mt 5, 32; 19,9; Mr 10,11-12; Lc 16,18; 1 Cor 7,11.

Christ our Lord taught more openly that two alone are to be coupled and joined by this bond when, referring to the words just quoted as spoken by God, he said[1], So *they are no longer two but one flesh,* and went on at once to confirm the lasting nature of the same bond, previously declared only by Adam, with the words, *What therefore God has joined together, let no one put asunder.*

Christ himself, the instituter and perfecter of the most holy sacraments, merited for us by his passion the grace that would perfect natural love, strengthen the unbreakable unity and sanctify the spouses. This the apostle Paul indicated when he said, *Husbands love your wives, as Christ loved the church and gave himself up for her*[2], and went on to add, *This is a great mystery and I take it to mean Christ and the church*[3].

Since grace received through Christ raises marriage in the dispensation of the gospel above the unions of the old law, our holy fathers and councils and the universal tradition of the church have always taught that it is rightly to be counted among the sacraments of the new law. Against this teaching wicked and wild people of our time have not only thought basely about this revered sacrament but, as is their wont, smuggling in the licence of the flesh on pretext of the gospel, they have said and written a great deal that is foreign to the mind of the catholic church and to custom from apostolic times, bringing great damage to the Christian faithful. Desiring to confront their rash opinions, the holy and universal council has decided to root out the more glaring errors and heresies of these schismatics, so that their noxious infection may not spread, and to decree against these heretics and their errors the anathemas that follow.

Canons on the sacrament of marriage

1. If anyone says that marriage is not in a true and strict sense one of the seven sacraments of the gospel dispensation, instituted by Christ, but a human invention in the church, and that it does not confer grace: let him be anathema.

2. If anyone says that Christians may have more than one wife at once and that it is forbidden by no divine law: let him be anathema.

3. If anyone says that only the grades of consanguinity and affinity expressed in Leviticus[4] pose an impediment to contracting marriage and make one contracted invalid; and that the church can neither dispense from any of them nor enact others that prevent marriage or make it null: let him be anathema.

4. If anyone says the church did not have the power to establish diriment impediments to marriage, or erred in doing so: let him be anathema.

5. If anyone says that the bond of marriage can be dissolved by a spouse on the grounds of heresy[5], or irksome cohabitation, or continued absence: let him be anathema.

6. If anyone says that a due marriage which is not consummated is not dissolved by the solemn religious profession of one of the spouses[6]: let him be anathema.

7. If anyone says the church erroneously taught and teaches, according to evangelical and apostolic doctrine[7], that the bond of marriage cannot be dis-

1 Mt 19, 6; Mk 10, 8-9. 2 Eph 5, 25. 3 Eph 5, 32. 4 See Lv 18, 6-18.
5 See chs. 6-7 *Decretals* IV 19 (Fr 2, 722). 6 See ch. 16 *Decretals* IV 1 (Fr 2, 667).
7 See especially Mt 5, 32; 19, 9; Mk 10, 11-12; Lk 16, 18; 1 Cor 7, 11.

matrimonii vinculum non posse dissolvi, et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero coniuge vivente, aliud matrimonium contrahere, moechanque eum, qui dimissa adultera aliam duxerit, et eam, quae dimisso adultero alii nupserit, a. s.

8. Si quis dixerit, ecclesiam errare, cum ob multas causas separationem inter coniuges quoad thorum, seu quoad cohabitationem, ad certum incertumve tempus, heri posse decernit: a. s.

9. Si quis dixerit, clericos in sacris ordinibus constitutos, vel regulares, castitatem solemniter professos, posse matrimonium contrahere, contractumque validum esse, non obstante lege ecclesiastica vel voto, et oppositum nil aliud esse, quam damnare matrimonium; posseque omnes contrahere matrimonium, qui non sentiunt se castitatis (etiam si eam voverint) habere donum: a. s. Cum Deus id recte petentibus non deneget[1], nec patiatur, nos supra id, quod possumus, tentari[2].

10. Si quis dixerit, statum coniugalem anteponendum esse statui virginitatis vel coelibatus, et non esse melius ac beatius, manere in virginitate aut coelibatu, quam iungi matrimonio[3]: a. s.

11. Si quis dixerit, prohibitionem solemnitatis nuptiarum certis anni temporibus superstitionem esse tyrannicam, ab ethnicorum superstitione profectam; aut benedictiones et alias caeremonias, quibus ecclesia in illis utitur, damnaverit: a. s.

12. Si quis dixerit, causas matrimoniales non spectare ad iudices ecclesiasticos: a. s.

Canones super reformatione circa matrimonium

Caput I

Tametsi dubitandum non est, clandestina matrimonia, libero contrahentium consensu facta, rata et vera esse matrimonia[4], quamdiu ecclesia ea irrita non fecit, et proinde iure damnandi sint illi, ut eos sancta synodus anathemate damnat, qui ea vera ac rata esse negant quique falso affirmant, matrimonia, a filiis familias sine consensu parentum contracta, irrita esse, et parentes ea rata vel irrita facere posse: nihilominus sancta Dei ecclesia ex iustissimis causis illa semper detestata est atque prohibuit[5]. Verum cum sancta synodus animadvertat, prohibitiones illas propter hominum inobedientiam iam non prodesse, et gravia peccata perpendat, quae ex eisdem clandestinis coniugiis ortum habent, praesertim vero eorum, qui in statu damnationis permanent, dum, priore uxore, cum qua clam contraxerant, relicta, cum alia palam contrahunt et cum ea in perpetuo adulterio vivunt; cui malo cum ab ecclesia, quae de occultis non iudicat, succurri non possit, nisi efficacius aliquod remedium adhibeatur: idcirco sacri Lateranensis concilii, sub Innocentio III celebrati, vestigiis inhaerendo praecipit, ut in posterum, antequam matrimonium contrahatur,

1 Cf. Mt 7,7-8; Ic 1, 5 ct alia. 1 Cf. 1 Cor 10,13.
5 Cf Mt 19,11-12; 1 Cor 7, 25-26; 7,38; Ap. 14, 4. ‘ Cf. c. 2 *X*. IV 3 (Fr 2, 679).
» Cf. DThC 13 (1936) 742-745. ' Cone. Lat. IV, c. 51 (v. supra p. 258).

solved by the adultery of one of the spouses; and that neither party, even the innocent one who gave no grounds for the adultery, can contract another marriage while their spouse is still living; and that the husband commits adultery who dismisses an adulterous wife and takes another woman, as does the wife dismissing an adulterous husband and marrying another man: let him be anathema.

8. If anyone says the church is in error in deciding that for a variety of reasons a separation between spouses from bed or from cohabitation may take place for a stated or an indefinite time: let him be anathema.

9. If anyone says that clerics in holy orders, or regulars who have made solemn profession of chastity, may contract marriage, and that such a contract is valid, in spite of church law and the vow, and that the opposite view amounts to a condemnation of marriage; and that all can contract marriage who do not consider they have the gift of chastity (even if they have vowed it): let him be anathema. For God would not deny the gift to those who duly ask for it[1], nor allow us to be tempted beyond our strength[2].

10. If anyone says the married state is to be preferred to that of virginity or celibacy, and that it is no better or more blessed to persevere in virginity or celibacy than to be joined in marriage[3]: let him be anathema.

11. If anyone says that the prohibition against the solemn celebration of marriage at certain seasons of the year is a tyrannical superstition, arising from pagan superstition; or condemns the blessings and other ceremonies used in the church at such celebration: let him be anathema.

12. If anyone says that marriage cases are not the affair of ecclesiastical judges: let him be anathema.

Canons on the reform of marriage

Chapter 1

There is no doubt that secret marriages, entered by free consent of the parties, are true and valid marriages[4] as long as the church has not made them null. Hence those are worthy of condemnation, and the holy council condemns them under anathema, who deny that they are true and valid, and falsely assert that marriages contracted by children still at home without the consent of their parents are null, and that the parents can make them either valid or invalid. Nevertheless, the holy church of God has always detested and prohibited such marriages for the best of reasons[5]. Now, the council recognises that such prohibitions have been ineffective owing to human disobedience, and weighs up the serious sins that arise from these secret marriages, especially on the part of those who persist in a state of damnation in that they have deserted a first wife married in secrecy and have publicly contracted marriage with another woman and live with her in a permanent state of adultery. The church, in that it does not judge about what is not public, is unable to treat this evil unless it uses a more effective remedy. Hence, following in the footsteps of the holy council of the Lateran held under Innocent III[6], this council orders that henceforth, before a marriage is contracted, an announcement of those intending to marry shall be

1 Sec Mt 7, 7-8; Jas I, 5 and elsewhere. 2 See 1 Cor 10, 13.
3 See Mt 19, 11-12; 1 Cor 7, 25-26; 7, 38; Ap 14,4. 4 See ch. 2 *Decretals* IV 3 (Fr 2, 679).
5 See DThC 13 (1936) 742-745.
6 See Lateran council IV, constitution 51 (see above p. 258).

ter a proprio contrahentium parocho tribus continuis diebus festivis in ecclesia inter missarum solemnia publice denuntietur, inter quos matrimonium sit contrahendum; quibus denuntiationibus factis, si nullum legitimum opponatur impedimentum, ad celebrationem matrimonii in facie ecclesiae procedatur, ubi parochus, viro et muliere interrogatis, et eorum mutuo consensu intellecto, vel dicat: *Ego vos in matrimonium coniungo, in nomine Patris et Filii et Spiritus sancti,* vel aliis utatur verbis, iuxta receptum uniuscuiusque provinciae ritum. Quodsi aliquando probabilis fuerit suspicio, matrimonium malitiose impediri posse, si tot praecesserint denuntiationes: tunc vel una tantum denuntiatio fiat, vel saltem parocho et duobus vel tribus testibus praesentibus matrimonium celebretur; deinde ante illius consummationem denuntiationes in ecclesia fiant, ut si aliqua subsunt impedimenta, facilius detegantur, nisi ordinarius ipse expedire iudicaverit, ut praedictae denuntiationes remittantur, quod illius prudentiae et iudicio sancta synodus relinquit. Qui aliter, quam praesente parocho vel alio sacerdote, de ipsius parochi seu ordinarii licentia, et duobus vel tribus testibus matrimonium contrahere attentabunt: eos sancta synodus ad sic contrahendum omnino inhabiles reddit, et huiusmodi contractus irritos et nullos esse decernit, prout eos praesenti decreto irritos facit et annullat. Insuper parochum vel alium sacerdotem, qui cum minori testium numero, et testes, qui sine parocho vel sacerdote huiusmodi contractui interfuerint, necnon ipsos contrahentes graviter arbitrio ordinarii puniri praecipit. Praeterea eadem sancta synodus hortatur, ut coniuges ante benedictionem sacerdotalem, in templo suscipiendam, in eadem domo non cohabitent. Statuitque, benedictionem a proprio parocho fieri, neque a quoquam, nisi ab ipso parocho, vel ab ordinario licentiam ad praedictam benedictionem faciendam alii sacerdoti concedi posse, quacumque consuetudine, etiam immemorabili, quae potius corruptela dicenda est, vel privilegio non obstante. Quodsi quis parochus vel alius sacerdos, sive regularis sive saecularis sit, etiam si id sibi ex privilegio vel immemorabili consuetudine licere contendat, alterius parochiae sponsos sine illorum parochi licentia matrimonio coniungere, aut benedicere ausus fuerit: ipso iure tamdiu suspensus maneat, quamdiu ab ordinario eius parochi, qui matrimonio interesse debebat seu a quo benedictio suscipienda erat, absolvatur. Habeat parochus librum, in quo coniugum et testium nomina, diemque et locum contracti matrimonii describat, quem diligenter apud se custodiat.

Postremo sancta synodus coniuges hortatur, ut, antequam contrahant, vel saltem triduo ante matrimonii consummationem, sua peccata diligenter confiteantur et ad sanctissimum eucharistiae sacramentum pie accedant. Si quae provinciae aliis, ultra praedictas, laudabilibus consuetudinibus et caeremoniis hac in re utuntur, eas omnino retineri sancta synodus vehementer optat. Ne vero haec tam salubria praecepta quemquam lateant, ordinariis omnibus praecipit, ut, cum primum potuerint, curent hoc decretum populo publicari ac explicari in singulis suarum dioecesum parochialibus ecclesiis, idque in primo anno quam saepissime fiat, deinde vero quoties expedire viderint.

made publicly during mass by the parish priest of the contracting parties on three successive feast days. After these announcements have been made, and if no legitimate impediment is raised in objection, the celebration of the marriage must then take place in open church, during which the parish priest will, by questioning the man and woman, make sure of their consent and then say, *I join you together in marriage, in the name of the Father and the Son and the holy Spirit,* or use other words according to the accepted rite of each province. But if in some cases there are grounds for suspecting that the marriage will be maliciously obstructed if that number of announcements are made, then let there be only one announcement, or let the parish priest at least celebrate the marriage in the presence of two or three witnesses; then before its consummation the announcements are to be made in the church, so that any underlying impediments may more easily be detected, unless the ordinary considers it better for them to be omitted, which the holy council leaves to his wise judgment. The holy synod now renders incapable of marriage any who may attempt to contract marriage otherwise than in the presence of the parish priest or another priest, with the permission of the parish priest or the ordinary, and two or three witnesses; and it decrees that such contracts are null and invalid, and renders them so by this decree. Further it orders that severe penalties be imposed at the ordinary's discretion on a parish priest or other priest who celebrates marriage with fewer witnesses, and on witnesses who assist at any marriage without a parish priest or appointed priest, and on the parties themselves. The holy synod also exhorts spouses not to live in the same house before they have received the priest's blessing in church. And it lays down that this blessing must be given by the couple's own parish priest, nor may permission for this blessing be given to any other priest except by the parish priest himself or the local ordinary, notwithstanding any custom however immemorial (which should rather be considered an abuse) or any privilege. But if any parish priest or other priest, whether he be secular or regular, even if he maintains he is permitted by privilege or immemorial custom, dares to join in marriage spouses of another parish without their parish priest's permission, or to impart the blessing, he will automatically be suspended until absolved by the ordinary of the parish priest who should have taken part in the marriage and from whom the couple should have received the blessing. The parish priest must have a book in which he records the names of the couple and of the witnesses, and the day and place of the marriage contracted, and must keep it safely by him.

Finally, the holy synod exhorts couples to make a careful confession of their sins and to approach the most holy sacrament of the eucharist with devotion before they marry, or at least three days before they consummate the marriage. The holy synod earnestly desires that, if any provinces have praiseworthy customs and ceremonies in this matter, over and above those here mentioned, these should by all means be retained. So that such salutary precepts may not escape anyone's notice, the council orders all local bishops to see that this decree is promulgated to their people as soon as they can, and is explained in all the parish churches of their dioceses; this should be done as soon as possible in the first year, and then again as often as they think expedient.

Decemit insuper, ut huiusmodi decretum in unaquaque parochia suum robur post triginta dies habere incipiat, a die primae publicationis in eadem parochia factae numerandos.

Caput II

Docet experientia, propter multitudinem prohibitionum multoties in casibus prohibitis ignoranter contrahi matrimonia, in quibus vel non sine magno peccato perseveratur, vel ea non sine magno scandalo dirimuntur. Volens itaque sancta synodus huic incommodo providere, et a cognationis spiritualis impedimento incipiens, statuit, ut unus tantum, sive vir sive mulier, iuxta sacrorum canonum institutaf*, vel ad summum unus et una baptizatum de baptismo suscipiant, inter quos ac baptizatum ipsum et illius patrem et matrem, necnon inter baptizantem et baptizatum baptizatique patrem ac matrem tantum spiritualis cognatio contrahatur.

Parochus, antequam ad baptismum conferendum accedat, diligenter is ab iis, ad quos spectabit, sciscitetur, quem vel quos elegerint, ut baptizatum de sacro fonte suscipiant, et eum vel eos tantum ad illum suscipiendum admittat, et in libro eorum nomina describat, doceatque eos, quam cognationem contraxerint, ne ignorantia ulla excusari valeant. Quodsi alii ultra designatos baptizatum tetigerint, cognationem spiritualem nullo pacto contrahant; constitutionibus in contrarium facientibus2 non obstantibus. Si parochi culpa vel negligentia secus factum fuerit, arbitrio ordinarii puniatur. Ea quoque cognatio, quae ex confirmatione contrahitur2, confirmantem et confirmatum illiusque patrem et matrem ac tenentem non egrediatur; omnibus inter alias personas huius spiritualis cognationis impedimentis omnino sublatis.

Caput III

lustitiae publicae honestatis impedimentum4, ubi sponsalia quacumque ratione valida non erunt, sancta synodus prorsus tollit; ubi autem valida fuerint, primum gradum non excedat, quoniam in ulterioribus gradibus iam non potest huiusmodi prohibitio absque dispendio observari.

Caput IV

Praeterea sancta synodus, eisdem et aliis gravissimis de causis adducta, impedimentum, quod propter affinitatem ex fornicatione contractam inducitur et matrimonium postea factum dirimit5, ad eos tantum, qui in primo et secundo gradu coniunguntur, restringit. In ulterioribus vero gradibus statuit, huiusmodi affinitatem matrimonium postea contractum non dirimere.

1 Cf. c. 101 D. IV de cons. (Fr 1,1394); c. 3 IV 3 *in VI°* (Fr 2,1068).

1 Cf. cc. 2 et 5 C. XXX q. 3 (Fr 1, 1100-1102); c. 3 *X*. IV II (Fr 2, 694); c. 1 IV 3 *in VI0* (Fr 2,1067).

’ Cf. c. 2 C. XXX q. 1 (Fr 1, 1096); c. 1 IV 3 *in VI°* (Fr 2 1067)

‘ Cf. c. un. IV 1 *in VI° ÇFt* 2, 1065).

* Cf. cc. 19-24 G XXXII q. 7 (Fr 1,1145sq.); tot. tit. 13 *X*. IV (Fr 2, 696-700).

The council further determines that this decree shall begin to take effect in each parish after thirty days, to be counted from the first day of promulgation in that parish.

Chapter 2

Experience teaches that marriages are often unknowingly contracted in prohibited forms, because of the mass of prohibitions: and then they either continue in serious sin or are dissolved amid great scandal. The holy synod wishes to relieve this unsatisfactory situation and so deals first with the impediment arising from spiritual relationship. It therefore enacts, according to the provisions of the sacred canons[1], that one person alone, whether man or woman, or at most one man and one woman, should act as sponsors at a baptism. The impediment of spiritual relationship is then contracted: between them and the baptised person and his parents; and between the person baptising and both the one baptised and his parents.

Before the parish priest proceeds to a baptism, he should carefully enquire from those concerned which person or persons they have chosen to receive the baptised person from the font, and should admit only this or these persons as sponsors, registering their names in the book and explaining the impediment they have contracted, so that they may not be excused by ignorance. Any others touching the baptised person contract no spiritual relationship whatever, all contrary rules[2] notwithstanding. If matters are handled differently through the fault or negligence of the parish priest, he should be punished at the bishop's discretion. And the spiritual relationship contracted by confirmation[3] does not go beyond the person confirming and the one confirmed together with his father and mother and sponsor; all other impediments between other persons arising from this spiritual relationship being hereby abolished.

Chapter 3

The holy council totally abolishes the impediment arising from public decency[4] in cases where a betrothal is for some reason invalid; but in cases where the betrothal is valid, the impediment is not to go beyond the first degree, since a prohibition of this kind cannot be observed in further degrees without harm resulting.

Chapter 4

Further, the holy synod, for the same and other most serious reasons, restricts the impediment which is incurred by affinity contracted through fornication, and which nullifies a subsequent marriage[5], to those alone who are in the first and second degrees. It enacts that in further degrees such affinity does not invalidate a marriage subsequently contracted.

1 See ch. 101 D IV on cons. (Fr 1, 1394); ch. 3 IV 3 *Sext* (Fr 2, 1068).
2 See chs. 2 and 5 C. XXX q. 3 (Fr 1,1100-1102); ch. 3 *Decretals* IV 11 (Fr 2,694); ch. 1 IV 3 *Sext* (Fr 2, 1067).
3 See ch. 2 C. XXX q. 1 (Fr 1, 1096); ch. 1 IV 3 *Sext* (Fr 2, 1067).
4 See ch. 1 IV 1 *Sext* (Fr 2, 1065).
5 Sec chs. 19-24 C. XXXII q. 7 (Fr 1, 1145 if.); all of tit. 13 *Decretals* IV (Fr 2, 696-700).

Capat V

Si quis intra gradus prohibitos[1] scienter matrimonium contrahere praesumpserit, separetur ac spe dispensationis consequendae careat, idque in eo multo magis locum habeat, qui non tantum matrimonium contrahere, sed etiam consummare ausus fuerit. Qiiodsi ignoranter id fecerit, siquidem solemnitates requisitas in contrahendo matrimonio neglexerit, eisdem subiiciatur poenis. Non enim dignus est, qui ecclesiae benignitatem facile experiatur, cuius salubria praecepta temere contempsit. Si vero solemnitatibus adhibitis impedimentum aliquod postea subesse cognoscatur, cuius ille probabilem ignorantiam habuit, tunc facilius cum eo, et gratis, dispensari poterit. In contrahendis matrimoniis vel nulla omnino detur dispensatio, vel raro, idque ex causa et gratis concedatur. In secundo gradu numquam dispensetur nisi inter magnos principes et ob publicam causam.

Caput VI

Decernit sancta synodus, inter raptorem et raptam, quamdiu ipsa in potestate raptoris manserit, nullum posse consistere matrimonium[2]. Quodsi rapta, a raptore separata et in loco tuto et libero constituta, illum in virum habere consenserit: eam raptor in uxorem habeat; et nihilominus raptor ipse, ac omnes illi consilium, auxilium et favorem praebentes, sint ipso iure excommunicari ac perpetuo infames omniumque dignitatum incapaces. Et si clerici fuerint, de proprio gradu decidant. Teneatur praeterea raptor, mulierem raptam, sive eam in uxorem duxerit sive non duxerit, decenter arbitrio iudicis dotare[3].

Caput VII

Multi sunt, qui vagantur et incertas habent sedes, et, ut improbi sunt ingenii, prima uxore relicta, aliam, et plerumque plures, illa vivente, diversis in locis ducunt; cui morbo cupiens sancta synodus occurrere, omnes, ad quos spectat, pateme monet, ne hoc genus hominum vagantium ad matrimonium facile recipiant. Magistratus etiam saeculares hortatur, ut eos severe coerceant; parochis autem praecipit, ne illorum matrimoniis intersint, nisi prius diligentem inquisitionem fecerint et, re ad ordinarium delata, ab eo licentiam id faciendi obtinuerint.

Caput VIII

Grave peccatum est, homines solutos concubinas habere, gravissimum vero et in huius magni sacramenti singularem contemptum admissum, uxoratos quoque in hoc damnationis statu vivere, ac audere, eas quandoque domi, etiam cum uxoribus, alere et retinere. Quare ut huic tanto malo sancta synodus opportunis remediis provideat, statuit, huiusmodi concubinarios, tam solutos quam uxoratos, cuiuscumque status, dignitatis et conditionis exsistant, si, postquam ab ordinario, etiam ex officio, ter

1 Cf. conc. Lat. IV, c. 51 (v. supra p. 258) ; c. un. tit. un. IV *in Cltm.* (Fr. 2,1177-1178).
* Cf. totam q. 2 C. XXXVI (Fr 1, 1290-1292).
3 Prout statuitur Ex 22,16-17, cit. in c. 1 *X.* V 16 (Fr 2, 805).

Chapter 5

If anyone knowingly has the presumption to contract marriage within the forbidden degrees', he must separate and realise he has no hope of a retrospective dispensation, all the more so in the case of one who has not only dared to contract the marriage but also to consummate it. If he did it in ignorance but neglected the solemn observances required for contracting marriage, he is to be subject to the same penalties. For, a person who rashly makes light of the church's saving precepts does not deserve to experience its ready compassion. If, however, all solemn observances were adhered to, and it later becomes known that there was an underlying impediment, of which he was very probably ignorant, then he may more easily be granted a dispensation, and free of charge. For marriages still to be contracted, either no dispensations should be given, or rarely, and then for a good reason and free of charge. No dispensation should be given in the second degree except in the case of great princes and for a public cause.

Chapter 6

The holy council decrees that no marriage can take place between one who carries off a woman and his victim, while she remains in his power. But if, after being separated from him and being settled in a safe and free place, she consents to take him as her husband, then let him have her as his wife; but all the same he and all who connived with him and gave support and assistance are automatically excommunicated, in public disrepute for ever and ineligible for high office. If they are clerics they are to lose their status. And the man is further bound to provide the woman he carried off with what the judge decides to be a proper dowry, whether he marries her or not3.

Chapter 7

There are many men of no fixed abode who wander from place to place and, being of shiftless character, leave their first wife and marry another, and often several in different places, while the first is still alive. Wishing to cure this disease the holy council gives a fatherly warning to those concerned not to accept this kind of vagabond for marriage. It urges secular magistrates to restrict them severely; and it orders parish priests not to take part in their marriages without first making a careful enquiry and then, after sending a report to the bishop, securing his permission to proceed.

Chapter 8

It is a serious sin for unmarried men to have a concubine, and even more serious and a great act of contempt for the great sacrament when married men also live in this state of damnation, and even have the effrontery on occasion to keep and support them in their own homes together with their wives. In order to meet this great evil with appropriate remedies, the holy council decrees that if, after being admonished on the matter even officially three times by the ordinary, they have

1 See Lateran council IV, constitution 51 (see above p. 258); ch. 1 tit. 1 IV *Clementines* (Fr 2, 1177-1178).
1 See all of q. 2 C XXXVI (Fr 1, 1290-1292).
' As is decreed in Ex 22, 16-17, cited in ch. 1 *Decretals* V 16 (Fr 2, 805).

admoniti ca de re fuerint, concubinas non eiecerint, seque ab earum consuetudine non seiunxerint, excommunicatione feriendos esse, a qua non absolvantur, donec re ipsa admonitioni factae paruerint. Quodsi in concubinatu per annum, censuris neglectis, permanserint, contra eos ab ordinario severe pro qualitate criminis procedatur. Mulieres, sive coniugatae sive solutae, quae aim adulteris seu concubinariis publice vivunt, si ter admonitae non paruerint, ab ordinariis locorum, nullo etiam requirente, ex officio graviter pro modo culpae puniantur et extra oppidum vel dioecesim, si id eisdem ordinariis videbitur, invocato, si opus fuerit, brachio saeculari, eiiciantur; aliis poenis, contra adulteros et concubinarios inflictis, in suo robore permanentibus.

Caput IX

Iu plerumque temporalium dominorum ac magistratuum mentis oculos terreni affectus atque cupidiutes excaecant, ut viros et mulieres sub eorum iurisdictione degentes, maxime divites vel spem magnae haereditatis habentes, minis et poenis adigant, cum iis matrimonium invitos contrahere, quos ipsi domini vel magistratus illis praescripserint. Quare cum maxime nefarium sit, matrimonii libertatem violare, et ab eis iniurias nasci, a quibus iura exspectantur: praecipit sancta synodus omnibus, cuiuscumque gradus, dignitatis et conditionis exsistant, sub anathematis poena, quam ipso facto incurrant, ne quovis modo, directe vel indirecte, subditos suos vel quoscumque alios cogant, quominus libere matrimonia contrahant.

Caput X

Ab adventu domini nostri lesu Christi usque in diem epiphaniae, et a feria quarta cinerum usque in octavam paschatis inclusive, antiquas solemnium nuptiarum prohibitiones[1]* diligenter ab omnibus observari, sancta synodus praecipit. In aliis vero temporibus nuptias solemniter celebrari permittit, quas episcopi, ut ea qua decet modestia et honestate fiant, curabunt. Sancta enim res est matri:[1] nium, et sancte tractandum.

Decretum de reformatione

Eadem sacrosancta synodus, reformationis materiam prosequens, haec in praesenti sessione statuenda decernit.

Canon I

Si in quibuslibet ecclesiae gradibus providenter scienterque curandum est, ut in Domini domo nihil sit inordinatum nihilque praeposterum: multo magis elaborandum est, ut in electione eius, qui supra omnes gradus constituitur, non erretur. Nam totius familiae Domini status et ordo mutabit, si, quod requiritur in corpore, non inveniatur in capite[2]; unde, etsi alias sancta synodus de promovendis ad cathédrales et superiores

1 Cf. cc. 8-11 C. XXXIII q. 4 (Ft 1,1249sq.).

1 Totum hoc prooemium ad litteram fere manavit e Leonis I *Ep*. 12 (PL 54,647), c. 5 D. LXI (Fr 1,228).

not ejected their concubines and disassociated themselves from them, they are to be sentenced to excommunication and not absolved from it until they obey in deed the admonition given them. But if they ignore the censures and continue in concubinage for a year, the ordinary should proceed against them with a severity measured to their offence. Women, whether married or unmarried, who publicly live in adultery or concubinage with men, if they do not obey after three admonitions, shall be punished severely by the local ordinary in virtue of his office and without any plaintiff according to the measure of their guilt, and even cast out of the town or diocese, if the ordinary so judges, calling on the secular arm if need arises; and other penalties against those guilty of adultery or concubinage are to remain in force.

Chapter 9

Worldly desires and greed so often blind the mental vision of temporal lords and officials that with threats and penalties they coerce men and women living under their jurisdiction, especially those who are wealthy or have the expectation of a rich inheritance, to contract marriages unwillingly with persons that these lords and magistrates have prescribed for them. As it is the height of wickedness to violate the freedom of marriage, and for injustices to be meted out by those from whom justice is expected, the holy council forbids all of whatever rank or dignity or state they may be, under pain of anathema automatically incurred, to use any pressure on their subjects or on anyone else to prevent them marrying freely.

Chapter 10

The holy council orders that, from the beginning of Advent till the feast of the Epiphany, and from Ash Wednesday until the octave of Easter inclusive, the ancient prohibitions[1] against solemn celebrations of marriage are to be observed by all. At other seasons it allows such solemn celebrations, and bishops will ensure that they take place with becoming modesty and decency. For marriage is a holy matter to be conducted in a holy way.

Decree on reform

The same holy council, pursuing the subject of reform, has passed the following decrees in this present session.

Canon 1

If at any level of church office wise and prudent care is needed that nothing should be disorderly or distorted, then even greater effort is needed to ensure that no mistake is made in the choice of him who is set above all levels. For the orderly condition of the whole family of God will change, if what is required from the body is not found in the head[2]; hence, though the holy synod has made

1 See chs. 8-11 C. XXXIII q. 4 (Fr 1, 1249 if.).

3 This preamble comes almost word for word from Leo I, *Ep. (Lettcrs)\2* (PL 54, 647), ch. 5 D. LXI (Fr 1, 228).

ecclesias nonnulla utiliter decrevit1: hoc tamen munus huiusmodi esse censet, ut, si pro rei magnitudine expendatur, numquam satis cautum de eo videri possit. Itaque statuit, ut, cum primum ecclesia vacaverit, supplicationes ac preces publice privatimque habeantur, atque a capitulo per civitatem et dioecesim indicantur, quibus clerus populusque bonum a Deo pastorem valeat impetrare. Omnes vero et singulos, qui ad promotionem praeficiendorum quodcumque ius quacumque ratione a sede apostolica habent, aut alioquin operam suam praestant: nihil in his pro praesenti temporum ratione innovando, hortatur et monet, ut in primis meminerint, nihil se ad Dei gloriam et populorum salutem utilius posse facere, quam si bonos pastores et ecclesiae gubernandae idoneos promoveri studeant, eosque, alienis peccatis communicantes, mortaliter peccare, nisi quos digniores et ecclesiae magis utiles ipsi iudicaverint, non quidem precibus vel humano affectu aut ambientium suggestionibus, sed eorum exigentibus meritis praefici diligenter curaverint, et quos ex legitimo matrimonio natos et vita, aetate, doctrina atque aliis omnibus qualitatibus praeditos sciant, quae iuxta sacros canones et Tridentinae huius synodi decreta requiruntur. Quoniam vero in sumendo de praedictis omnibus qualitatibus gravi idoneoque bonorum et doctorum virorum testimonio non uniformis ratio ubique, ex nationum, populorum ac morum varietate, potest adhiberi: mandat sancta synodus, ut in provinciali synodo, per metropolitanum habenda, praescribatur quibusque locis et provinciis propria examinis seu inquisitionis aut instructionis faciendae forma, sanctissimi Romani pontificis arbitrio approbanda, quae magis eisdem locis utilis atque opportuna esse videbitur, ita tamen, ut cum deinde hoc examen seu inquisitio de persona promovenda perfecta fuerit, ea in instrumentum publicum redacta, cum toto testimonio, ac professione fidei ab eo facta, quamprimum ad sanctissimum Romanum pontificem omnino transmittatur, ut ipse summus pontifex, plena totius negotii ac personarum notitia habita, pro gregis dominici commodo de illis, si idonei per examen seu per inquisitionem factam reperti fuerint, ecclesiis possit utilius providere. Omnes vero inquisitiones, informationes, testimonia ac probationes quaecumque de promovendi qualitatibus et ecclesiae statu, a quibuscumque, etiam in Romana curia, habitae, per cardinalem, qui relationem facturus erit in consistorio, et alios tres cardinales diligenter examinentur, ac relatio ipsa cardinalis relatoris et trium cardinalium subscriptione roboretur, in qua ipsi singuli quatuor cardinales affirment, se, adhibita accurata diligentia, invenisse promovendos qualitatibus a iure et ab hac sancta synodo requisitis praeditos, ac certo existimare sub periculo salutis aeternae, idoneos esse, qui ecclesiis praeficiantur: ita ut, relatione in uno consistorio facta, quo maturius interea de ipsa inquisitione cognosci possit, in aliud consistorium iudicium differatur, nisi aliud beatissimo pontifici videbitur expedire. Ea vero omnia et singula, quae de episcoporum praeficiendorum vita, aetate, doctrina et ceteris qualitatibus alias in eadem synodo constituta sunt, decernit eadem etiam in creatione sanctae

1 Sess. VI c. 1 de ref. ; sess. VII c. 1 de ref. ; sess. XXII c. 2de ref. (▾ . supra pp. 681-682,687,738).

other useful decrees[1] about promotion to cathedral and other greater churches, it nevertheless considers this office to be of such importance that, if effort were given to it proportionate to its value, one would never seem able to take sufficient care. So the council determines that the moment an office falls vacant, prayers and supplications should be offered in public and private, and announced by the chapter throughout the city and diocese, so that clergy and people may beg from God the favour of a good shepherd. Without wishing to change any arrangements at the present time, the council exhorts and charges all who have any right under any title from the apostolic see in the appointment of prelates, or assist the process in any way, to have as their first consideration that they can do nothing more conducive to the glory of God and the salvation of the people than to have every concern to appoint good shepherds who are fitted to guide the church; and that they will sin mortally by sharing in the sins of others unless, disregarding requests or human affection or the promptings of the ambitious, they take the utmost care to have men advanced on the claim of their own merits, persons of legitimate birth whom they know to be endowed with virtue, age, learning and all the other qualities required by the sacred canons and by the decrees of this council of Trent. However, in view of the variety of nations, people and cultures, no single standard can be used in gathering serious and adequate evidence of all these qualities from men of virtue and wisdom. Hence the holy council enjoins that in each provincial synod held under the metropolitan's presidency, there should be drawn up a formula of examination or enquiry and information proper to each place and province, as seems most useful and appropriate for that place, to be approved by the holy Roman pontiff. And when this examination or enquiry about the person to be appointed has finally been completed, it should be drawn up as a public dossier including all the evidence and the profession of faith of the candidate, and sent at once in its entirety to the pope, so that with full knowledge of the matter and information about the persons, he may himself make the best provision for the churches, judging for the sake of the Lord's flock whether the nominees are shown to be suitable by the examination and enquiry. And all enquiries, information, testimonies and commendations of any kind about the qualities and standing in the church of the nominee, by whoever conducted even in the Roman curia, are to be carefully scrutinised by the cardinal who is to report to the consistory and three other cardinals: the report of the cardinal and three other cardinals, confirmed by their signatures, will affirm that each of the four cardinals, after detailed consideration, has found those to be appointed endowed with the qualities required by the sacred canons and this council, and has reached the sure judgment on peril of his eternal salvation that they are fit to be put in charge of churches. Then, when the report has been given in consistory, the decision is to be postponed to a further consistory, so that there may be more mature information about the enquiry itself, unless the pope thinks otherwise. And the holy council decrees that each and every requirement established by it already for the appointment of bishops in regard to their life, age, learning and other qualities, should also be observed in the creation of cardinals of the holy Roman church,

1 Session 6, chapter 1 on reform; session 7, chapter 1 on reform; session 22, canon 2 on reform (see above pp. 681-682, 687, 738).

Romanae ecclesiae cardinalium, etiam si diaconi sint, exigenda, quos sanctissimus Romanus pontifex ex omnibus christianitatis nationibus, quantum commode heri poterit, prout idoneos repererit, assumet. Postremo eadem sancta synodus, tot gravissimis ecclesiae incommodis commota, non potest non commemorare, nihil magis ecclesiae Dei esse necessarium, quam ut beatissimus Romanus pontifex, quam sollicitudinem universae ecclesiae ex muneris sui officio debet, eam hic potissimum impendat, ut lectissimos tantum sibi cardinales adsciscat, et bonos maxime atque idoneos pastores singulis ecclesiis praeficiat; idque eo magis, quod ovium Christi sanguinem, quae ex malo negligentium et sui officii immemorum pastorum regimine peribunt, dominus noster lesus Christus de manibus eius sit requisiturus1.

Canon II

Provincialia concilia, sicubi omissa sunt, pro moderandis moribus, corrigendis excessibus, controversiis componendis, aliisque ex sacris canonibus permissis2 renoventur. Quare metropolitan! per se ipsos, seu, illis legitime impeditis, coepiscopus antiquior intra annum ad minus a fine praesentis concilii, et deinde quolibet saltem triennio, post octavam paschae resurrectionis domini nostri lesu Christi, seu alio commodiori tempore pro more provinciae, non praetermittat synodum in provincia sua cogere, quo episcopi omnes et alii, qui de iure vel consuetudine interesse debent, exceptis iis, quibus cum imminenti periculo transfretandum esset, convenire omnino teneantur. Nec episcopi comprovinciales, praetextu cuiuslibet consuetudinis, ad metropolitanam ecclesiam in posterum accedere inviti compellantur. Itidem episcopi, qui nulli archiepiscopo subiiciuntur, aliquem vicinum metropolitanum semel eligant, in cuius synodo provinciali cum aliis interesse debeant et, quae ibi ordinata fuerint, observent ac observari faciant. In reliquis omnibus eorum exemptio et privilegia salva atque integra maneant. Synodi quoque dioecesanae quotannis celebrentur3, ad quas exempti etiam omnes, qui alias, cessante exemptione, interesse deberent nec capitulis generalibus subduntur, accedere teneantur; ratione tamen parochialium aut aliarum saecularium ecclesiarum, etiam annexarum, debeant ii, qui illarum curam gerunt, quicumque illi sint, synodo interesse. Quodsi in his tam metropolitan! quam episcopi et alii suprascripti négligentes fuerint, poenas sacris canonibus sancitas incurrant.

Canon III

Patriarchae, primates, metropolitan! et episcopi propriam dioecesim per se ipsos aut, si legitime impediti fuerint, per suum generalem vicarium

1 Cf. Ez 3,18-21; 33,7-8; Ac 20, 26-27.

! Cf. conc. Nie. I, *c.* 5; conc. Chalc., c. 19; conc. Nie. TT, c. 6; cone. Lat. IV, c. 6 (v. supra pp. 8, 96, 143-144, 236-237) et alia.

3 Cf. conc. Basil., sess. XV (v. supra p. 473, 10-15).

1 C anones 3, 5, 6 hic editi sunt, sicut in onuiiliu* e Jm· . I decretorum, in certa ultimaque rcdactione cum variationibus quae decretae sunt votis patrum in hac sessione et publice notificatae die 3 dec. 1563.

even if they are deacons, all of whom the pope will choose from ail Christian nations, as far as reasonably possible, and as he finds men that are suitable. Finally the same holy council, in a time of such turmoil in the church, cannot fail to observe that nothing is more necessary to the church of God than that the most blessed bishop of Rome, in view of the care for all the church that his office carries, must make it his priority to choose as his aides only the most picked men as cardinals, and put the best and most suitable pastors in charge of each church; and this is all the more true in that our lord Jesus Christ will require from his hands| the blood of Christ's sheep, who perish under the rule of sinfully negligent shepherds, heedless of their responsibility.

Canon 2

Wherever they have lapsed, provincial councils for the control of conduct, correction of abuses, settling disputes and other matters allowed by the sacred canons[1], are to be restored. Hence metropolitans should not omit to summon a council in their province, either personally or if legitimately hindered through their senior suffragan bishop, within one year at least from the end of the present council, and then at least every three years, after the octave of the Easter resurrection of our lord Jesus Christ, or at another time more convenient in the tradition of the province. At this all bishops and others who by law or custom should be present, with the exception of any who would incur immediate danger in crossing the sea, are absolutely bound to assemble. And in future the bishops of a province are not to be forced under pretext of any custom to go unwillingly to the metropolitan church. Bishops not subject to any archbishop should choose a neighbouring metropolitan once and for all and are then obliged to take part with the others in his provincial synod, and to observe and to see to the observance of all decided at it. In all other matters their exemption and privileges remain safe and intact. Diocesan synods, too, should be held every year[3], and attendance at these is obligatory on all, even those who are exempt and would be bound to attend if their exemption ceased, and who are not subject to general chapters. For the sake of parochial or other churches of seculars, even those attached to another church, all who are in charge of them must attend the synod, whoever they are. And if metropolitans or bishops or others mentioned above are negligent in these matters, they will incur the penalties laid down in the sacred canons.

Canon 3[4]

Patriarchs, primates, metropolitans and bishops must without fail visit their diocese personally or, if legitimately impeded, through their vicar general or

1 See Ez 3, 18-21; 33, 7-8; Ac 20, 26-27.

2 See council of Nicaea I, canon 5; council of Chalcedon, canon 19; council of Nicaea II, canon 6; Lateran council IV, constitution 6 (see above pp. 8, 96, 143-144, 236-237) and elsewhere.

' See council of Basel, session 15 (see above p. 473).

As in all the editions of the decrees, the texts of canons 3, 5 and 6 are given here in the definitive and final version, which includes the changes decreed by the votes of the fathers at this session and published on 3 December 1563.

aut visitatorem, si quotannis totam propter eius latitudinem visitare non poterunt, saltem maiorem eius partem, ita tamen, ut tota biennio per se vel visitatores suos compleatur, visitare non praetermittant. A mctropolitanis vero, etiam post plene visitatam propriam dioecesim, non visis tentur cathédrales ecclesiae neque dioeceses suorum comprovincialium, nisi causa cognita et probata in concilio provinciali. Archidiaconi autem, decani et alii inferiores in iis ecclesiis, ubi hactenus visitationem exercere legitime consueverunt, debeant quidem, assumpto notario de consensu episcopi, deinceps per se ipsos tantum ibidem visitare. Visitatores 10 etiam a capitulo deputandi, ubi capitulum ius visitandi habet, prius ab episcopo approbentur; sed non ideo episcopus vel, eo impedito, eius visitator easdem ecclesias seorsum ab his visitare prohibeatur; cui ipsi archidiaconi vel alii inferiores visitationis factae infra mensem rationem reddere et depositiones testium ac integra acta ei exhibere teneantur. Non is obstantibus quacumque consuetudine, etiam immemorabili, atque exemptionibus et privilegiis quibuscumque. Visitationum autem omnium istarum praecipuus sit scopus, sanam orthodoxamque doctrinam, expulsis haeresibus, inducere, bonos mores tueri, pravos corrigere, populum cohortationibus et admonitionibus ad religionem, pacem innocentiamque μ accendere, cetera, prout locus, tempus et occasio feret, ex visitantium prudentia ad fidelium fructum constituere. Quae ut facilius feliciusque succedant, monentur praedicti omnes et singuli, ad quos visitatio spectat, ut paterna charitate christianoque zelo omnes amplectantur, ideoque, modesto contenti equitatu famulatuque, studeant, quam celerrime, debita 25 tamen cum diligentia, visitationem ipsam absolvere. Interimque caveant, ne inutilibus sumptibus cuiquam graves onerosive sint[1] neve ipsi aut quispiam suorum quidquam procurationis causa, pro visitatione etiam testamentorum ad pios usus, praeter id, quod ex relictis piis iure debetur, aut alio quovis nomine, nec pecuniam nec munus, quodcumque sit, etiam 30 qualitercumque offeratur, accipiant; non obstante quacumque consuetudine, etiam immemorabili. Exceptis tamen victualibus, quae sibi ac suis frugaliter moderateque pro temporis tantum necessitate et non ultra erunt ministranda[2]. Sit tamen in optione eorum, qui visitantur, si malint solvere id, quod erat ab ipsis antea solvi, certa pecunia taxata, consuetum, 35 an vero praedicta victualia subministrare, salvo item iure conventionum antiquarum, cum monasteriis aliisque piis locis aut ecclesiis non parochialibus inito, quod illaesum permaneat. In iis vero locis seu provinciis, ubi consuetudo est, ut nec victualia nec pecunia nec quidquam aliud a visitatoribus accipiatur, sed omnia gratis fiant: ibi id observetur. Quodsi quis- 4o quam (quod absit) aliquid amplius in supradictis omnibus casibus accipere praesumpserit: is praeter dupli restitutionem intra mensem faciendam aliis etiam poenis iuxta constitutionem concilii generalis Lugdunensis, quae incipit *Exigit*[3], necnon et aliis poenis in synodo provinciali arbitrio synodi, absque ulla spe veniae, mulctetur. Patroni vero in his,

1 Cf. cone. Lat. III, c. 4 (v. supra p. 213;.
3 Cone. Lugd. II, c. 24 (v. supra p. 327}.
1 Cf. c. 6 I 16 *in Vl°* (Fr 2, 988).

visitor; and if because of its extent they cannot visit it every year, then they should cover the greater part of it, so that it is covered every two years by them or their visitors. Even after a full visitation of his own diocese, a metropolitan is not to visit the cathedral churches nor dioceses of other bishops of the province, except for a reason considered and approved at the provincial synod. Archdeacons, deans and others of lower rank should henceforth visit those churches which they have legitimately been accustomed to visit, only personally and with the help of a notary taken with the bishop's consent. Visitors to be appointed by a chapter, where the chapter has the right of visiting, must first be approved by the bishop; but the bishop is not thereby prevented, nor his visitor if he is impeded, from visiting the same churches separately; and archdeacons or others of lower rank are obliged to give him an account within a month of any visitation made and show him the depositions of witnesses and all the proceedings. This is notwithstanding any custom however immemorial and any privileges or exemptions of any kind. The chief aim of all these visitations will be to ensure sound and orthodox teaching and the removal of heresies, to safeguard good practices and correct evil ones, to encourage the people by exhortation and warning to the practice of religion, peace and blameless life, and to make any dispositions for the benefit of the people that place, time and opportunity may suggest to the wisdom of the visitors. That all this may the more easily and smoothly come about, each and all those mentioned above who are concerned in visitations are charged to embrace all with fatherly love and Christian zeal: therefore, content with modest transport and service, they should endeavour to complete the visitation with all speed, though with due thoroughness. While it is in progress they must take care they are not a burden to anyone through unnecessary expenses[1], and that neither they nor any of their party accept anything for expenses during the visitation, even from money left for pious uses, except what is legally owed to them from wills made in favour of the church, and neither money nor gift of any kind or however offered: notwithstanding any custom however immemorial. They may, however, accept the meals served to them and their party in moderate style and necessary for the time and not beyond it[2]. It is, however, for those visited to choose whether they prefer to pay the fixed sum they have hitherto been accustomed to pay, or to supply the meals just mentioned; but without prejudice to the force of old agreements entered into with monasteries and other places of devotion or non-parochial churches, which are to remain intact. However, in places or provinces where it is the custom that neither meals nor money nor anything else is accepted by the visitors, but all takes place free of charge, that should be observed. But if in any of the above cases anyone dares to accept anything more (which heaven forbid), he is not only to make twofold restitution within a month but also to be punished without any hope of pardon by the penalties enacted in the constitution of the general council of Lyons beginning *Exigit?,* and any other penalties of the provincial synod at the judgment of that synod. Patrons are in no way to

1 See Lateran council III, canon 4 (see above p. 213).
2 See ch. 6 I 16 *Sext* (Fr 2, 988).
' Council of Lyons II, constitution 24 (see above p. 327).

quae ad sacramentorum administrationem spectant, nullatenus se praesumant ingerere, neque visitationi ornamentorum ecclesiae, aut bonorum stabilium seu fabricarum proventibus immisceant, nisi quatenus id eis ex institutione ac fundatione competat; sed episcopi ipsi haec faciant et fabricarum reditus in usus ecclesiae necessarios et utiles, prout sibi expedire magis visum fuerit, expendi curent.

*Canon **IV***

Praedicationis munus, quod episcoporum praecipuum est, cupiens sancta synodus, quo frequentius possit, ad fidelium salutem exerceri: canones alias super hoc editos sub felicis recordationis Paulo IIP aptius praesentium temporum usui accomodando, mandat, ut in ecclesia sua ipsi per se, aut, si legitime impediti fuerint, per eos, quos ad praedicationis munus assument, in aliis autem ecclesiis per parochos sive, iis impeditis, per alios ab episcopo, impensis eorum, qui eas praestare vel tenentur vel solent, deputandos, in civitate aut in quacumque parte dioecesis censebunt expedire, saltem omnibus dominicis et solemnibus diebus festis, tempore autem ieiuniorum, quadragesimae et adventus Domini quotidie vel saltem tribus in hebdomada diebus, si ita oportere duxerint, sacras scripturas divinamque legem annuntient, et alias quotiescumque id opportune fieri posse iudicaverint. Moneatque episcopus populum diligenter, teneri unumquemque, parochiae suae interesse, ubi id commode fieri potest, ad audiendum verbum Dei. Nullus autem saecularis, sive regularis, etiam in ecclesiis suorum ordinum, contradicente episcopo praedicare praesumat. Iidem etiam saltem dominicis et aliis festivis diebus, pueros in singulis parochiis fidei rudimenta, et obedientiam erga Deum et parentes diligenter ab iis, ad quos spectabit, doceri curabunt et, si opus sit, etiam per censuras ecclesiasticas compellent. Non obstantibus privilegiis et consuetudinibus. In reliquis ea, quae de praedicationis munere sub eodem Paulo III decreta fuerunt, suum robur obtineant.

*Canon **V***

Causae criminales graviores contra episcopos, etiam haeresis (quod absit), quae depositione aut privatione dignae sunt: ab ipso tantum summo Romano pontifice cognoscantur et terminentur. Quodsi eiusmodi sit causa, quae necessario extra Romanam curiam sit committenda: nemini prorsus ea committatur nisi metropolitanis aut episcopis, a beatissimo papa eligendis. Haec vero commissio et specialis sit et manu ipsius sanctissimi pontificis signata, nec unquam plus his tribuat, quam ut solam facti instructionem sumant processumque conficiant, quem statim ad Romanum pontificem transmittant, reservata eidem sanctissimo sententia diffinitiva. Cetera, alias sub felicis recordationis Iulio III super his decreta2, necnon et constitutio sub Innocentio III in concilio generali, quae incipit *Qualiter et quando,* quam sancta synodus in praesenti innovat, ab omnibus observetur. Minores vero criminales causae episcoporum in

1 Scsi. V cc. 1-3 dc rcf. (v. supra pp. 667-668). 1 Scss. XIII cc. 7-8 dc ref. (v. supra p. 701). ' Cone. Lat IV, c. 8 (v. supra pp. 237-239).

interefere with what concerns the administration of the sacraments, nor to intrude on the visitation of the church's ornaments, or the revenues from stable goods and funds, unless they have the right to do so from the foundation and establishment of the church; but bishops should conduct this themselves and see that the income of the funds is spent on necessary and beneficial purposes of the church, as they think best.

Canon 4

It is the desire of the council that the office of preaching, which particularly belongs to bishops, should be exercised as often as possible for the salvation of the people. Hence, accommodating the canons published elsewhere on this subject under Paul 111[1] of happy memory to the needs of the present time, it decrees as follows: Bishops are to announce the sacred scripture and the law of God in their own church either personally or, if they are legitimately prevented, through others whom they appoint to the office of preaching; in other churches this is to be done by the parish priest or, if these are prevented, by others appointed by the bishop at the expense of those who are obliged or are accustomed to pay the costs; this is to be done in the city or in any parts of the diocese that the bishop considers expedient, at least on every Sunday and solemn feast, and daily or at least three times a week during the seasons of fasting, namely Lent and Advent, if they consider this should be done, and as often at other times as they judge appropriate. And the bishop should carefully instruct the people that each of them is under obligation to attend their parish church, when they can reasonably do so, to hear the word of God. No secular or regular may presume to preach against the wish of the bishop, even in churches of his own order. The same priests will see that at least on Sundays and great feasts the children in every parish are taught the elements of the faith and obedience to God and their parents by those whose task it is, and if necessary compel them by church censures. This is notwithstanding privileges and customs. In other matters the decrees on the office of preaching enacted under Paul III retain their force.

Canon 5

The pope alone is to take cognisance of and decide on more serious criminal charges against bishops, even (which God forbid) of heresy, which could involve deposition or privation. But if a charge arises which of necessity has to be heard outside the Roman curia, it is not to be heard by anyone except metropolitans or bishops chosen by the pope. But such a hearing is of a special kind, firmly under the control of the pope, who never allows to it greater authority than to take cognisance of the fact and complete the procedure, which it will then send at once to the pope, who reserves to himself the definitive sentence. For the rest, the decrees on this subject made on another occasion under Julius III of happy memory[2], and the constitution made in a general council under Innocent III beginning *Qualiter et quando*[3], are to be observed by all.

1 Session 5, chapters 1-3 on reform (see above pp. 667-668).
2 Session 13, canons 7-8 on reform (see above p. 701).
3 Lateran council IV, constitution 8 (see above pp. 237-239).

concilio tantum provinciali cognoscantur ct terminentur, vel a deputandis per concilium provinciale.

Cancn VI

Liceat episcopis in irregularitatibus omnibus et suspensionibus, ex delicto occulto provenientibus, excepta ea, quae oritur ex homicidio voluntario, et exceptis aliis, deductis ad forum contentiosum, dispensare, et in quibuscumque casibus occultis, etiam sedi apostolicae reservatis, delinquentes quoscumque sibi subditos, in dioecesi sua, per se ipsos aut vicarium, ad id specialiter deputandum, in foro conscientiae gratis absolvere, imposita poenitentia salutari. Idem et in haeresis crimine, in eodem foro conscientiae, eis tantum, non eorum vicariis, sit permissum.

Canon VII

Ut fidelis populus ad suscipienda sacramenta maiore cum reverentia atque animi devotione accedat: praecipit sancta synodus episcopis omnibus, ut non solum, cum haec per se ipsos erunt populo administranda, prius illorum vim et usum pro suscipientium captu explicent, sed etiam idem a singulis parochis pie prudenterque, etiam lingua vernacula, si opus sit et commode fieri poterit, servari studeant, iuxta formam a sancta synodo in catechesi singulis sacramentis praescribendam, quam episcopi in vulgarem linguam fideliter verti atque a parochis omnibus populo exponi curabunt; necnon ut inter missarum solemnia aut divinorum celebrationem sacra eloquia et salutis monita eadem vernacula lingua singulis diebus festis vel solemnibus explanentl, eademque in omnium cordibus (postpositis inutilibus quaestionibus) inserere, atque eos in lege Domini erudire studeant.

Canon VIII

Apostolus monet2, publice peccantes palam esse corripiendos. Quando igitur ab aliquo publice et in multorum conspectu crimen commissum fuerit, unde alios scandalo offensos commotosque fuisse non sit dubitandum: huic condignam pro modo culpae poenitentiam publice iniungi oportet, ut, quos exemplo suo ad malos mores provocavit, suae emendationis testimonio ad rectam revocet vitam. Episcopus tamen publicae hoc poenitentiae genus in aliud secretum poterit commutare, quando ita magis iudicaverit expedire. In omnibus etiam cathedralibus ecclesiis, ubi id commode fieri poterit, poenitentiarius aliquis cum unione praebendae, proxime vacaturae, ab episcopo instituatur, qui magister sit vel doctor aut licentiatus in theologia vel iure canonico, et annorum quadraginta, seu alias, qui aptior pro loci qualitate reperiatur; qui, dum confessiones in ecclesia audiet, interim praesens in choro censeatur.

Canon IX

Quae alias sub felicis recordationis Paulo IIP, et nuper sub beatissimo domino nostro Pio IV4 in hoc eodem concilio de adhibenda ab ordinariis

1 Cf. sess. XXII c. 8 dc sacr. missae (v. supra p. 735). 1 Cf. 1 Tm 5, 20.
* Sess. VI c. 4 de ref., sess. VII c. 8 de ref. (v. supra pp. 683, 688).
* Sess. XXI c. 8 de ref. (v. supra p. 731).

Lesser criminal charges against bishops are to be heard and concluded only in the provincial synod or by those deputed by the provincial synod.

Canon 6

Bishops have power to dispense from all irregularities and suspensions arising from an offence that is not public, except in the case of voluntary homicide and in other cases which have been taken to court; and, after imposing a salutary penance, to absolve freely in the forum of conscience within their diocese those of their subjects who are guilty in any cases that are not public, even those reserved to the apostolic see; this they may do in person or through a substitute specially deputed for the purpose. The same permission is given to them alone in the same forum of conscience for the offence of heresy, but not to their deputies.

Canon 7

So that the faithful people may approach the reception of the sacraments with greater reverence and spiritual devotion, the holy council charges bishops not only to explain their power and benefit in a way that those receiving can grasp, before they themselves administer them to the people; but to ensure that the same is done by all parish priests with devotion and wisdom, even in the vernacular tongue, where there is need and it can reasonably be done; and this is to be done according to the form laid down by the holy council for each sacrament, which bishops should take steps to have accurately translated into the vernacular and explained to the people by all parish priests. Similarly, during mass or the celebration of office on every feast or solemnity they should explain the divine commandments and precepts of salvation in the vernacular[1], and should be zealous to implant them in the hearts of all (leaving aside useless questions) and educate them in the law of the Lord.

Canon 8

The Apostle warns[2] that public sinners should be openly rebuked. When therefore someone commits a crime publicly and in the view of many, by which others are offended and scandalised and disturbed, then without a doubt a fitting penance for the crime in question should be publicly imposed on such a person, that one who has incited others to evil by his example should recall them to an upright life by the evidence of his penance. A bishop may, however, commute this kind of public penance into another one that is secret, when he considers this more profitable. And in all cathedral churches the bishop should establish a post of confessor to be united with the next prebend to fall vacant, to be held by a master or doctor or licentiate in theology or canon law, of forty years of age, or otherwise if someone is found more suitable for the character of the place; and while he hears confessions in the church he is to be counted as being present in choir.

Canon 9

The rules established on another occasion under Paul III[3] of happy memory, and recently under our blessed lord Pius IV[4] in this same council, about the care

1 See session 22, chapter 8 on the sacrifice of the mass (see above p. 735).
2 See 1 Tm 5, 20.
3 Session 6, chapter 4 on reform; session 7, chapter 8 on reform (see above pp. 683, 688).
4 Session 21, canon 8 on reform (see above p. 731).

diligentia in beneficiorum, etiam exemptorum, visitatione constituta sunt: eadem etiam in iis ecclesiis saecularibus observentur, quae in nullius dioecesi esse dicuntur, ut ab episcopo, cuius cathedralis ecclesia est proximior, si id constet, alioquin ab eo, qui semel in concilio provinciali a praelato loci illius electus fuerit, tamquam sedis apostolicae delegato, visitentur. Non obstantibus privilegiis et consuetudinibus quibuscumque, etiam immemorabilibus.

Canon X

Episcopi, ut aptius quem regunt populum possint in officio atque obedientia continere, in omnibus his, quae ad visitationem ac morum correctionem subditorum suorum spectant, ius et potestatem habeant, etiam tamquam apostolicae sedis delegati, ea ordinandi, moderandi, puniendi et exsequendi, iuxta canonum sanctiones, quae illis ex prudentia sua pro subditorum emendatione ac dioecesis suae utilitate necessaria videbuntur; nec in his, ubi de visitatione aut morum correctione agitur[1], exemptio aut ulla inhibitio, appellatio seu querela, etiam ad sedem apostolicam interposita, exsecutionem eorum, quae ab his mandata, decreta aut iudicata fuerint, quoquo modo impediat aut suspendat.

Canon XI

Quoniam privilegia et exemptiones, quae variis titulis plerisque conceduntur, hodie perturbationem in episcoporum iurisdictione excitare et exemptis occasionem laxioris vitae praebere dignoscuntur: decernit sancta synodus, ut, si quando lustis, gravibus et fere necessariis suadentibus causis aliquos honorariis titulis protonotariatus, acolythatus, comitis palatini, capellani regii aut aliis huiusmodi, in Romana curia vel extra, insignibus decorandos esse placuerit, necnon alios, cuicumque monasterio oblatos vel quomodocumque addictos, aut sub nomine servientium militiis seu monasteriis, hospitalibus, collegiis aut quocumque alio titulo assumi: nihil ex his privilegiis detractum esse ordinariis intelligatur, quominus ii, quibus ea iam concessa sunt vel in posterum concedi contigerit, ipsis ordinariis, tamquam apostolicae sedis delegatis, plene in omnibus, et quoad capellanos regios iuxta constitutionem Innocentii III, quae incipit *Cum capella*[2], subiecti exsistant; exceptis tamen iis, qui praedictis locis aut militiis actu serviunt et intra eorum septa ac domos resident subque eorum obedientia vivunt, sive iis, qui legitime et secundum regulam earundem militiarum professionem fecerint, de qua ordinario constare debeat. Non obstantibus privilegiis quibuscumque, etiam religionis s. Ioannis Hierosolymitani et aliarum militiarum. Quae vero privilegia residentibus in curia Romana vigore Eugenianae constitutionis[3] aut familiaritatis cardinalium competere solent, ea in his, qui beneficia ecclesiastica obtinent, ratione praedictorum beneficiorum minime intelligantur, sed ordinarii iurisdictione subiecti permaneant. Non obstantibus quibuscumque inhibitionibus.

[1] Cf. sess. XIII c. 1. sess. XIV c. 4, sess. XXII c. 1 de ref. (v. supra pp. 699, 715, 737-738).
[3] c. 6 A'. V 33 (Fr 2, 862). [2] *Diiina in eminenti,* c. 3 V 7 *in Extras, comm.* (Fr 2, 1300).

to be taken by ordinaries over the visitation of benefices, even those that are exempt, are also to be observed in those secular churches which are said to be of no diocese, in that they are to be visited by the bishop whose cathedral church is nearest, if that is agreed, and otherwise by the person chosen once and for all during the provincial synod by the prelate of that place, even acting as delegate of the apostolic see. And this notwithstanding privileges and customs of any kind however immemorial.

Canon 10

That bishops may more easily keep the people they govern in dutiful obedience, they have the right and power in all that concerns visitation and correction of their people, even acting as delegates of the apostolic see, to arrange, change, punish and carry out, according to canonical sanctions, anything they judge necessary for the correction of their subjects and the benefit of their diocese: nor in matters of visitation or emendation of conduct[1] shall any exemption or injunction, appeal or complaint, even addressed to the apostolic see, in any way obstruct or suspend the execution of what they have commanded, decreed or judged.

Canon 11

Privileges and exemptions given to many people on various grounds are today seen to cause great disturbance of episcopal jurisdiction and to give occasion to the exempt for lax standards of living. Hence the holy council decrees that: if anyone on occasion, prompted by reasonable and serious and almost necessary reasons sees fit to decorate some persons in or out of the Roman curia with the honorary titles of protonotary, acolyte, count palatine, royal chaplain or other distinctions of this kind; or to appoint others as oblates or attached in some other way to any monastery, or as serving by name in military orders or monasteries or hospices or colleges, or under any other title; then, let it be understood that nothing in any of these privileges so detracts from the authority of the ordinaries that those to whom they have already been granted, or may in future be granted, are any the less subject fully and in all matters to the ordinaries as delegates of the apostolic see, as was enjoined for royal chaplains in the constitution of Innocent III beginning *Cum capella*[2]. Those, however, are excepted who are actively serving in the places mentioned or the military orders, and reside within their confines and buildings, living under their obedience, or who have legally made profession according to the rule of these military orders, a fact of which the ordinary must have proof. And this is notwithstanding any privileges, even those of the order of St John of Jerusalem and other military orders. As to the privileges usually accorded to those living in the Roman curia by virtue of the constitution of Eugenius[3] or of belonging to households of cardinals, such privileges are not to be understood as applying, by reason of the aforesaid benefices, to those holding church benefices but they remain subject to the jurisdiction of the ordinary. And this is notwithstanding any injunctions.

[1] See session 13, canon 1; session 14, canon 4; session 22, canon 1 (see above pp. 699, 715, 737-738).

[2] Ch. 6 *Decretals* V 33 (Fr 2, 862).

[3] *Divina in eminenti,* ch. 3 V 7 *in Extrav. comm.* (Fr 2, 1300).

Canon ***XII***

Cum dignitates in ecclesiis, praesertim cathedralibus, ad conservandam augendamque ecclesiasticam disciplinam fuerint institutae, ut, qui eas obtinerent, pietate praecellerent aliisque exemplo essent atque episcopos opera et officio iuvarent: merito, qui ad eas vocantur, tales esse debent, qui suo muneri respondere possint. Nemo igitur deinceps ad dignitates quascumque, quibus animarum cura subest, promoveatur, nisi qui saltem vigesimum quintum suae aetatis annum attigerit et, in clericali ordine versatus, doctrina ad suum munus exsequendum necessaria, ac morum integritate commendetur, iuxta constitutionem Alexandri III, in concilio Lateranensi promulgatam, quae incipit *Cum in cunctis*[1]. Archidiaconi etiam, qui oculi dicuntur episcopi[2], sint in omnibus ecclesiis, ubi fieri poterit, magistri in theologia, seu doctores et licentiati in iure canonico. Ad ceteras autem dignitates vel personatus, quibus animarum cura nulla subest, clerici alioqui idonei et viginti duobus annis non minores adsciscantur. Provisi etiam de beneficiis quibuscumque, curam animarum habentibus, teneantur, a die adeptae possessionis ad minus intra duos menses, in manibus ipsius episcopi vel, eo impedito, coram generali eius vicario seu officiali, orthodoxae suae fidei publicam facere professionem, et in Romanae ecclesiae obedientia se permansuros spondeant ac lurent. Provisi autem de canonicatibus et dignitatibus in ecclesiis cathedralibus non solum coram episcopo seu eius officiali, sed etiam in capitulo idem facere teneantur; alioquin praedicti omnes provisi ut supra fructus non faciant suos, nec illis possessio suffragetur. Neminem etiam deinceps ad dignitatem, canonicatum aut portionem recipiant, nisi qui eo ordine sacro aut sit initiatus, quem illa dignitas, praebenda aut portio requirit, aut in tali aetate, ut infra tempus a iure et ab hac sancta synodo statutum[3] initiari valeat. In omnibus vero ecclesiis cathedralibus omnes canonicatus ac portiones habeant annexum ordinem presbyterii, diaconatus vel subdiaconatus. Episcopus autem cum consilio capituli designet ac distribuat, prout viderit expedire, quibus quisque ordo ex sacris annexus in posterum esse debeat, ita tamen, ut dimidia saltem pars presbyteri sint, ceteri vero diaconi aut subdiaconi; ubi vero consuetudo laudabilior habet, ut plures vel omnes sint presbyteri, omnino observetur. Hortatur etiam sancta synodus, ut in provinciis, ubi id commode fieri potest, dignitates omnes, et saltem dimidia pars canonicatuum in cathedralibus ecclesiis et collegiatis insignibus conferatur tantum magistris vel doctoribus aut etiam licentiatis in theologia vel iure canonico. Praeterea obtinentibus in eisdem cathedralibus aut collegiatis dignitates, canonicatus, praebendas aut portiones non liceat, vigore cuiuslibet statuti aut consuetudinis, ultra tres menses ab eisdem ecclesiis quolibet anno abesse[4], salvis nihilominus earum ecclesiarum constitutionibus, quae longius servitii tempus requirunt; alioquin primo anno privetur unusquisque dimidia parte fructuum, quos, ratione etiam praebendae ac

1 **Cone. Lat. III, c. 3 (v. supra p. 212).** 1 **cf. c. 7** *X.* **I 23 (Fr 2,151).**
3 **Cf. c. 34 I 6** *in VI** **(Fr 2,964); sess. VII c. 12 de ref. (v. supra p. 689).**
4 **Cf. sess. XXIII c. 1 de ref. (v. supra pp. 745-746).**

Canon 12

When dignities are established in churches, especially cathedral churches, in order to preserve and strengthen church discipline, in that those who occupy them should excel in religious devotion, be a good example to others and assist the bishop in his work and office, then clearly those who are called to fill them should be men able to rise to this responsibility. And so henceforth no one is to be promoted to any dignity involving the care of souls unless he has reached the twenty-fifth year of his age and is a person in clerical orders commended by the learning necessary to discharge his office and by probity of life, according to the constitution of Alexander III promulgated at the Lateran council and beginning *Cum in cunctis'*. Archdeacons, too, who are called the eyes of the bishop", should in all churches as far as possible be masters in theology or doctors and licentiates in canon law. For other dignities and posts which do not involve the care of souls, suitable clerics should be recruited who are not less than twenty-two years of age. Those appointed to benefices of any kind involving the care of souls are obliged, within two months at most of the date of their taking possession, to make a public profession of their orthodox faith with their hands in those of the bishop or, if he is prevented, in the presence of his vicar general or official, and give their oath and promise that they will remain in the obedience of the Roman church. Those appointed to canonries and dignities in cathedral churches are bound to do the same not only in the presence of the bishop or his vicar, but in the chapter. Otherwise none of the appointees mentioned shall receive his salary nor shall his possession be valid. No one henceforth is to be received into a dignity, canonry or portion unless he has already received the holy order required by that dignity, prebend or portion, or is of such an age that he may be validly inducted within the time laid down by law and by this holy council[3]. And in all cathedral churches all canonries and portions are to have annexed to them the order of priest, deacon or subdeacon. The bishop jointly with the counsel of his chapter is to designate and assign, as seems expedient, to which of the holy orders each post is attached, but in such a way that at least half will be priests and the rest either deacons or subdeacons; and where the even more praiseworthy custom prevails that all or the majority should be priests, let it be observed. The holy council further urges that, where this can reasonably be done, all the dignities in provinces and at least half of the canonries in cathedral churches and distinguished collegiate churches should be conferred only on masters and doctors or even licentiates in theology or canon law. Further, those who hold dignities or canonries or prebends or portions in the same cathedral or collegiate churches may not, in virtue of any statute or custom, be absent from their churches for more than three months in a year[4], without prejudice to the constitutions of those churches which require a longer time of service; otherwise each offender is to be deprived in the first year of half the revenues which are his by reason of the prebend and residence. But if anyone repeats the negligence, he

' Lateran council III, canon 3 (see above p. 212).
' See ch. 7 *Decretals* I 23 (Fr 2, 151).
3 See ch. 34 I 6 *Sext* (Fr 2, 964); session 7, chapter 12 on reform (see above p. 689).
4 See session 23, canon 1 on reform (see above pp. 745-746).

residentiae, fecit suos. Quodsi iterum eadem fuerit usus negligentia, privetur omnibus fructibus, quos eodem anno lucratus fuerit; crescente vero contumacia, contra eos iuxta sacrorum canonum constitutiones[1] procedatur. Distributiones vero, qui statis horis interfuerint, recipiant; reliqui, quavis collusione aut remissione exclusa, his careant, iuxta Bonifatii VIII decretum, quod incipit *Consuetudinem*[2], quod sancta synodus in usum revocat; non obstantibus quibuscumque statutis et consuetudinibus. Omnes vero divina per se et non per substitutos compellantur obire officia[3], et episcopo celebranti aut alia pontificalia exercenti adsistere et inservire, atque in choro, ad psallendum instituto, hymnis et canticis Dei nomen reverenter, distincte devoteque laudare. Vestitu insuper decenti, tam in ecclesia, quam extra, assiduo utantur, ab illicitisque venationibus, aucupiis, choreis, tabernis lusibusque abstineant, atque ea morum integritate polleant, ut merito ecclesiae senatus dici possit. Cetera, quae ad debitum in divinis officiis regimen spectant, deque congrua in his canendi seu modulandi ratione, de certa lege in choro conveniendi et permanendi, simulque de omnibus ecclesiae ministris, quae necessaria erunt, et si qua huiusmodi: synodus provincialis pro cuiusque provinciae utilitate et moribus certam cuique formulam praescribet. Interea vero episcopus, non minus quam cum duobus canonicis, quorum unus ab episcopo, alter a capitulo eligatur, in his, quae expedire videbuntur, poterit providere.

Canon XIII

Quoniam pleraeque cathédrales ecclesiae tam tenuis reditus sunt et angustae, ut episcopali dignitati nullo modo respondeant neque ecclesiarum necessitati sufficiant: examinet concilium provinciale, vocatis his quorum interest, et diligenter expendat, quas propter angustias tenuitatemque vicinis unire vel novis proventibus augere expediat, confectaque de praemissis instrumenta ad summum Romanum pontificem mittat, quibus instructus summus pontifex, ex prudentia sua, prout expedire iudicaverit, aut tenues invicem uniat, aut aliqua accessione ex fructibus augeat. Interim vero, donec praedicta effectum sortiantur, huiusmodi episcopis, qui fructuum subventione pro dioecesis suae tenuitate indigent, poterit de beneficiis aliquibus, dum tamen curata non sint nec dignitates seu canonicatus et praebendae, nec monasteria, in quibus viget regularis observantia, vel quae capitulis generalibus et certis visitatoribus subduntur, a summo Romano pontifice provideri. In parochialibus etiam ecclesiis, quarum fructus aeque adeo exigui sunt, ut debitis nequeant oneribus satisfacere: curabit episcopus, si per beneficiorum unionem, non tamen regularium, id fieri non possit, ut primitiarum vel decimarum assignatione, aut per parochianorum symbola ac collectas, aut qua commodiori ei videbitur ratione, tantum redigatur, quod pro rectoris ac parochiae necessitate decenter sufficiat. In unionibus vero quibuslibet, seu ex supradictis, seu

1 Cf. tot. ut. 4 *X.* Ill (Fr 2, 460-464).
1 c. un. Ill 3 *in VI°* (Fr 2,1019).
3 Cf. scss. XXII c. 4 de ref. (v. supra p. 739).

is to be deprived of all the income gained in that year; if obstinacy persists, proceedings should be taken against them according to the enactments of the sacred canons1. Those, however, arc to receive their shares of distributions who are present at the stated times; the rest are to go without them, all collusion and recuperation being excluded, according to the decree of Boniface VIII beginning *Consuetudinem*2 which the holy council restores to force; notwithstanding any statutes and customs of any kind. All are obliged to attend the divine office personally and not through substitutes3, and to assist and serve the bishop when he is celebrating mass or other pontifical rites, and when in choir for sung worship to praise the name of God reverently, distinctly and devoutly in hymns and canticles. Let them, moreover, wear becoming dress at all times, both in and out of church, and abstain from unlawful hunting, fowling, dances, taverns and games, and so excel in integrity of life that they may justly be called the church's senate. For other matters concerning the due ordering of the divine office, the provincial synod shall enjoin a precise rule in the light of the good and the customs of each province about the appropriate style of singing and chanting, about the determined manner of gathering and remaining in choir, and all that is necessary about church ministers and anything else of the kind. Until then the bishop may make provisions for all that seems expedient in consultation with not less than two canons, one chosen by himself and the other by the chapter.

Canon 13

As many cathedral churches are so poor and with such slender revenues that these in no way match episcopal dignity and church needs, the provincial council should summon those concerned and consider with them which churches it would be right to unite with neighbouring ones because of their slim resources, and which they can strengthen with new revenues; they should then draw up a programme and send it to the pope, so that he may be guided by it, as in his wisdom he thinks fit, to unite poor churches together or to build up others by increase in income. In the meantime, while these steps are being taken, the pope can make provision for such bishops who need increased resources because of the poverty of their dioceses, out of certain benefices, as long as they do not involve the care of souls and are not dignities or canonries and prebends, nor monasteries in which regular observance is in force or which are subject to general chapters and fixed visitors. In the case of parish churches whose resources are so meagre that they cannot meet their obligations, the bishop will provide, if this can be done by the union of benefices, excluding those of regulars, so that by the allocation of first fruits or tithes, or by contributions and collections from parishioners, or by whatever means he finds reasonable, sufficient be put together to supply the decent support of the rector and parish. In all unions, however, whether made for these or other reasons, parish churches

1 See all of tit. 4 *Decretals* III (Fr 2, 460-464).
2 Ch. 1 HI 3 *Sext* (Fr 2, 1019).
5 See session 22, canon 4 on reform (see above p. 739).

aliis causis faciendis, ecclesiae parochiales monasteriis quibuscumque aut abbatiis seu dignitatibus sive praebendis ecclesiae cathedralis vel collegiatae, sive aliis beneficiis simplicibus, aut hospitalibus militiisve non uniantur, et quae unitae sunt, revideantur ab ordinariis, iuxta alias decretum in eadem synodo sub felicis recordationis Paulo III1; quod etiam in unitis ab eo tempore citra aeque observetur. Non obstantibus in iis quibuscumque verborum formis, quae hic pro sufficienter expressis habeantur. Ad haec in posterum omnes hae cathédrales ecclesiae, quarum reditus summam ducatorum mille, et parochiales, quae summam ducatorum centum, secundum verum annuum valorem, non excedunt: nullis pensionibus aut reservationibus fructuum graventur. In his quoque civitatibus ac locis, ubi parochiales ecclesiae certos non habent fines, nec earum rectores proprium populum, quem regant, sed promiscue petentibus sacramenta administrant: mandat sancta synodus episcopis pro tutiori animarum eis commissarum salute, ut distincto populo in certas propriasque parochias unicuique suum perpetuum peculiaremque parochum assignent, qui eas cognoscere valeat, et a quo solo licite sacramenta suscipiant: aut alio utiliori modo, prout loci qualitas exegerit, provideant. Idemque in iis civitatibus ac locis, ubi nullae sunt parochiales, quamprimum fieri curent. Non obstantibus quibuscumque privilegiis et consuetudinibus, etiam immemorabilibus.

Canon ***XIV***

In pluribus ecclesiis, tam cathedralibus quam collegiatis ac parochialibus, ex earum constitutionibus aut ex prava consuetudine observari intelligitur, ut in electione, praesentatione, nominatione, institutione, confirmatione, collatione vel alia provisione, sive admissione ad possessionem alicuius cathedralis ecclesiae vel beneficii, canonicatuum aut praebendarum, vel partem proventuum, seu ad distributiones quotidianas : certae conditiones seu deductiones ex fructibus, solutiones, promissiones compensationesve illicitae, aut etiam, quae in aliquibus ecclesiis dicuntur turnorum lucra, interponantur. Haec cum sancta synodus detestetur, mandat episcopis, ut quaecumque huiusmodi in usus pios non convertuntur, atque ingressus eos, qui simoniacae labis aut sordidae avaritiae suspicionem habent, fieri non permittant, ipsique diligenter de eorum constitutionibus sive consuetudinibus super praedictis cognoscant et, illis tantum, quas ut laudabiles probaverint, exceptis, reliquas ut pravas ac scandalosas reficiant et aboleant. Eos vero, qui adversus haec in praesenti decreto comprehensa quavis ratione commiserint, poenis contra simoniacos editis, sacris canonibus et variis summorum pontificum constitutionibus, quas omnes innovat, teneri decernit. Non obstantibus quibuscumque statutis, constitutionibus et consuetudinibus, etiam immemorabilibus, etiam apostolica auctoritate confirmatis, de quarum subreptione, obreptione et intentionis defectu episcopus, tamquam apostolicae sedis delegatus, cognoscere possit.

1 Ses<. VII c. 6 dc rcf. (v. supra p. 688)

should not be combined with monasteries of any kind, nor abbacies, nor dignities or prebends of the cathedral or collegiate church, nor with other simple benefices or hospices or military orders; and those already so united should be reviewed by the local bishops in accordance with the decree made in this same council on another occasion under Paul III[1] of happy memory, which is to be observed in the case of those united between that time and this. And this is notwithstanding any particular forms of words, which are to be regarded as adequately expressed in the above. Further, in future no cathedral churches whose revenue does not exceed a thousands ducats in true annual value are to be burdened with any pensions or reservations of income, nor parish churches whose revenue does not exceed a hundred ducats. In cities or other places where parish churches have no fixed boundaries, and the rectors have no congregation of their own to serve but administer the sacraments to all who come to ask at random, the holy council bids bishops, for the good spiritual state of the souls entrusted to them, to divide the people into separate and clear parishes and to assign to each their own proper and permanent parish priest, who will be able to know them and from whom alone they may licitly receive the sacraments; or he must provide in some other and better way, as the character of the place may require. And bishops must see that the same is done as soon as possible in cities and other places where there are no parish churches. This is notwithstanding any privileges whatever or customs however immemorial.

Canon 14

In many cathedral, collegiate and parochial churches, either from their constitutions or from reprehensible custom, the practice can be noted that in the election, presentation, nomination, institution, confirmation, collation or some other provision, or admission, to possession of some cathedral church or benefice, canonry or prebend, or to part of the revenues, or to the daily distributions, certain illicit conditions or deductions from the revenues, payments, promises or compensations are introduced, or even what in some churches are called mutual profits. In detestation of such practices the holy council commands bishops not to allow any such payments that are not applied to pious uses, or those dues that are suspect of the stain of simony or sordid greed; and they are to make a careful revision of their constitutions and customs in this matter and, excepting only those they approve as praiseworthy, to remove and abolish the rest as base and scandalous. And the council decrees that any who contravene in any way the contents of this decree shall be liable to the penalties published against those guilty of simony in the sacred canons and the constitutions of various popes, all of which it renews. And this is notwithstanding any statutes or constitutions whatever or customs however immemorial, even those confirmed by apostolic authority, of all of which the bishop may take cognisance as delegate of the apostolic see with regard to their fraud, by subtraction or addition, and to their defect of intention.

[1] Session 7, chapter 6 on reform (see above p. 688).

Canon ***XV***

In ecclesiis cathedralibus et collegiatis insignibus, ubi frequentes adeoque tenues sunt praebendae simul cum distributionibus quotidianis, ut sustinendo decenti canonicorum gradui, pro loci et personarum qualitate, non sufficiant: liceat episcopis cum consensu capituli, vel aliquot simplicia beneficia, non tamen regularia, iis unire, vel, si hac ratione provideri non possit, aliquibus ex iis suppressis, cum patronorum consensu, si de iurepatronatus laicorum sint, quarum fructus et proventus reliquarum praebendarum distributionibus quotidianis applicentur, eas ad pauciorem numerum reducere, ita tamen, ut tot supersint, quae divino cultui celebrando ac dignitati ecclesiae commode valeant respondere. Non obstantibus quibuscumque constitutionibus et privilegiis, aut quacumque reservatione, generali vel speciali, aut affectione; neque praedictae uniones aut suppressiones tolli seu impediri possint ex quibuscumque provisionibus, etiam vigore resignationis, aut quibusvis aliis derogationibus vel suspensionibus.

Canon ***XVI***

Capitulum sede vacante, ubi fructuum percipiendorum ei munus incumbit, oeconomum unum vel plures fideles ac diligentes decernat, qui rerum ecclesiasticarum et proventuum curam gerant, quorum rationem ei, ad quem pertinebit, sint reddituri. Item officialem seu vicarium infra octo dies post mortem episcopi constituere, vel exsistentem confirmare omninc? teneatur; qui saltem in iure canonico sit doctor vel licentiatus, vel alias, quantum fieri poterit, idoneus; si secus factum fuerit, ad metropolitanum deputatio huiusmodi devolvatur, et, si ecclesia ipsa metropolitana fuerit aut exempta, capitulumque (ut praefertur) negligens fuerit: tum antiquior episcopus ex suffraganeis in metropolitana, et propinquior in exempta oeconomum et vicarium idoneos possit constituere. Episcopus vero, ad eandem ecclesiam vacantem promotus, ex his, quae ad eum spectant, ab eisdem oeconomo, vicario et aliis quibuscumque officialibus et administratoribus, qui sede vacante fuerunt a capitulo vel ab aliis in eius locum constituti, etiam si fuerint ex eodem capitulo, rationem exigat officiorum, iurisdictionis, administrationis aut cuiuscumque eçrum muneris, possitque eos punire, qui in eorum officio seu administratione deliquerint, etiam si praedicti officiales, redditis rationibus, a capitulo vel a deputatis ab eodem absolutionem aut liberationem obtinuerint. Eidem quoque episcopo teneatur capitulum de scripturis ad ecclesiam pertinentibus, si quae ad capitulum pervenerunt, rationem reddere.

Canon ***XVII***

Cum ecclesiasticus ordo pervertatur, quando unus plurium officia occupat clericorum: sancte sacris canonibus cautum fuit, neminem oportere in duabus ecclesiis conscribi1. Verum quoniam multi, improbae cupiditatis affectu se ipsos, non Deum decipientes, ea, quae bene constituta sunt,

1 Cf. sess. VII c. 2 dc ref. cum alleg. (v. supra p. 687).

Canon 15

In some cathedral churches and those of distinguished colleges, the prebends and distributions are at once so many and so meagre that they do not suffice to support the proper state of the canons, in view ot the standing of the place and the persons. In these the bishop may with the consent of the chapter unite them with some simple benefices, though not those of regulars; or, if provision cannot be made in this way, he may reduce the number by suppressing some of them (with the consent of the patrons where laity have the right of patronage), and apply their income and revenues to the daily distributions of the prebends that remain; but in doing so he should ensure that sufficient remain to provide reasonably for the celebration of divine worship and the standing of the church. This is notwithstanding any constitutions or privileges of any kind, or any general or special reservation or attachment; nor may the unions or suppressions aforesaid be set aside or obstructed by any stipulations even arising from resignation, or by any other qualifications or suspensions.

Canon 16

When a see falls vacant the chapter, when the duty falls to it of receiving revenues, should appoint one or more careful and reliable treasurers to take charge of church property and revenues, with the duty of giving an account to the person who is responsible. The chapter is strictly bound likewise within eight days of the bishop's death to appoint an official or vicar or to confirm the existing one in office; the appointee should be at least a doctor or licentiate in canon law, or otherwise qualified as far as possible; if such action is not taken, it will fall on the metropolitan to appoint the deputy; but if the church is itself the metropolitan cathedral or exempt and the chapter has been negligent (in the above action), then the senior of the suffragan bishops shall appoint a suitable treasurer and vicar for the metropolitan church, and the nearest bishop shall make the appointments for the exempt church. Further, the bishop appointed to that vacant see is to ask for an account in all matters of his concern regarding the official acts, jurisdiction, administration or any part of their responsibilities from the same treasurer, vicar and any other officials and administrators appointed in his place, during the vacancy, by the chapter or any others; and he may punish any who have failed in their administrative duties, even if these officials, after giving their report to the chapter, have obtained absolution and discharge from it or its deputies. And the chapter is obliged to give an account to the succeeding bishop of any documents belonging to the church that have come into their hands.

Canon 17

When one person occupies the posts of several clerics church order is upset, and so it was provided in a holy manner by the sacred canons that no one should be appointed to two churches[1]. But many people nevertheless are not ashamed to evade sound laws by devious means and to occupy many benefices at once,

[1] See session 7, chapter 2 on reform (see above p. 687).

variis artibus eludere et plura simul beneficia obtinere non erubescunt: sancta synodus, debitam regendis ecclesiis disciplinam restituere cupiens, praesenti decreto, quod in quibuscumque personis, quocumque titulo, etiamsi cardinalatus honore, fulgeant, mandat observari: statuit, ut in posterum unum tantum beneficium ecclesiasticum singulis conferatur; quod quidem, si ad vitam eius, cui confertur, honeste sustentandam non sufficiat, liceat nihilominus aliud simplex sufficiens, dummodo utrumque personalem residentiam non requirat, eidem conferri. Haecque non modo ad cathédrales ecclesias, sed etiam ad alia omnia beneficia, tam saecularia quam regularia quaecumque, etiam commendata, pertineant, cuiuscumque tituli ac qualitatis exsistant. Illi vero, qui in praesenti plures parochiales ecclesias, aut unam cathedralem et aliam parochialem obtinent, cogantur omnino1, quibuscumque dispensationibus ac unionibus ad vitam non obstantibus, una tantum parochiali vel sola cathedrali retenta, alias parochiales infra spatium sex mensium dimittere; alioquin tam parochiales, quam beneficia omnia, quae obtinent, ipso iure vacare censeantur ac tamquam vacantia libere aliis idoneis conferantur, nec ipsi antea illa obtinentes tuta conscientia fructus post dictum tempus retineant. Optat autem sancta synodus, ut resignantium necessitatibus commoda aliqua ratione, prout summo pontifici videbitur, provideatur.

Canon XVIII

Expedit maxime animarum saluti, a dignis atque idoneis parochis gubernari. Id ut diligentius ac rectius perficiatur: statuit sancta synodus, ut, cum parochialis ecclesiae vacatio, etiam si cura ecclesiae vel episcopo incumbere dicatur et per unum vel plures administretur, etiam in ecclesiis patrimonialibus seu receptivis nuncupatis, in quibus consuevit episcopus uni vel pluribus curam animarum dare, quos omnes ad infrascriptum examen teneri mandat2, per obitum vel resignationem, etiam in curia, seu aliter quomodocumque contigerit, etiam si ipsa parochialis ecclesia reservata vel affecta fuerit generaliter, vel specialiter, etiam vigore indulti seu privilegii in favorem sanctae Romanae ecclesiae cardinalium scu abbatum vel capitulorum: debeat episcopus, statim habita notitia vacationis ecclesiae, si opus fuerit, idoneum in ea vicarium, cum congrua eius arbitrio fructuum portionis assignatione constituere, qui onera ipsius ecclesiae sustineat, donec ei de rectore provideatur. Porro episcopus et qui ius patronatus habet, intra decem dies vel aliud tempus, ab episcopo praescribendum, idoneos aliquot clericos ad regendam ecclesiam coram deputandis examinatoribus nominet. Liberum sit tamen etiam aliis, qui aliquos ad id aptos noverint, eorum nomina deferre, ut possit postea de cuiuslibet aetate, moribus et sufficientia fieri diligens inquisitio. Et si episcopo aut synodo provinciali, pro regionis more, videbitur magis expedire, per edictum etiam publicum vocentur, qui volent examinari. Transacto constituto tempore omnes, qui descripti fuerint, examinentur

1 Cf. sess. VII c. 4 de ref. (v. supra p. 687).
1 Cf. sess. VII c. 13 de ref. (v. supra p. 689).

deceiving themselves but not God through the base lust of greed. Hence the holy council, desiring to restore due order to the governing of churches, commands that the present decree is to be observed by all persons whatever, however distinguished their rank and even if it be that of cardinal. It decrees that henceforth only one church benefice may be conferred on each person; but allows that, if this does not suffice to support the incumbent in a reasonable fashion, another simple benefice may be granted him provided that both do not require residence. And these rules are to apply not only to cathedral churches, but to all other benefices of any kind, whether secular or regular, even commendatory, and whatever their title or quality. And those who at the present time occupy more than one parish church, or a cathedral benefice and a parish church, are strictly bound[1], notwithstanding any dispensations and unions made for life, to keep only one cathedral or parochial church and to relinquish the remaining parochial ones within six months. Otherwise all the benefices they occupy are to be considered vacant in law and can freely be conferred as vacant on others who are suitable, nor may those who previously occupied them retain their revenues in good conscience after this stated time. It is the wish of the holy council, however, that some reasonable provision should be made for the needs of those resigning benefices, as shall seem good to the pope.

Canon 18

It is of the highest import for the salvation of souls that parishes be governed by worthy and qualified men. That this may be achieved more carefully and accurately the holy council decrees that, when a parish church falls vacant by death or resignation, whether in the curia or in any other way, even if the care of the church is said to fall to the bishop and it is administered by one or more persons on his behalf, and even in churches called patrimonial or receptive where the bishop is accustomed to give the care to one or more persons, all of whom the council orders to be bound to the examination set out below[2], and even if the parish church is reserved or generally or specially attached even in virtue of an induit or privilege in favour of the cardinals of the holy Roman church or abbots or chapters; then if necessary, as soon as he has heard of the vacancy, the bishop must appoint a suitable vicar to take on the duties of the church, and assign him what in his judgment is a suitable share of the revenues, until a rector is allocated to it. Next, the bishop and any person having the right of patronage must give to appointed examiners the names of some clerics suited to being rectors of the church, within ten days or any other period determined by the bishop. And it is to be open to others knowing men fitted for the post to put forward their names, so that there may then be a careful enquiry about the age, conduct and aptitude of each one. And, if it is found better by the bishop or the provincial synod in the light of local practice, men who wish to be considered may be so invited by public edict. When the dateline has passed, all whose names have been registered are to be examined by the bishop or, if he is

1 See session 7, chapter 4 on reform (see above p. 687).
2 Sec session 7, chapter 13 on reform (see above p. 689).

ab episcopo sive, eo impedito, ab eius vicario generali atque ab aliis examinatoribus, non paucioribus quam tribus, quorum votis, si pares aut singulares fuerint, accedere possit episcopus, vel vicarius, quibus magis videbitur. Examinatores autem singulis annis in dioecesana synodo ab episcopo vel eius vicario ad minus sex proponantur, qui synodo satisfaciant et ab ea probentur; advenienteque vacatione cuiuslibet ecclesiae, tres ex illis eligat episcopus, qui cum eo examen perficiant, indeque succedente alia vacatione, aut eosdem, aut alios tres, quos maluerit, ex praedictis illis sex eligat. Sint vero hi examinatores magistri seu doctores aut licentiati in theologia aut iure canonico, vel alii clerici seu regulares, etiam ex ordine mendicantium, aut etiam saeculares, qui ad id videbuntur magis idonei; iurentque omnes ad sancta Dei evangelia, se, quacumque humana affectione postposita, fideliter munus exsecuturos; caveantque, ne quidquam occasione huius examinis, nec ante nec post, accipiant; alioquin simoniae vitium tam ipsi quam alii dantes incurrant, a qua absolvi nequeant nisi dimissis beneficiis, quae quomodocumque, etiam antea, obtinebant, et ad alia in posterum inhabiles reddantur; et de his omnibus non solum coram Deo, sed etiam in synodo provinciali, si opus erit, rationem reddere teneantur, a qua, si quid contra officium eos fecisse compertum fuerit, graviter eius arbitrio puniri possint. Peracto deinde examine renuntientur, quotcumque ab his idonei iudicati fuerint aetate, moribus, doctrina, prudentia et aliis rebus ad vacantem ecclesiam gubernandam opportunis, ex hisque episcopus eum eligat, quem ceteris magis idoneum iudicaverit, atque illi, et non alteri, collatio ecclesiae ab eo fiat, ad quem spectabit eam conferre. Si vero iurispatronatus ecclesiastici erit ac institutio ad episcopum et non alium pertineat: is, quem patronus digniorem inter probatos ab examinatoribus iudicabit, episcopo se praesentare teneatur, ut ab eo instituatur. Cum vero institutio ab alio quam ab episcopo erit facienda, tunc episcopus solus ex dignis eligat digniorem, quem patronus ei praesentet, ad quem institutio spectat. Quodsi iurispatronatus laicorum fuerit, debeat, qui a patrono praesentatus erit, ab eisdem deputatis, ut supra, examinari et, nonnisi idoneus repertus fuerit, admitti. In omnibusque supradictis casibus non cuiquam alteri, quam uni ex praedictis examinatis et ab examinatoribus approbatis, iuxta supradictam regulam, de ecclesia provideatur; nec praedictorum examinatorum relationem, quo minus exsecutionem habeat, ulla devolutio aut appellatio, etiam ad sedem apostolicam, sive eiusdem sedis legatos aut vicelegatos aut nuntios seu episcopos aut metropolitanos, primates vel patriarchas interposita, impediat aut suspendat; alioquin vicarius, quem ecclesiae vacanti antea episcopus arbitrio suo ad tempus deputavit vel forsan postea deputabit, ab eius ecclesiae custodia et administratione non amoveatur, donec aut eidem aut alteri, qui probatus et electus fuerit, ut supra, sit provisum; alias provisiones omnes seu institutiones, praeter supradictam formam factae, subreptitiae esse censeantur. Non obstantibus huic decreto exemptionibus, induitis, privilegiis, praeventionibus, affec-

a *Deett in codd. et in edd. decretorum; add. CT verbi defectum emendant*

prevented, by his vicar general and by not less than three other examiners: if their votes are equally divided, or each for different persons, the bishop or his vicar general may give a casting vote. Every year in the diocesan synod at least six examiners are to be proposed by the bishop or the vicar general, and these are to be approved as acceptable by the synod: when any vacancy occurs the bishop should choose three of these to carry out the examination with him; then at the next vacancy he is to choose the same or another three out of the six, as he prefers. These examiners are to be masters or doctors or licentiates in theology or canon law, or other clerics or regulars including mendicant friars, or even laity, who are seen to be more suitable for the task. All are to swear on the holy gospels of God that they will set aside every human attachment and carry out their responsibility faithfully. And they must take care not to accept anything by reason of the examination, either before or after; otherwise they and those giving to them will incur the sin of simony, from which they cannot be absolved until they have relinquished whatever benefices they have in any manner acquired, even previously, and they are made incapable of holding other benefices in the future. They must give an account of all these actions, not only before God, but at the provincial synod if need be, at whose judgment they may be seriously punished if it is discovered that they have done anything in conflict with their duty. On completion of the examination they are to report which men have been judged suited by age, conduct, doctrine, wisdom and in other ways appropriate to the government of the vacant church, and the bishop will choose the one he regards as the most suited, and on him and no other shall appointment to the church be conferred by him who has the duty of appointing. If an ecclesiastic has the right of patronage, and the bishop that of institution, then the person whom the patron considers most suited among those approved by the examiners is obliged to present himself to the bishop so as to be instituted by him. If, however, someone other than the bishop has the right of institution, then the bishop alone shall choose the most worthy of the approved candidates for the patron to present to the person who has the right of institution. But if patronage is in the hands of laity, anyone presented by the patron must be examined by the same board as above, and is not to be appointed unless judged suitable by them. In all the above cases, the church is not to be entrusted to anyone other than one examined and approved by the board according to the stated procedure: nor is the report of these examiners to be prevented or suspended from taking effect by any transference of authority or appeal, even made to the apostolic see or its legates, vice-legates or nuncios, or to bishops or metropolitans, primates or patriarchs. Otherwise the vicar whom the bishop previously appointed temporarily on his own judgment when the church fell vacant, or shall subsequently appoint, is not to be removed from care and administration of that church, until it is committed to the same person or to another person chosen and approved as above; and all other provisions or institutions made in any form other than the above arc to be held fraudulent. And this is notwithstanding any exemptions from this decree, induits, privileges, impediments, attachments, new provisions or induits granted to any universi-

tionibus, novis provisionibus, induitis, concessis quibuscumque universitatibus, etiam ad cenam summam, et aliis impedimentis quibuscumque. Si tamen adeo exigui reditus dictae parochialis fuerint, ut totius huius examinationis operam non ferant, aut nemo sit, qui se examini quaerat subiicere, aut ob apertas factiones seu dissidia, quae in aliquibus locis reperiuntur, facile graviores rixae ac tumultus possint excitari: poterit ordinarius, si pro sua conscientia, cum deputatorum consilio, ita expedire arbitrabitur, hac forma omissa privatum aliud examen, ceteris tamen ut supra servatis, adhibere. Licebit etiam synodo provinciali, si qua in supradictis circa examinationis formam addenda remittendave esse censuerit, providere.

Canon XJX

Decernit sancta synodus, mandata de providendo et gratias, quae expectativae dicuntur, nemini amplius, etiam collegiis, universitatibus, senatibus et aliis singularibus personis, etiam sub nomine indulti, aut ad certam summam, vel alio quovis colore concedi, nec hactenus concessis cuiquam uti licere; sed nec reservationes mentales, nec aliae quaecumque gratiae ad vacatura, nec indulta ad alienas ecclesias vel monasteria alicui, etiam ex sanctae Romanae ecclesiae cardinalibus, concedantur, et hactenus concessa abrogata esse censeantur.1

Canon XX

Causae omnes ad forum ecclesiasticum quomodolibet pertinentes, etiam si bénéficiâtes sint, in prima instantia coram ordinariis locorum dumtaxat cognoscantur atque omnino, saltem infra biennium a die motae litis, terminentur; alioquin post id spatium liberum sit partibus vel alteri illarum, iudices superiores, alias tamen competentes, adire, qui causam in eo statu, quo fuerit, assumant et quam primum terminari curent; nec antea aliis committantur nec avocentur, neque appellationes, ab eisdem interpositae, per superiores quoscumque recipiantur, eorumve commissio aut inhibitio fiat, nisi a diffinitiva vel a diffinitivae vim habente et cuius gravamen per appellationem a diffinitiva reparari nequeat. Ab his excipiantur causae, quae iuxta canonicas sanctiones apud sedem apostolicam sunt tractandae, vel quas ex urgenti rationabilique causa iudicaverit summus Romanus pontifex per speciate rescriptum signaturae, sanctitatis suae manu propria subscribendum, committere aut avocare. Ad haec causae matrimoniales et criminales non decani, archidiaconi aut aliorum inferiorum iudicio, etiam visitando, sed episcopi tantum examini et iurisdictioni relinquantur, etiam si in praesenti inter episcopum et decanum seu archidiaconum aut alios inferiores super causarum istarum cognitione lis aliqua in quacumque instantia pendeat ; coram quo si pars vere pauper-tatem probaverit, non cogatur extra provinciam, nec in secunda, nec in tertia instantia in eadem causa matrimoniali litigare, nisi pars altera et alimenta et expensas litis velit subministrare. Legati quoque, etiam de latere, nuntii, gubernatores ecclesiastici aut alii, quarumcumque facul-

1 Cf. conc. Lat. 111, c. 8 (v. supra p. 215).

ties, even for a fixed payment, or any other impediments of any kind. But if the revenues of the said parish church are too small to support the whole procedure of examination, or no one offers himself for examination, or if serious strife and rioting could be stirred up in some places because of open factions and discord; then the ordinary, on the advice of the deputed examiners and if he considers it in conscience better, may omit this procedure and conduct a private examination of his own, but observing all the other procedures outlined above. And it shall be in the power of the provincial synod to make provision, if it considers anything should be added to or omitted from the above procedure of examination.

Canon 19

The holy council decrees that henceforth no mandates of provisions, or expectative graces as they are called, should be granted to anyone, even to colleges or universities or senates or any other individual persons, even under the title of induit or for a fixed payment, or on any other ground, and that it is not lawful to use those already granted. Nor are mental reservations or any other favours with regard to future vacancies, nor induits in regard to other churches or monasteries, to be granted to anyone, even to cardinals of the holy Roman church, and those hitherto granted are to be regarded as abrogated[1].

Canon 20

Cognisance of all cases in any way belonging to ecclesiastical jurisdiction, even those concerning benefices, is to be taken in the presence of the local ordinary alone in the first instance, and they must without fail be concluded within two years of the case being introduced. Otherwise, after that interval the parties, or one of them, shall be free to approach higher judges to take up the case at the point it had reached and see to its completion as soon as possible. But before that time cases are not to be committed to others or transferred, nor should appeals put in by the parties be accepted by higher judges of any kind, nor should any committal or injunction be made by the latter except upon a definitive sentence, or one having definitive force, when any grievance thus arising cannot be put right by appeal from the definitive sentence. Cases are excepted from these rules which according to canonical regulations are to be handled by the apostolic see, or which on urgent and reasonable grounds the pope shall decide to commit or transfer under a specially sealed rescript to be signed by his holiness's own hand. In addition, matrimonial and criminal cases are to be left to the examination and jurisdiction of the bishop alone, not that of the dean or archdeacon or other lower judges even during their visitation, even if in a particular case some legal dispute is pending at the time between the bishop and the dean or archdeacon or lower judges over taking cognisance of that case; and if when the case is before the bishop one party shall truly prove poverty, he shall not be compelled to conduct the same matrimonial case outside the province in the second or third instance, unless the other party is willing to provide sustenance and legal costs. Legates even *a latere,* nuncios, church governors and others, whatever the force

[1] See Latcran council III, canon 8 (see above p. 215).

ratum vigore, non solum episcopos in praedictis causis impedire, aut aliquo modo eorum jurisdictionem iis praeripere aut turbare non praesumant, sed nec etiam contra clericos aliasve personas ecclesiasticas, nisi episcopo prius requisito coque négligente, procedant; alias eorum processus ordinationesve nullius momenti sint, atque ad damni satisfactionem partibus illati teneantur. Praeterea, st quis in casibus a iure permissis[1] appellaverit, aut de aliquo gravamine conquestus fuerit, seu alias ob lapsum biennii, de quo supra, ad alium iudicem recurrerit: teneatur, acta omnia, coram episcopo gesta, ad iudicem appellationis expensis suis transferre, eodem tamen episcopo prius admonito, ut, si quid ei pro causae instructione videbitur, possit iudici appellationis significare. Quodsi appellatus comparcat, cogatur tunc is quoque, actorum, quae translata sunt, expensas pro portione sua, si illis uti voluerit, subire, nisi aliter ex loci consuetudine servetur, ut scilicet ad appellantem integrum hoc onus pertineat. Porro ipsam actorum copiam teneatur notarius, congrua mercede accepta, appellanti quanto citius, et ad minus intra mensem, exhibere; qui notarius, si in differenda exhibitione fraudem fecerit, ab officii administratione, arbitrio ordinarii, suspendatur et ad dupli poenam, qüanti ea lis fuerit, inter appellantem et pauperes loci distribuendam, compellatur. ludex vero, si et ipse impedimenti huius conscius particepsve fuerit aliterve obstiterit, ne appellanti integre acta intra tempus traderentur: ad eandem dupli poenam, prout supra, teneatur. Non obstantibus, quoad omnia suprascripta, privilegiis, induitis, concordiis, quae suos tantum teneant auctores, et aliis quibuscumque consuetudinibus.

Canon XXI

Cupiens sancta synodus, ut ex decretis ab ea editis nulla umquam futuris temporibus dubitandi occasio oriatur: verba illa posita in decreto publicato sessione prima sub beatissimo domino nostro Pio IV, videlicet: „Quae proponentibus legatis ac praesidentibus, ad horum temporum levandas calamitates, sedandas de religione controversias, coercendas linguas dolosas, depravatorum morum abusus corrigendos, ecclesiae veram et christianam pacem conciliandam, apta atque idonea ipsi sanctae synodo videbuntur[1], explicando declarat, mentis suae non fuisse, ut ex praedictis verbis solita ratio tractandi negotia in generalibus conciliis ulla ex parte immutaretur, neque novi quidquam, praeter id, quod a sacris canonibus vel generalium synodorum forma hactenus statutum est, cuiquam adderetur aut detraheretur.

Decretum super indictione futurae sessionis

Insuper eadem sacrosancta synodus proximam futuram sessionem feria quinta post conceptionem beatae Mariae virginis, quae erit dies nona mensis decembris proxime venturi, habendam esse statuit et decernit, cum potestate etiam abbreviandi. In qua sessione tractabitur de sexto

1 Cf. conc. Lat. Ill, c«6 (v. supra p. 214) ct alia.

of their faculties, must not presume to obstruct bishops in the aforesaid cases, nor in any way usurp or disturb their jurisdiction, nor even take proceedings against clerics or any other ecclesiastical persons until they have first requested the bishop to do so and he has failed; otherwise their proceedings and rulings have no force and they are bound to repay any loss caused to the parties. Furthermore, if anyone appeals in cases permitted by law[1], or complains of any grievance, or otherwise has recourse to another judge because of the lapse of the two years above stated; then he is obliged to transfer all the acts of the case before the bishop to the appeal judge at his own expense, having first given notice to that bishop so that he may give any information about the case he thinks fit to the appeal judge. But if the defendant appears, he too is bound to pay his share of the costs of transferring the acts, if he wishes to use them, unless local custom provides otherwise, namely that the appellant bears all these costs. Further, the notary is obliged for a suitable fee to make a copy of the documents available to the appellant as soon as possible, and at the latest within a month; and if the notary practises deceit in producing a copy, he is to be suspended from the exercise of his office at the bishop's discretion and to pay a fine equal to twice the legal costs, to be divided between the appellant and the poor of the locality. The judge, too, if he is aware of and connives at or otherwise assists in preventing the complete documents reaching the appellant in time, is to be subject to the same double fine as above. And this is notwithstanding in any of the above matters any privileges, induits, agreements (which only bind their authors) or other customs whatever.

Canon 21

The holy council is anxious that in times to come no opportunity for doubt should arise from any of the decrees published by it, and in particular from the following words in the decree published in the first session under our most blessed lord Paul IV: "Those steps which shall seem fitting and appropriate to the holy council, at the proposal of the legates and presidents, to ease the disasters of the present time, to abate religious controversies, to restrain deceitful tongues, to correct the abuses of depraved conduct, to bring true peace and Christian reconciliation to the church." The council now explains them and declares that it was not its intention to change in any way by these words the usual way of handling business in general councils, nor to add or subtract anything by way of innovation and contrary to what has hitherto been determined by the sacred canons or the formula of general councils.

Decree on the date of the next session

Further, the same holy council determines and decrees that the next session shall be held on the Thursday after the conception of blessed Mary the virgin, which will be 9 December next, and reserves the power of anticipating this. In that session shall be treated the sixth chapter now deferred to it, the other chapters on

[1] See Lateran council III, canon 6 (see above p. 214) and elsewhere.

nunc in eam dilato capite et de reliquis reformationis capitibus iam exhibitis deque aliis ad eam pertinentibus. Si vero opportunurrt videbitur, et tempus patietur, poterit etiam de nonnullis dogmatibus tractari, prout suo tempore in congregationibus proponetur.

SESSIO XXV
3-4 dec. 1563

Decretum de purgatorio

Cum catholica ecclesia, Spiritu sancto edocta, ex sacris litteris et antiqua patrum traditione in sacris conciliis et novissime in hac oecumenica synodo[1] docuerit, purgatorium esse, animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio iuvari: praecipit sancta synodus episcopis, ut sanam de purgatorio doctrinam, a sanctis patribus et sacris conciliis[2] traditam, a christifidelibus credi, teneri, doceri et ubique praedicari diligenter studeant. Apud rudem vero plebem difficiliores ac subtiliores quaestiones, quaeque ad aedificationem non faciunt, et ex quibus plerumque nulla fit pietatis accessio, a popularibus concionibus secludantur. Incerta item, vel quae specie falsi laborant, evulgari ac tractari non permittant. Ea vero, quae ad curiositatem quandam aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala et fidelium offendicula prohibeant. Curent autem episcopi, ut fidelium vivorum suffragia, missarum scilicet sacrificia, orationes, eleemosynae aliaque pietatis opera, quae a fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum ecclesiae instituta pie et devote fiant, et quae pro illis ex testatorum fundationibus vel alia ratione debentur, non perfunctorie, sed a sacerdotibus et ecclesiae ministris et aliis, qui hoc praestare tenentur, diligenter et accurate persolvantur.

De inv - fte tione, veneratione et reliquiis sanctorum, et de sacris imaginibus

Mandat sancta synodus omnibus episcopis et ceteris docendi munus curamque sustinentibus, ut iuxta catholicae et apostolicae ecclesiae usum, a primaevis christianae religionis temporibus receptum, sanctorumque patrum consensionem et sacrorum conciliorum decreta: in primis de sanctorum intercessione, invocatione, reliquiarum honore, et legitimo imaginum usu fideles diligenter instruant, docentes eos, sanctos, una cum Christo regnantes, orationes suas pro hominibus Deo offerre; bonum atque utile esse, suppliciter eos invocare et ob beneficia impetranda a Deo per Filium eius lesum Christum dominum nostrum, qui solus noster redemptor et salvator est, ad eorum orationes, opem auxiliumque con-

1 Sess. VI can. 30 de iust. et sess. XXH c. 2 de sacr. missae (v. supra pp. 681, 734, 3-5).
1 Cf. conc. Flor., sess. 6 (v. supra p. 527, 30-42).

reform which have already been expounded, and other matters concerned with reform. And if it seems opportune and time allows, the council will also be able to treat some matters of dogma as will be proposed in congregations at the appropriate time.

SESSION 25
3-4 December 1563

Decree on purgatory

As the catholic church, instructed by the holy Spirit, has taught from holy scripture and the ancient tradition of the fathers in its holy councils and most recently in this ecumenical council[1] that purgatory exists, and that the souls detained there are helped by the prayers of the faithful and most of all by the acceptable sacrifice of the altar; the holy council charges bishops to ensure that sound teaching on purgatory, handed down by the holy fathers and sacred councils[2], is believed and held by the Christian faithful and everywhere preached and expounded. In homilies to uninstructed people the more difficult and subtle questions, which do nothing to sustain faith and give rise to little or no increase of devotion, should be excluded. They should not allow uncertain speculation or what borders on falsehood to be publicly treated. And they should prohibit all that panders to curiosity and superstition, or smacks of base gain, as scandalous stumbling-blocks to the faithful. Bishops should see to it that the offerings of the faithful who are living, namely masses, prayers, alms and other works of piety, customarily done by the faithful for those of the faithful who have died, should be performed piously and with devotion according to the laws of the church, and that whatever is due for these purposes from testamentary bequests or any other sources should be discharged by priests and ministers of the church and others bound to this duty in no perfunctory manner but with diligence and accuracy.

On invocation, veneration and relics of the saints, and on sacred images

The holy council charges all bishops and others with the office and responsibility of teaching, according to the practice of the catholic and apostolic church received from the earliest times of the Christian religion, to the consensus of the holy fathers and to the decrees of the sacred councils, as follows: they are first of all to instruct the faithful carefully about the intercession of the saints, invocation of them, reverence for their relics and the legitimate use of images of them; they should teach them that the saints, reigning together with Christ, offer their prayers to God for people; that it is a good and beneficial thing to invoke them and to have recourse to their prayers and helpful assistance to obtain blessings from God through his Son our lord Jesus Christ, who is our sole redeemer and

[1] Session 6, canon 30 on justification, and session 22, chapter 2 on the sacrifice of the mass (see above pp. 681, 734).
[2] See council of Florence, session 6 (see above p. 527).

fugere; illos vero, qui negant, sanctos, aeterna felicitate in coelo fruentes, invocandos esse; aut qui asserunt, vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam singulis orent, invocationem esse idolatriam, vel pugnare cum verbo Dei, adversarique honori unius mediatoris Dei et hominum lesu Christi1; vel stultum esse, in coelo regnantibus voce vel mente supplicare: impie sentire. Sanctorum quoque martyrum et aliorum cum Christo viventium sancta corpora, quae viva membra fuerunt Christi et templum Spiritus $ancti ab ipso ad aeternam vitam suscitanda et glorificanda, a fidelibus veneranda esse, per quae multa beneficia a Deo hominibus praestantur: ita ut affirmantes, sanctorum reliquiis venerationem atque honorem non deberi, vel eas aliaque sacra monumenta a fidelibus inutiliter honorari, atque eorum opis impetrandae causa sanctorum memorias frustra frequentari: omnino damnandos esse, prout iampridem eos damnavit et nunc etiam damnat ecclesia.

Imagines porro Christi, deiparae Virginis et aliorum sanctorum, in templis praesertim habendas et retinendas, eisque debitum honorem et venerationem impertiendam, non quod credatur inesse aliqua in iis divinitas vel virtus, propter quam sint colendae, vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda, vcluti olim fiebat a gentibus, quae in idolis spem suam collocabant3: sed quoniam honos, qui eis exhibetur, refertur ad prototypa, quae illae repraesentant: ita ut per imagines, quas osculamur et coram quibus caput aperimus et procumbimus, Christum adoremus, et sanctos, quorum illae similitudinem gerunt, veneremur. Id quod conciliorum, praesertim vero secundae Nicaenae synodi, decretis contra imaginum oppugnatores est sancitum4.

Illud vero diligenter doceant episcopi, per historias mysteriorum nostrae redemptionis, picturis vel aliis similitudinibus expressas, erudiri et confirmari populum in articulis fidei commemorandis et assidue recolendis; tum vero ex omnibus sacris imaginibus magnum fructum percipi, non solum quia admonetur populus beneficiorum et munerum, quae a Christo sibi collata sunt, sed etiam, quia Dei per sanctos miracula et salutaria exempla oculis fidelium subiiciuntur, ut pro iis Deo gratias agant, ad sanctorumque imitationem vitam moresque suos componant, excitenturque ad adorandum ac diligendum Deum, et ad pietatem colendam. Si quis autem his decretis contraria docuerit aut senserit: a. s.

In has autem sanctas et salutares observationes si qui abusus irrepserint: eos prorsus aboleri sancta synodus vehementer cupit, ita ut nullae falsi dogmatis imagines et rudibus periculosi erroris occasionem praebentes statuantur. Quodsi aliquando historias et narrationes sacrae scripturae, cum id indoctae plebi expediet, exprimi et figurari contigerit: doceatur populus, non propterea divinitatem figurari, quasi corporeis oculis conspici, vel coloribus aut figuris exprimi possit. Omnis porro superstitio in sanctorum invocatione, reliquiarum veneratione et imaginum sacro usu tollatur, omnis turpis quaestus eliminetur, omnis denique lascivia vitetur,

» Cf. 1Tm2,5. 1 Cf. 1 Cor 3,16; 6,15,19.
1 Cf. Ps 113,8; 134,18. ‘ Conc. Nie. II, Terminus (v. supra p. 133-138).

saviour; and that those hold impious opinions who deny that the saints who enjoy eternal happiness in heaven should be invoked, or who say either that they do not pray for people, or that calling on them to pray for all of us is idolatry, or contrary to the word of God, or impugns the honour of the one mediator between God and humankind, Jesus Christ', or that it is foolish to invoke those reigning in heaven with mind and voice. And they should teach that the holy bodies of the blessed martyrs and others who live with Christ, in that they were living members of Christ and a temple of the holy Spirit2, due to be raised by him to eternal and glorified life, are to be venerated by the faithful, and that through them many blessings are given to us by God: and hence that those are altogether to be condemned, as holy church has formerly condemned them and now condemns them again, who assert that no veneration or honour is owed to the relics of the saints, or that it is futile for people to honour them and other sacred memorials, and that they rehearse the memor}' of the saints in vain when seeking to gain their help.

And they must also teach that images of Christ, the virgin mother of God and the other saints should be set up and kept, particularly in churches, and that due honour and reverence is owed to them, not because some divinity or power is believed to lie in them as reason for the cult, or because anything is to be expected from them, or because confidence should be placed in images as was done by the pagans of old3; but because the honour showed to them is referred to the original which they represent: thus, through the images which we kiss and before which we uncover our heads and go down on our knees, we give adoration to Christ and veneration to the saints, whose likeness they bear. And this has been approved by the decrees of councils, especially the second council of Nicaea, against the iconoclasts4.

Bishops should teach with care that the faithful are instructed and strengthened by commemorating and frequently recalling the articles of our faith through the expression in pictures or other likenesses of the stories of the mysteries of our redemption; and that great benefits flow from all sacred images, not only because people are reminded of the gifts and blessings conferred on us by Christ, but because the miracles of God through the saints and their salutary example is put before the eyes of the faithful, who can thank God for them, shape their own lives and conduct in imitation of the saints, and be aroused to adore and love God and to practise devotion. If anyone teaches or holds what is contrary to these decrees: let him be anathema.

The boly council earnestly desires to root out utterly any abuses that may have crept into these holy and saving practices, so that no representations of false doctrine should be set up which give occasion of dangerous error to the unlettered. So if accounts and stories from holy scripture are sometimes etched and pictured, which is a help to uneducated people, they must be taught that the Godhead is not pictured because it can be seen with human eyes or expressed in figures and colours. All superstition must be removed from invocation of the saints, veneration of relics and use of sacred images; all aiming at base profit must be eliminated; all sensual appeal must be avoided, so that images are not

1 See 1 Tm 2, 5. 2 See 1 Cor 3, 16; 6, 15, 19.
3 See Ps 113, 8; 134, 18. 4 Council of Nicaea II, Definition (sec above pp. 133-138).

ita ut procaci venustate imagines non pingantur nec ornentur; et sanctorum celebratione ac reliquiarum visitatione homines ad commessationes atque ebrietates non abutantur, quasi testi dies in honorem sanctorum per luxum ac lasciviam agantur. Postremo tanta circa haec diligentia et cura ab episcopis adhibeatur, ut nihil inordinatum, aut praepostere et tumultuarie accommodatum, nihil profanum nihilque inhonestum appareat, cum domum Dei deceat *sanctitudo

Haec ut fidelius observentur, statuit sancta synodus, nemini licere, ullo in loco vel ecclesia, etiam quomodolibet exempta, ullam insolitam ponere vel ponendam curare imaginem, nisi ab episcopo approbata fuerit. Nulla etiam admittenda esse nova miracula, nec novas reliquias recipiendas[2], nisi eodem recognoscente et approbante episcopo. Qui simulatque de his aliquid compertum habuerit, adhibitis in consilium theologis et aliis piis viris, ea faciat, quae veritati et pietati consentanea iudicaverit. Quodsi aliquis dubius aut difficilis abusus sit exstirpandus, vel omnino aliqua de his rebus gravior quaestio incidat: episcopus, antequam controversiam dirimat, metropolitan! et comprovincialium episcoporum in concilio provinciali sententiam exspectet, ita tamen, ut nihil inconsulto sanctissimo Romano pontifice novum aut in ecclesia hactenus inusitatum decernatur.

Decretum de regularibus et monialibus

Eadem sacrosancta synodus reformationem prosequens, ea, quae sequuntur, statuenda esse censuit.

Caput I

Quoniam non ignorat sancta synodus, quantum ex monasteriis, pie institutis et recte administratis, in ecclesia Dei splendoris atque utilitatis oriatur: necessarium esse censuit, quo facilius ac maturius, ubi collapsa est, vetus et regularis disciplina instauretur, et constantius, ubi conservata est, perseveret, praecipere, prout hoc decreto praecipit, ut omnes regulares, tam viri quam mulieres, ad regulae, quam professi sunt, praescriptum vitam instituant et componant atque in primis, quae ad suae professionis perfectionem, ut obedientiae, paupertatis et castitatis ac si quae alia sunt alicuius regulae et ordinis peculiaria vota et praecepta, ad eorum respective essentiam, necnon ad communem vitam, victum et vestitum conservanda pertinentia, fideliter observent, omnisque cura et diligentia a superioribus adhibeatur, tam in capitulis generalibus et provincialibus, quam in eorum visitationibus, quae suis temporibus facere non praetermittant: ut ab illis non recedatur, cum compertum sit, ab eis non posse ea, quae ad substantiam regularis vitae pertinent, relaxari. Si enim illa, quae bases sunt et fundamenta totius regularis disciplinae, exacte non fuerint conservata: totum corruat aedificium necesse est.

Caput II

Nemini igitur regularium, tam virorum quam mulierum, liceat bona immobilia vel mobilia, cuiuscumque qualitatis fuerint, etiam quovis modo

1 Cf. Ps 92, 5. 1 Cf. cone. Lat. IV, c. 62 (v. supra p. 263).

painted or adorned with seductive charm; and people are not to abuse the celebration of the saints and visits to their relics for the purpose of drunken feasting, as if feast days in honour of the saints were to be celebrated with sensual luxury. And lastly, bishops should give very great care and attention to ensure that in this matter nothing occurs that is disorderly or arranged in an exaggerated or riotous manner, nothing profane and nothing unseemly, since holiness befits the house of God[1].

That these points may be carried out more faithfully, the holy synod lays down that no one may erect or see to the erection of any unusual image in any church or site, however exempt, unless it has been approved by the bishop. Nor are any new miracles to be accepted, or new relics recognised[2], without the bishop similarly examining and approving them. And as soon as he learns of something of this kind, he should consult with theologians and other devout men and decide as truth and devotion suggest. But if some doubtful or resistant abuse has to be rooted out, or some far more serious problem arises in these matters, then before deciding the issue the bishop should await the opinion of the metropolitan and his fellow bishops in the provincial synod, but ensuring that no new and unprecedented decree be passed in the church without the pope being consulted beforehand.

Decree on regulars and nuns

The same holy council, pursuing the subject of reform, has decided to decree what follows.

Chapter 1

The holy council is well aware how much grace and benefit arises in the church from monasteries which are devoutly founded and rightly administered. It considers that it is necessary for the ancient and regular discipline to be restored where it has collapsed, and to be pursued with greater constancy where it has been preserved. That this may come about sooner and more easily it has decided to enact, as by this decree it does enact, that all regulars both men and women should order and arrange their lives according to the provision of the rule they profess; and that above all they should faithfully observe what belongs to the perfection of their profession, such as the vows of obedience, poverty and chastity, and any other special precepts particular to any rule or order which belong to their essential nature and to the preservation of common life, food and clothing; and it enjoins superiors to exercise the utmost diligence in general and provincial chapters and in their visitations, which they must not omit to conduct at the proper times, that their subjects do not abandon these standards, since it is quite clear that they cannot relax rules which belong to the substance of religious life. For if the very bases and foundations of all religious discipline are not carefully preserved, the whole building will necessarily topple.

Chapter 2

No regular, therefore, whether man or woman, may possess or keep immovable or movable goods of whatever value or however acquired as their own or even in

1 See Ps 92, 5.
2 See Lateran council IV, constitution 62 (see above p. 263).

ab eis acquisita, tamquam propria aut etiam nomine conventus possidere vel tenere, sed statim ea superiori tradantur conventuique incorporentur. Nec deinceps liceat superioribus bona stabilia alicui regulari concedere, etiam ad usumfructum vel usum, administrationem aut commendam. Administratio autem bonorum monasteriorum seu conventuum ad solos officiales eorundem, ad nutum superiorum amovibiles, pertineat. Mobilium vero usum ita superiores permittant, ut eorum supellex statui paupertatis, quam professi sunt, conveniat, nihilque superflui in ea sit, nihil etiam, quod sit necessarium, eis denegetur. Quodsi quis aliter quidquam tenere deprehensus aut convictus fuerit: is biennio activa et passiva voce privatus sit atque etiam iuxta suae regulae et ordinis constitutiones puniatur.

Caput III

Concedit sancta synodus omnibus monasteriis et domibus, tam virorum quam mulierum et mendicantium (exceptis domibus fratrum sancti Francisci cappucinorum et eorum, qui minorum de observantia vocantur), etiam quibus aut ex constitutionibus suis erat prohibitum, aut ex privilegio apostolico non erat concessum: ut deinceps bona immobilia eis possidere liceat. Quodsi aliqua loca ex praedictis, quibus auctoritate apostolica similia bona possidere permissum erat, eis spoliata sint: eadem omnia illis restituenda esse decernit. In praedictis autem monasteriis et domibus, tam virorum quam mulierum, bona immobilia possidentibus vel non possidentibus, is tantum numerus constituatur ac in posterum conservetur, qui vel ex reditibus propriis monasteriorum, vel ex consuetis eleemosynis commode possit sustentari[1]. Nec de cetero similia loca erigantur sine episcopi, in cuius dioecesi erigenda sunt, licentia prius obtenta.

Caput IV

Prohibet sancta synodus, ne quis regularis sine sui superioris licentia, praedicationis vel lectionis aut cuiusvis pii operis praetextu, subiiciat se obsequio alicuius praelati, principis vel universitatis vel communitatis aut alterius cuiuscumque personae seu loci; neque ei aliquod privilegium aut facultas, ab aliis super iis obtenta, suffragetur. Quodsi contrafecerit, tamquam inobediens arbitrio superioris puniatur. Nec liceat regularibus, a suis conventibus recedere, etiam praetextu ad superiores suos accedendi, nisi ab eisdem missi aut vocati fuerint. Qui vero sine praedicto mandato, in scriptis obtento, repertus fuerit, ab ordinariis locorum tamquam desertor sui instituti puniatur. Illi autem, qui studiorum causa ad universitates mittuntur, in conventibus tantum habitent; alioquin ab ordinariis contra eos procedatur.

Caput V

Bonifatii \ III constitutionem, quae incipit *Periculoso*[2], renovans, sancta synodus universis episcopis sub obtestatione divini iudicii et interminatione maledictionis aeternae praecipit, ut in omnibus monasteriis sibi

[1] Cf. c. 1 *X.* HI 7 (Fr 2,483). [1] c. un. Ill 16 *in VI°* (Fr 2,1053).

the name of their religious house, but they should at once be handed over to the superior and annexed to the property of the house. Nor may superiors henceforth allow religious to have any stable goods, even for use without ownership or for use or administration or in trust. Administration of the property of monasteries and religious houses is to belong solely to their officials, who may be removed from office at the superior's will. Superiors may, however, permit them the use of movable goods to a degree that befits the lowly state of poverty they have professed, and while there should be nothing superfluous in this, nor should anything necessary be denied them. But if anyone is found or convicted of possessing anything otherwise, he or she is to be deprived for two years of active and passive voice and further punished according to the constitutions of his or her rule and order.

Chapter}

The holy council gives permission to all monasteries and houses of men and women and of mendicants (except the houses of the Capuchin friars of St Francis and those called Minors in observance), even to those whose constitutions forbid it or who have not had it granted by apostolic privilege, lawfully henceforth to possess immovable goods. If any of the aforesaid places have been permitted by apostolic authority to possess such goods, but have been robbed of them, the council decrees that these goods must all be restored to them. In the aforesaid monasteries and houses of men and women, whether possessing immovable goods or not, only the number of religious should be established and maintained in the future that can be reasonably supported either from revenues belonging to the monasteries or by accustomed alms1. Nor are such places to be founded in future unless the permission of the bishop in whose diocese they are to be established is first obtained.

Chapter 4

The holy council forbids any regular, without the permission of his superior, on pretext of preaching or lecturing or any pious work, to submit himself to the obedience of any prelate, prince, community, or any other person or establishment; nor shall any privilege or faculty obtained from others in this matter avail him. If he acts otherwise, he is to be punished by his superior as disobedient. Nor may regulars leave their religious houses, even on pretext of approaching their superiors, unless sent or summoned by these superiors. Anyone found abroad without the aforesaid command given in writing is to be punished by the local ordinaries as a deserter from his institute. Those sent to study at universities should live only in religious houses, otherwise action should be taken against them by the ordinaries.

Chapter **5**

Renewing the constitution of Boniface VIII which begins *Periculoso2,* the holy council commands all bishops, calling the divine justice to witness and under threat of eternal damnation, to ensure that the enclosure of nuns in all monaster-

1 See ch. 1 *Decretals* III 7 (Fr 2, 483). 2 Ch. 1 III 16 *Sext* (Fr 2, 1053).

subiectis ordinaria, in aliis vero sedis apostolicae auctoritate clausuram sanctimonialium, ubi violata fuerit, diligenter restitui, et, ubi inviolata est, conservari maxime procurent, inobedientes atque contradictores per censuras ecclesiasticas aliasque poenas, quacumque appellatione postposita, compescentes, invocato etiam ad hoc, si opus fuerit, auxilio brachii saecularis. Quod auxilium ut praebeatur, omnes Christianos principes hortatur sancta synodus, et sub excommunicationis poena, ipso facto incurrenda, omnibus magistratibus saecularibus iniungit. Nemini autem sanctimonialium liceat, post professionem exire a monasterio, etiam ad breve tempus, quocumque praetextu, nisi ex aliqua legitima causa, ab episcopo approbanda, induitis quibuscumque et privilegiis non obstantibus. Ingredi autem intra saepta monasterii nemini liceat[1], cuiuscumque generis aut conditionis, sexus vel aetatis fuerit, sine episcopi vel superioris licentia, in scriptis obtenta, sub excommunicationis poena, ipso facto incurrenda. Dare autem tantum episcopus vel superior licentiam debet in casibus necessariis, neque alius ullo modo possit, etiam vigore cuiuscumque facultatis vel indulti, hactenus concessi vel in posterum concedendi. Et quia monasteria sanctimonialium, extra moenia urbis vel oppidi constituta, malorum hominum praedae et aliis facinoribus, sine ulla saepe custodia, sunt exposita: curent episcopi et alii superiores, si ita videbitur expedire, ut sanctimoniales ex eis ad nova vel antiqua monasteria intra urbes vel oppida frequentia reducantur, invocato etiam auxilio, si opus fuerit, brachii saecularis. Impedientes vero vel non obedientes per censuras ecclesiasticas parere compellant.

Caput VI

In electione quorumcumque superiorum, abbatum, temporalium et aliorum officialium, ac generalium et abbatissarum atque aliarum praepositarum, quo omnia recte et sine ulla fraude fiant: in primis sancta synodus districte praecipit, omnes supradictos eligi debere per vota secreta, ita ut singulorum eligentium nomina numquam publicentur. Nec in posterum liceat, provinciales aut abbates, priores aut alios quoscumque titulares ad effectum electionis faciendae constituere, aut voces et suffragia absentium supplere. Si vero contra huius decreti constitutionem aliquis electus fuerit, electio irrita sit, et is, qui ad hunc effectum se in provincialem, abbatem aut priorem creari permiserit, deinceps ad omnia officia in religione obtinenda inhabilis exsistat, facultatesque, super his concessae, eo ipso abrogatae censeantur, et si in posterum aliae concedantur, tamquam subreptitiae habeantur.

Caput VII

Abbatissa et priorissa, et quocumque alio nomine praefecta vel praeposita appelletur, eligatur non minor annis quadraginta, et quae octo annis post expressam professionem laudabiliter vixerit. Quodsi his qualitatibus non reperiatur in eodem monasterio, ex alio eiusdem ordinis eligi possit. Si hoc etiam incommodum superiori, qui electioni praeest, videatur, ex iis,

1 Cf. conc. Lat. III, c. 11 (v. supra pp. 217-218).

ies subject to them by ordinary authority, and in others by the authority of the apostolic see, should be diligently restored where it has been violated, and preserved most carefully where it has remained intact; they should coerce any who are disobedient and refractory by ecclesiastical censures and other penalties, setting aside any form of appeal, and calling in the help of the secular arm if need be. The holy synod exhorts all Christian princes to provide such aid, and enjoins this on all magistrates on pain of excommunication automatically incurred. After religious profession no nun may go out of her monastery on any pretext even for a short time, except for a legitimate reason approved by the bishop, notwithstanding any induits and privileges whatever. And no one of any kind or condition or sex or age may enter within the confines of a monastery[1] without the permission of the bishop or superior given in writing, under pain of excommunication automatically incurred. And the bishop or superior should give permission only in necessary cases, nor may anyone else give it in any way, even in virtue of some faculty or induit previously given or to be given in the future. And as monasteries of nuns are often to be found outside the walls of a city or town, and are exposed often without any protection to the plunder of wicked people and to other crimes, bishops and other superiors are to see, if it seems expedient, that the nuns from them are moved to new or old monasteries inside cities or populous towns, calling on the aid of the secular arm if need be. Those obstructing or disobeying should be compelled to obey by ecclesiastical censures.

Chapter 6

That everything should be done correctly and without deceit in the election of any superiors, abbots and temporary and other officials, and of generals and abbesses and other women superiors, the holy council first and foremost strictly orders that all the above be elected by secret ballot, so that the names of individual voters are never disclosed. Nor in the future shall it be lawful to appoint titular provincials or abbots or priors or any other superiors for the purpose of holding an election, or to have proxies acting for the voices and votes of those absent. If anyone is elected against the rulings of this decree the election shall be invalid, and the person who allows himself to be made provincial or abbot or prior in such a way shall for the future be incapable of holding any office in religious life; all permissions granted in this matter are to be regarded as hereby abrogated, and any granted in the future as fraudulent.

Chapter 7

An abbess or prioress, or by whatever other name the superior or person in charge is called, shall be chosen who is not less than forty years of age and has lived in a praiseworthy manner for eight years since making her profession. If no one of these qualities can be found in the same monastery, she can be chosen from another house of the same order. If this seems to the superior conducting the election to be seriously inconvenient, then with the consent of the bishop or

1 See Lateran council III, canon 11 (see above pp. 217-218).

quae in eodem monasterio annum trigesimum excesserint et quinque saltem annis post professionem recte vixerint, episcopo vel alio superiore consentiente, eligatur. Duobus vero monasteriis nulla praeficiatur, et si qua duo vel plura quocumque modo obtinet, cogatur, uno excepto, intra sex menses cetera resignare. Post id vero tempus, nisi resignaverit, omnia ipso iure vacent. Is vero, qui electioni praeest, episcopus sive alius superior, claustra monasterii non ingrediatur, sed ante cancellorum fenestellam vota singularum audiat vel accipiat. In reliquis serventur singulorum ordinum vel monasteriorum constitutiones.

Caput I "III

Monasteria omnia, quae generalibus capitulis aut episcopis non subsunt, nec suos habent ordinarios regulares visitatores, sed sub immediata sedis apostolicae protectione ac directione regi consueverunt: teneantur, infra annum a fine praesentis concilii et deinde quolibet triennio, sese in congregationes redigere iuxta formam constitutionis Innocentii ILI in concilio generali, quae incipit *In singulisl,* ibique cenas regulares personas deputare, quae de modo et ordine, de praedictis congregationibus erigendis, ac statutis in eis exsequendis deliberent et statuant. Quodsi in his négligentes fuerint, liceat metropolitano, in cuius provincia praedicta monasteria sunt, tamquam sedis apostolicae delegato, eos pro praedictis causis convocare. Quodsi infra limites unius provinciae non sit sufficiens talium monasteriorum numerus ad erigendam congregationem, possint duarum vel trium provinciarum monasteria unam facere congregationem. Ipsis autem congregationibus constitutis, illarum generalia capitula et ab illis electi praesides vel visitatores eandem habeant auctoritatem in suae congregationis monasteria ac regulares in eis commorantes, quam alii praesides ac visitatores in ceteris habent ordinibus. Teneanturque suae congregationis monasteria frequenter visitare et illorum reformationi incumbere, et ea observare, quae in sacris canonibus et in hoc sacro concilio sunt decreta. Quodsi, etiam metropolitano instante, praedicta exsequi non curaverint, episcopis, in quorum dioecesibus loca praedicta sita sunt, tamquam sedis apostolicae delegatis subdantur.

Capttt IX

Monasteria sanctimonialium, sanctae sedi apostolicae immediate subiecta, etiam sub nomine capitulorum s. Petri vel s. loannis, vel alias quomodocumque nuncupentur, ab episcopis tamquam dictae sedis delegatis gubernentur, non obstantibus quibuscumque. Quae vero a deputatis in capitulis generalibus vel ab aliis regularibus reguntur, sub eorum cura et custodia relinquantur.

Caput X

Attendant diligenter episcopi et ceteri superiores monasteriorum sanctimonialium, ut in constitutionibus earum admoneantur sanctimoniales,

l Conc. Lat. IV, c. 12 (v. supra pp. 240-241).

another superior let someone be chosen from the same monastery over thirty years of age who has lived a good life for at least five years since profession. No one is to be superior of two monasteries, and if anyone has by some means charge of two or more she must be obliged to resign all but one of them within six months. If she has not resigned after that time, then all automatically fall vacant. He who presides over an election, whether the bishop or another superior, is not to enter the monastery's enclosure, but should hear or receive the votes of each religious before the window of the grille. In other details the constitutions of each order or monastery are to be observed.

Chapter 8

All monasteries which are not subject to general chapters or bishops, and do not have their ordinaries as regular visitors, but are accustomed to be governed under the immediate protection and rule of the apostolic see, are to be bound within a year from the ending of the present council, and then every three years, to group themselves in congregations according to the form of the constitution of Innocent III made in a general council and beginning *In singulis*[1], and there to appoint certain regulars to discuss and determine the manner and rules for setting up the aforesaid congregations and for executing statutes for them. If they are negligent in this matter, the metropolitan in whose province these monasteries lie may, as delegate of the apostolic see, assemble them for these purposes. But if there are not sufficient of these monasteries within the boundaries of one province to form a congregation, the monasteries of two or three provinces may form one congregation. When the congregations are formed, their general chapters and the presidents or visitors elected by them shall have the same authority over the monasteries of their congregation and over the religious living in them as have the other presidents and visitors in other orders. They are obliged to visit the monasteries of their congregation frequently, to take steps to their reform and to observe the decrees of the sacred canons and of this council. If they do not carry out these instructions, even at the bidding of the metropolitan, they are to become subject to the bishops in whose dioceses they are situated, as to delegates of the apostolic see.

Chapter 9

Monasteries of nuns immediately subject to the holy apostolic see, even under the name of chapters of St Peter or St John or whatever other name they go by, are to be governed by bishops as delegates of the said see, anything to the contrary notwithstanding. Those, however, which are governed by persons appointed in general chapters or by other regulars, are to be left in their guardianship and care.

Chapter 10

Bishops and other superiors of monasteries of nuns should carefully see to it that the nuns are enjoined in their constitutions to make confession of their sins at

[1] Lateran council IV, constitution 12 (see above pp. 240-241).

ut saltem semel singulis mensibus confessionem peccatorum faciant, et sacrosanctam eucharistiam suscipiant, ut eo se salutari praesidio muniant ad omnes oppugnationes daemonis fortiter superandas. Praeter ordinarium autem confessorem alius extraordinarius ab episcopo et aliis superioribus bis aut ter in anno offeratur, qui omnium confessiones audire debeat. Quod vero sanctissimum Christi corpus intra chorum, vel saepta monasterii, et non in publica ecclesia, conservetur: prohibet sancta synodus, non obstante quocumque induito aut privilegio.

Caput XI

In monasteriis seu domibus virorum seu mulierum, quibus imminet animarum cura personarum saecularium, praeter eas, quae sunt de illorum monasteriorum seu locorum familia: personae tam regulares quam saeculares huiusmodi curam exercentes, subsint immediate in iis, quae ad dictam curam et sacramentorum administrationem pertinent, iurisdictioni, visitationi et correctioni episcopi, in cuius dioecesi sunt sita, nec ibi aliqui, etiam ad nutum amovibiles, deputentur nisi de eiusdem consensu ac praevio examine, per eum aut eius vicarium faciendo; excepto monasterio Cluniacensi cum suis limitibus, et exceptis etiam iis monasteriis seu locis, in quibus abbates generales aut alii regularium superiores iurisdictionem episcopalem et temporalem in parochos et parochianos exercent, salvo tamen eorum episcoporum iure, qui maiorem in praedicta loca vel personas iurisdictionem exercent.

Caput XII

Censurae et interdicta, nedum a sede apostolica emanata, sed etiam ab ordinariis promulgata, mandante episcopo a regularibus in eorum ecclesiis publicentur atque serventur. Dies etiam festi, quos in dioecesi sua servandos idem episcopus praeceperit, ab exemptis omnibus, etiam regularibus, serventur.

Caput XIII

Controversias omnes de praecedentia, quae persaepe maximo cum scandalo oriuntur inter ecclesiasticas personas, tam saeculares quam regulares, cum in processionibus publicis, tum in his, quae fiunt in tumulandis defunctorum corporibus et in deferenda umbella et aliis similibus: episcopus, amota omni appellatione et non obstantibus quibuscumque, componat. Exempti autem omnes, tam clerici saeculares quam regulares quicumque, etiam monachi, ad publicas processiones vocati, accedere compellantur, iis tantum exceptis, qui in strictiori clausura perpetuo vivunt.

Caput XIV

«0 Regularis non subditus episcopo, qui intra claustra monasterii degit, et extra ea ita notorie deliquerit, ut populo scandalo sit, episcopo instante a suo superiore intra tempus, ab episcopo praefigendum, severe puniatur, ac de punitione episcopum certiorem faciat; sin minus, a suo superiore officio privetur, et delinquens ab episcopo puniri possit.

least once a month, and to receive the most holy eucharist, so as to fortify themselves with this powerful protection to conquer with vigour all the attacks of the devil. In addition to their ordinary confessor, the bishop or other superiors should offer an extraordinary confessor two or three times a year who should hear the confessions of all. And the holy council forbids the most holy body of Christ to be reserved in the choir or in the precincts of the monastery and not in a public church, notwithstanding any induit or privilege.

Chapter 11

In monasteries or religious houses of men and women which have attached to them the spiritual care of lay persons over and above those belonging to the household of the monasteries or institutions, the persons both regular and secular who carry out this care are to be immediately subject in all that concerns the said care and the administration of the sacraments to the jurisdiction, visitation and correction of the bishop in whose diocese they are situated; nor in this matter should anyone be appointed, even if instantly replaceable, without the same bishop's examination and consent, to be carried out personally or through his vicar: with the exception of the monastery of Cluny and its territory, and also of those monasteries and houses in which abbots general or other superiors of regulars exercise episcopal and temporal jurisdiction over parish priests and parishioners, without prejudice however to the rights of those bishops who exercise major jurisdiction over the said places and persons.

Chapter 12

Censures and interdicts should at the bishop's command be published and kept by regulars in their own churches, not only those put out by the apostolic see but also those published by ordinaries. And feast days which a bishop orders to be kept in his diocese are to be observed by all those who are exempt, even regulars.

Chapter 13

The bishop is to decide without appeal and notwithstanding any considerations all disputes that arise about precedence between ecclesiastical persons, secular or regular, often with great scandal: these arise in public processions, in the rites for burying the bodies of the dead, in carrying the canopy and suchlike. All those who are exempt, both secular and regular clerics of any grade, including monks, are bound to attend public processions when summoned, those alone being excepted who live permanently in stricter enclosure.

Chapter 14

A regular who is not subject to the bishop, and who lives in monastic enclosure, but has notoriously deserted it and is a source of scandal to the people, must at the bishop's urging be severely punished by his own superior within the time fixed by the bishop, and the superior must inform the bishop of the punishment. If the superior does not comply, he is to be deprived of his office by his own superior, and the offender may be punished by the bishop.

Caput XV

In quacumque religione, tam virorum quam mulierum, professio non fiat ante sextum decimum annum expletum, nec qui minori tempore, quam per annum post susceptum habitum, in probatione steterit, ad professionem admittatur. Professio autem antea facta sit nulla nullamque inducat obligationem ad alicuius regulae vel religionis vel ordinis observationem aut ad alios quoscumque effectus.

Caput XVI

Nulla quoque renuntiatio aut obligatio antea facta, etiam cum iuramento vel in favorem cuiuscumque causae piae, valeat, nisi cum licentia episcopi sive eius vicarii fiat intra duos menses proximos ante professionem, ac non alias intelligatur effectum suum sortiri, nisi secuta professione; aliter vero facta, etiamsi cum huius favoris expressa renuntiatione, etiam iurata, sit irrita et nullius effectus. Finito tempore novitiatus, superiores novitios, quos habiles invenerint, ad profitendum admittant, aut e monasterio eos is eiiciant. Per haec tamen sancta synodus non intendit aliquid innovare, aut prohibere, quin religio clericorum societatis lesu iuxta pium eorum institutum, a sancta sede apostolica approbatum, Domino et eius ecclesiae inservire possint. Sed neque ante professionem, excepto victu et vestitu novitii vel novitiae illius temporis, quo in probatione est, quocumque praetextu a parentibus vel propinquis aut curatoribus eius monasterio aliquid ex bonis eiusdem tribuatur, ne hac occasione discedere nequeat, quod totam vel maiorem panem substantiae suae monasterium possideat, nec facile, si discesserit, id recuperare possit. Quin potius praecipit sancta synodus sub anathematis poena dantibus et recipientibus, ne hoc ullo modo fiat, et ut abeuntibus ante professionem omnia restituantur, quae sua erant. Quod ut recte fiat, episcopus, etiam per censuras ecclesiasticas, si opus fuerit, compellat.

Caput XVII

Libertati professionis virginum Deo dicandarum prospiciens, sancta synodus statuit atque decernit, ut, si puella, quae habitum regularem suscipere voluerit, maior duodecim annis sit, non ante eum suscipiat, nec postea ipsa vel alia professionem emittat, quam exploraverit episcopus vel, eo absente vel impedito, eius vicarius, aut aliquis eorum sumptibus ab eis deputatus, virginis voluntatem diligenter, an coacta, an seducta sit, an sciat, quid agat; et si voluntas eius pia ac libera cognita fuerit, habueritque conditiones requisitas iuxta monasterii illius et ordinis regulam, necnon monasterium fuerit idoneum: libere ei profiteri liceat; cuius professionis tempus ne episcopus ignoret, teneatur praefecta monasterio, eum ante mensem certiorem facere. Quod si praefecta certiorem episcopum non fecerit, quamdiu episcopo videbitur, ab officio suspensa sit.

Caput XVIII

Anathemati sancta synodus subiicit omnes et singulas personas, cuiuscumque qualitatis vel conditionis fuerint, tam clericos quam laicos, sae-

Chapter 15

Profession in any religious institute, whether of men or women, must not be made until the completion of the sixteenth year, nor is anyone to be admitted to profession who has spent less than a year in a state of probation after receiving the habit. Profession made before these times shall be null, incurring no obligation to the observance of the rule of any religious institute or order, and shall not have any other effects whatever.

Chapter 16

No renunciation made or obligation undertaken, even with an oath or in favour of any pious cause, shall be valid unless made within the two months before profession and with the permission of the bishop or his vicar; nor is it to be understood to take effect until after profession. Otherwise it shall be invalid and of no effect, even if made with express renunciation of this condition and even under oath. When the time of the noviceship is completed, superiors should admit to profession those they find suitable but dismiss the others from the monastery. By these enactments the holy council does not wish to introduce any innovation or to prevent the religious institute of clerics of the Society of Jesus from serving the Lord and his church according to their constitution, which has been approved by the holy apostolic see. And, except for the food and clothing of novices, both men and women, for the time when they are in probation before profession, nothing whatever may be given to their monastery on any pretext whatever by their parents or relatives or guardians from the novices' possessions, lest they be unable to leave because the monastery holds the whole or part of their substance and they could not easily recover it if they left. The holy council orders instead under penalty of anathema to givers and receivers that this should never happen, and that all that belongs to them must be returned to those leaving before profession. The bishop is to ensure that this is properly done, using the coercion of censures if need be.

Chapter 17

With an eye to the freedom of virgins due to be dedicated to God, the holy council determines that if a girl more than twelve years of age wants to take the religious habit, she should not take it, nor should she or any other girl take her vows at a later stage, until the bishop or his vicar, if the bishop is absent or prevented, or someone appointed at their expense has carefully discovered whether the girl is free or forced or under immoral pressure, and whether she understands what she is doing; and if her intention is shown to be devout and free, and she fulfils the conditions required by that monastery and order, and is also suited to the monastery, then she may be free to make her profession. To make sure the bishop is aware of the time of her profession, the person in charge of the monastery is bound to inform him a month before. If the superior does not inform him, she is to be suspended from office for as long as the bishop sees fit.

Chapter 18

The holy council imposes an anathema on each and all persons, of whatever rank or condition they may be, both clerics and laity, secular and regular, and

culares vel regulares, atque etiam qualibet dignitate fungentes, si quomodocumque coegerint aliquam virginem vel viduam aut aliam quamcumque mulierem invitam, praeterquam in casibus in iure expressis[1], ad ingrediendum monasterium, vel ad suscipiendum habitum cuiuscumque religionis, vel ad emittendam professionem; quique consilium, auxilium, vel favorem dederint, quique scientes, eam non sponte ingredi monasterium aut habitum suscipere aut professionem'emittere: quoquo modo eidem actui vel praesentiam vel consensum vel auctoritatem interposuerint. Simili quoque anathemati subiicit eos, qui sanctam virginum vel aliarum mulierum voluntatem, vel accipiendi vel voti emittendi, quoquo modo sine iusta causa impedierint. Eaque omnia et singula, quae ante professionem vel in ipsa professione heri oportet, serventur non solum in monasteriis subiectis episcopo, sed et in aliis quibuscumque. Ab his tamen excipiuntur mulieres, quae poenitentes aut convertitae appellantur, in quibus constitutiones earum serventur.

Caput XIX

Quicumque regularis praetendat, se per vim et metum ingressum esse religionem aut etiam dicat, ante aetatem debitam professum fuisse, aut quid simile, velitque habitum dimittere quacumque de causa, aut etiam cum habitu discedere sine licentia superiorum: non audiatur nisi intra quinquennium tantum a die professionis, et tunc non aliter, nisi causas, quas praetenderit, deduxerit coram superiore suo et ordinario. Quod si ante habitum sponte dimiserit, nullatenus ad allegandum quamcumque causam admittatur, sed ad monasterium redire cogatur et tamquam apostata puniatur; interim vero nullo privilegio suae religionis iuvetur. Nemo etiam regularis, cuiuscumque facultatis vigore, tranferatur ad laxiorem religionem, nec detur licentia cuiquam regulari, occulte ferendi habitum suae religionis.

Caput XX

Abbates, qui sunt ordinum capita, ac ceteri praedictorum ordinum superiores, episcopis non subiecti, quibus est in alia inferiora monasteria prioratusve legitima iurisdictio: eadem illa sibi subdita monasteria et prioratus suo quisque loco atque ordine ex officio visitent, etiam si commendata exsistant; quae, cum ordinum suorum capitibus subsint, declarat sancta synodus, in iis, quae alias de visitatione monasteriorum commendatorum definita sunt[2], non esse comprehensa, teneanturque quicumque praedictorum ordinum monasteriis praesunt, praedictos visitatores recipere ct illorum ordinationes exsequi. Ipsa quoque monasteria, quae sunt ordinum capita, iuxta sanctae sedis apostolicae et cuiusque ordinis constitutiones visitentur, et quamdiu durabunt huiusmodi commendat, priores claustrales, aut in prioratibus conventum habentibus subpriores, qui correctiones et spirituale regimen exercent, a capitulis generalibus vel ipsorum ordinum visitatoribus instituantur. In ceteris

1 Cuiusmodi sunt cc. 18-19 *X*. Ill 32 (Fr 2, 586).
1 Cf. sess. XXI c. 8 de ref. (v. supra p. 731).

whatever high office they fill, if they in any way force a virgin or widow or any other woman to enter a monastery against her will, except in cases expressed in law[1], or to take the habit of any religious institute, or to make her profession; and on all who give advice, help or encouragement and know she is not freely entering the monastery, or taking the habit, or making profession; and this however these persons are party to the action by their presence or consent or authority. It imposes a similar anathema on those who in any manner and without good reason obstruct the holy desire of virgins or other women to take the habit or make profession. And each and all of these procedures which are obligatory before profession or at profession are to be observed, not only in monasteries subject to the bishop, but in all others whatsoever. From them are excepted women who are called penitents or converts, in whose cases their own constitutions are to be observed.

Chapter 19

A regular who maintains that he entered religion under duress and fear, or even says he was professed before the legal age, or something similar, and wishes for any reason to put off his habit, or even to depart in his habit without the permission of superiors, is not to be listened to unless it is within five years from the day of his profession; and even then, only if he lays the reason he is maintaining before his superior and ordinary. But if before this he puts off the habit of his own accord, he should not be allowed to put up any case, but be forced to return to his monastery and be punished as an apostate from religious life; and no privilege of his institute is meanwhile to avail him. No regular may be transferred to a less strict religious institute in virtue of any faculty; nor may permission be given to any regular to wear the habit of his institute in a concealed way.

Chapter 20

Abbots who are heads of orders and other superiors of the said orders, who are not subject to bishops and who have lawful jurisdiction over monasteries of lesser rank or priories, should visit those subject monasteries and priories each in its own place and order, in virtue of their office, even if these are commendatory. The holy council declares that these latter, since they are subject to the heads of their orders, are not included in what was elsewhere laid down about the visitation of commendatory monasteries[2], and those who are superiors of the monasteries of the aforesaid orders are obliged to receive the aforesaid visitors and carry out their instructions. The monasteries that are themselves heads of orders are to be visited according to the constitutions of the apostolic see and of the orders themselves, and as long as these commendams last, claustral priors, or subpriors in priories that have a convent, should be appointed by the general chapters or visitors of those orders, to exercise control and spiritual government. In all other matters the privileges and faculties of the above-mentioned

[1] Such are chs. 18-19 *Decretals* III 32 (Fr 2, 586).
[2] See session 21, canon 8 on reform (see above p. 731).

omnibus praefatorum ordinum privilegia et facultates, quae ipsorum personas, loca et iura concernunt, firma sint et illaesa.

Caput ***XXI***

Cum pleraque monasteria, etiam abbatiae, prioratus et praepositurae, ex mala eorum, quibus commissa fuerunt, administratione non levia passa fuerint, tam in spiritualibus quam temporalibus, detrimenta: cupit sancta synodus ea ad congruam monasticae vitae disciplinam omnino revocare. Verum adeo dura difficilisque est praesentium temporum conditio, ut nec statim omnibus, nec commune ubique, quod optaret, remedium possit adhiberi. Ut tamen nihil praetermittat, unde praedictis salubriter aliquando provideri possit: primum quidem confidit, summum Romanum pontificem pro sua pietate et prudentia curaturum, quantum haec tempora ferre posse viderit, ut iis, quae nunc commendata reperiuntur et quae suos conventus habent, regulares personae eiusdem ordinis expresse professae et quae gregi praeire et praeesse possint, praeficiantur. Quae vero in posterum vacabunt, non nisi regularibus spectatae virtutis et sanctitatis conferantur1. Quo ad ea vero monasteria, quae capita sunt ac primates ordinum, sive abbatiae, sive prioratus filiae illorum capitum nuncupantur: teneantur illi, qui in praesenti ea in commendam obtinent, nisi sit eis de regulari successore provisum, infra sex menses religionem illorum ordinum propriam solemniter profiteri, aut iis cedere; alias commendae praedictae ipso iure vacare censeantur. Ne autem in praedictis omnibus et singulis fraus aliqua adhiberi possit: mandat sancta synodus, ut in provisionibus dictorum monasteriorum qualitas singulorum nominarim exprimatur, aliterque facta provisio subrepritia esse censeatur nullaque subsequent! possessione, etiam triennali, adiuvetur.

CapMt ***XXII***

Haec omnia et singula, in superioribus decretis contenta, observari sancta synodus praecipit in omnibus coenobiis ac monasteriis, collegiis ac domibus quorumcumque monachorum ac regularium, necnon quarumcumque sanctimonialium, virginum ac viduarum, etiam si illae sub gubernio militiarum, etiam Hierosolymitanae, vivant et quocumque nomine appellentur, sub quacumque regula vel constitutionibus, et sub custodia vel gubernatione vel quavis subiectione aut annexione vel dependentia cuiuscumque ordinis, mendicantium vel non mendicantium, vel aliorum regularium monachorum aut canonicorum quorumcumque; non obstantibus eorum omnium et singulorum privilegiis, sub quibuscumque formulis verborum conceptis ac *Mare Magnum*1 appellatis, etiam in fundatione obtentis, necnon constitutionibus et regulis, etiam iuratis, atque etiam consuetudinibus vel praescriptionibus, etiam immemorabilibus. Si qui vero regulares, tam viri quam mulieres, sunt, qui sub arctiori regula vel statutis vivunt (excepta facultate habendi bona stabilia in communi): eos ab eorum instituto et observantia sancta synodus amovere non intendit.

1 Cf. sess. XIV c. 10 dc ref. (v. supra pp. 717-718). * Vide supra p. 638 η. 1.

orders which concern their persons, places and rights, are to remain firm and intact.

Chapter 21

Since many monasteries, including abbeys, priories and provostries, have suffered no small harm in both spiritual and temporal matters from the bad government of those to whom they were entrusted, the holy council desires to recall them absolutely to the fitting discipline of monastic life. But so hard and difficult is the state of the present times that no remedy can be applied to all at once, as the council would wish, nor the same remedy to all. But that it may overlook no step by which provision can be made for this situation in due course, the council first of all entrusts to the pope to ensure by his devotion and wisdom, in so far as he sees that the times allow, that regulars who are expressly professed in the order in question and are able to lead and guide the flock should be put in charge of those monasteries which are now found to be held in commendam and to have their own convents. As they fall vacant in the future, they are to be conferred on regulars only of distinguished virtue and holiness[1]. In the case of monasteries which are heads and primates of orders, whether they are abbeys or are called daughter priories of the so-called head houses: then, those who now hold them in commendam are bound, unless they have made provision for a successor who is a regular, either to make solemn profession of the rule of those orders, or to give them up; otherwise the aforesaid commendams are to be regarded in law as vacant. And, lest any deceit may be employed in any or all of the aforesaid, the holy council commands that the standing of each person appointed to the aforesaid monasteries should be expressed by name: any appointment made otherwise is to be regarded as fraudulent and as not protected by any subsequent occupancy even for three years.

Chapter 22

The holy council commands that each and all of the directions in the above decrees be observed in all the convents and monasteries, colleges and houses, of any monks and regulars of any kinds, and of any nuns, virgins and widows, even those living under the government of military orders including that of Jerusalem, and by whatever name they are known, and under any and every rule and constitution, and under the guardianship or government or any form of subjection, attachment or dependency of or to any order, whether of mendicants or non-mendicants or any other regular monks or canons; notwithstanding the privileges of each and all of them, in whatever form of words they are framed and called *Mare Magnum*[2], even those obtained at their foundation, or any constitutions and rules even given under oath, and any customs or prescriptions, however immemorial. The holy council, however, does not intend to detach from their institute and observance any regulars, men or women, who live under a stricter rule or statutes (except for the faculty of holding stable goods in common). And because the holy council desires each and all of the above

1 See session 14, canon 10 on reform (see above pp. 717-718).
2 See above p. 638 n. 1.

Et quia sancta synodus desiderat, ut omnia et singula supradicta quamprimum exsecutioni demandentur: praecipit omnibus episcopis, in monasteriis sibi subiectis et in omnibus aliis, ipsis in superioribus decretis specialiter commissis, atque omnibus abbatibus ac generalibus et aliis superioribus ordinum supradictorum: ut statim praedicta exsequantur; et si quid exsecutioni mandatum non sit, episcoporum negligentiam concilia provincialia suppleant et coerceant. Regularium vero capitula provincialia et generalia, et, in defectum capitulorum generalium, concilia provincialia per deputationem aliquorum eiusdem ordinis provideant. Hortatur etiam sancta synodus omnes reges, principes, res publicas et magistratus, et in virtute sanctae-obedientiae praecipit, ut velint praedictis episcopis, abbatibus ac generalibus et ceteris praefectis in superius contentae reformationis exsecutione suum auxilium et auctoritatem interponere, quoties fuerint requisiti, ut sine ullo impedimento praemissa recte exsequantur, ad laudem Dei omnipotentis.

Decretum de reformatione generali

Caput ***I***

Optandum est, ut ii, qui episcopale ministerium suscipiunt, quae suae sint partes agnoscant ac se non ad propria commoda, non ad divitias aut luxum, sed ad labores et sollicitudines pro Dei gloria vocatos esse intelligant. Nec enim dubitandum est, et fideles reliquos ad religionem innocentiamque facilius inflammandos, si praepositos suos viderint non ea, quae mundi sunt, sed animarum salutem ac coelestem patriam cogitantes. Haec cum ad restituendam ecclesiasticam disciplinam praecipua esse sancta synodus animadvertat: admonet episcopos omnes, ut, secum ea saepe méditantes, factis etiam ipsis ac vitae actionibus, quod est veluti perpetuum quoddam praedicandi genus, se muneri suo conformes ostendant. In primis vero ita mores suos omnes componant, ut reliqui ab eis frugalitatis, modestiae, continentiae ac, quae nos tantopere commendat Deo, sanctae humilitatis exempla petere possint. Quapropter exemplo patrum nostrorum in concilio Carthaginensi1 non solum iubet, ut episcopi modesta suppellectili et mensa, ac frugali victu contenti sint, verum etiam in reliquo vitae genere ac tota eius domo caveant, ne quid appareat, quod a sancto hoc instituto sit alienum quodque non simplicitatem, Dei zelum, ac vanitatum contemptum prae se ferat. Omnino vero eis interdicit, ne ex reditibus ecclesiae consanguineos familiaresve suos augere studeant, cum et apostolorum canones2 prohibeant, ne res ecclesiasticas, quae Dei sunt, consanguineis donent, sed, si pauperes sint, iis ut pauperibus distribuant, eas autem non distrahant nec dissipent illorum causa. Immo quam maxime potest, eos sancta synodus monet, ut omnem humanum hunc erga fratres, nepotes propinquosque carnis affectum, unde multorum malorum in ecclesia seminarium exstat, penitus deponant.

1 Conc. Carthag. IV (398), c. 15 (Msi 3,952; Bruns 1, 143; cf. H-L 2,102sqq.), id est c. 4 statutorum ecclesiae antiquorum (Munier, *op. cit.,* 79).

’ Praesertim c. 38 (CSP 26-27).

instructions to be put into effect as soon as possible, it commands all bishops to carry out the aforesaid immediately in the monasteries subject to them and in all others specially entrusted to them in the above decrees, and similarly all abbots and generals and other superiors of the above-mentioned orders. And if anything is not put into effect, provincial synods are to supply for the negligence of the bishops and force the matter. Provincial and general chapters of regulars should take the necessary steps, and where there are no general chapters then provincial councils formed by delegates of the same order. And the holy council exhorts all kings, princes, states and magistrates, and orders them in virtue of holy obedience, to be willing as often as they are requested to give their support and authority to the aforesaid bishops, abbots, generals and others in charge in the carrying out of the reform contained above, so that all the foregoing may duly be put into effect without any hindrance, to the praise of almighty God.

Decree on general reform

Chapter I

It is desirable that those who accept the episcopal ministry should recognise what their function is, and realise that they have been called not to personal advantages, nor riches nor a life of luxury, but to toil and solicitude for the glory of God. For there can be no doubt that the rest of the faithful are more readily aroused to the practice of religion and innocence of life, if they see those set over them absorbed, not in what is of the world, but in the salvation of souls and their fatherland in heaven. As the holy council considers this matter to be crucial in restoring church discipline, it charges all bishops to meditate these truths often and to shape their deeds and lives to this responsibility, as this is a perpetual manner of preaching. In the first place they should order all their conduct in such a way that others may be able to look to them for an example of moderation, modesty, continence and of the holy humility which so much commends us to God. Wherefore, after the example of our fathers in the council of Carthage[1], the council bids bishops not only to be satisfied with modest furnishings and table and a frugal living standard, but to take care that in the rest of their lifestyle and their whole household there should be nothing discordant with this office and not showing simplicity, zeal for God and contempt for vanities. The council wholly forbids them to try to improve the living of their relatives and household from church revenues, since the apostolic canons[2] too forbid them to give to relatives the property of the church which is God's; but if these are poor they may give to them as to other poor people but not divert or scatter church property for their sake. Indeed the holy council exhorts them with all its power to lay aside all earthly human affection towards brothers, nephews and relatives, for it has been a seedbed of many evils in the church. The

1 Council of Carthage IV (398), canon 15 (Msi 3, 952; Bruns 1, 143; see H-L 2, 102 ff.), that is canon 4 of Ancient statutes of the church (Munier, *op. cit.,* 79).
2 Especially canon 38 (CSP 26-27; trans. Percival 596).

Quae veto de episcopis dicta sunt, eadem non solum in quibuscumque beneficia ecclesiastica, tam saecularia quam regularia, obtinentibus pro gradus sui conditione observari, sed et ad sanctae Romanae ecclesiae cardinales pertinere decernit, quorum consilio apud sanctissimum Romanum pontificem cum universalis ecclesiae administratio nitatur, nefas s videri potest, non iis etiam virtutum insignibus ac vivendi disciplina eos fulgere, quae merito omnium in se oculos convertant.

Caput II

Cogit temporum calamitas et invalescentium haeresum malitia, ut nihil sit praetermittendum, quod ad populorum aedificationem et catholicae 10 fidei praesidium videatur posse pertinere. Praecipit igitur sancta synodus patriarchis, primatibus, archiepiscopis, episcopis et omnibus aliis, qui de iure vel consuetudine in concilio provinciali interesse debent, ut in ipsa prima synodo provinciali, post finem praesentis concilii habenda, ea omnia et singula, quae ab hac sancta synodo diffinita et statuta sunt, 15 palam recipiant, necnon veram obedientiam summo Romano pontifici spondeant et profiteantur, simulque haereses omnes, a sacris canonibus et generalibus conciliis praesertimque ab hac eadem synodo damnatas, publice detestentur, et anathematizent. Idemque in posterum quicumque in patriarchas, primates, archiepiscopos episcoposque promovendi in 20 prima synodo provinciali, in qua ipsi interfuerint, omnino observent. Quod si quis ex supradictis omnibus, quod absit, renuerit, episcopi comprovinciales statim summum Romanum pontificem admonere sub poena divinae indignationis teneantur. Interimque ab eiusdem communione abstineant. Ceteri vero omnes, sive in praesenti sive in futurum bene- 25 ficia ecclesiastica habituri, et qui in synodo dioecesana convenire debent: idem ut supra in ea synodo, quae primo quoque tempore celebrabitur, faciant et observent; alias secundum formam sacrorum canonum puniantur. Ad haec omnes ii, ad quos universitatum et studiorum generalium cura, visitatio et reformatio pertinet, diligenter curent, ut ab eisdem 30 universitatibus canones et decreta huius sanctae synodi integre recipiantur, ad eorumque normam magistri, doctores et alii in eisdem universitatibus ea, quae catholicae fidei sunt, doceant et interpretentur, seque ad hoc institutum initio cuiuslibet anni solemni iuramento obstringant; sed et si aliqua alia in praedictis universitatibus correctione et reformatione 35 digna fuerint, ab eisdem, ad quos spectat, pro religionis et disciplinae ecclesiasticae augmento emendentur et statuantur. Quae vero universitates immediate summi Romani pontificis protectioni et visitationi sunt subiectae, has sua beatitudo per eius delegatos, eadem qua supra ratione et prout ei utilius visum fuerit, salubriter visitari et reformari curabit. 40

Caput III

Quamvis excommunicationis gladius nervus sit ecclesiasticae disciplinae et ad continendos in officio populos valde salutaris: sobrie tamen magnaque circumspectione exercendus est, cum experientia doceat, si temere aut levibus ex rebus incutiatur, magis contemni quam formidari, et per- 45

council decrees that what is here said about bishops should not only be observed according to their rank and condition by all who occupy church benefices, secular and regular, of any kind, but also apply to cardinals of the holy Roman church seeing that the administration of the universal church rests on their advice to the pope, and it would be a great wrong if they were not such shining examples of the same virtues and discipline of life as to turn the eyes of all deservedly towards them.

Chapter 2

The disasters of the time and the aggressive growth of heresies demand that nothing should be left undone that can contribute to confirming peoples and supporting the catholic faith. Therefore the holy council enjoins on patriarchs, primates, archbishops, bishops and all others who are normally members of provincial councils by law or custom, that in the first provincial council held after the end of this council they should openly accept each and all of the decisions and instructions of this holy council, that they should vow and profess true obedience to the pope, and that they should publicly detest and anathematize all the heresies condemned by the sacred canons and general councils especially this one. And that all henceforth who are appointed as patriarchs, primates, archbishops and bishops should in detail observe the same procedure at the first provincial council at which they are present. But if, which God forbid, anyone of all those mentioned refuses to do so, the bishops of the same province are bound under pain of divine wrath to inform the pope at once, and shall meanwhile abstain from communion with that person. All others who at present hold or shall in the future hold church benefices, and are obliged to meet in a diocesan synod, shall observe and do the same in the first synod that is held; otherwise they are to be punished according to the form of the sacred canons. In addition, all concerned with the care, visitation and reform of universities and places of general studies should carefully ensure that these universities accept in full the canons and decrees of this holy council, and that the masters, doctors and others in the same universities teach and interpret the catholic faith according to the directions of these canons and decrees, and that they bind themselves by oath to this obligation at the beginning of each year. And if any other matters need correction and reform in the same universities, let them be put right and regulated by those whose concern it is, for the furtherance of religion and church order. The pope will ensure through his delegates that the universities immediately subject to his protection and visitation are visited and reformed to a healthy state in the same manner as above and as his judgment sees most fitting.

Chapter 3

Although the sword of excommunication is the chief instrument of church discipline and of great effect in keeping the people to their duty, yet it is to be wielded with great reserve and caution, since experience teaches that if it is inflicted rashly or for trivial reasons, it is despised rather than feared and breeds

niciem potius parere quam salutem. Quapropter excommunicationes illae, quae monitionibus praemissis ad finem revelationis, ut aiunt, aut pro deperditis seu subtractis rebus ferri solent, a nemine prorsus praeterquam ab episcopo decernantur, et tunc non alias, quam ex re non vulgari, causaque diligenter ac magna maturitate per episcopum examinata, quae eius animum moveat1; nec ad eas concedendas cuiusvis saecularis, etiam magistratus, auctoritate adducatur, sed totum hoc in eius arbitrio et conscientia sit positum, quando ipse pro re, loco, persona aut tempore eas decernendas esse iudicaverit. In causis vero iudicialibus mandatur omnibus iudicibus ecclesiasticis, cuiuscumque dignitatis exsistant, ut, quandocumque exsecutio realis vel personalis in qualibet parte iudicii propria auctoritate ab ipsis fieri poterit, abstineant se, tam in procedendo quam definiendo, a censuris ecclesiasticis seu interdicto; sed liceat eis, si expedire videbitur, in causis civilibus, ad forum ecclesiasticum quomodolibet pertinentibus, contra quoscumque, etiam laicos, per muletas pecuniarias, quae locis piis ibi exsistentibus eo ipso, quod exactae fuerint, assignentur, seu per captionem pignorum, personarumque districtionem, per suos proprios aut alienos exsecutores faciendam, sive etiam per privationem beneficiorum aliaque iuris remedia procedere et causas diffinire. Quodsi exsecutio realis vel personalis adversus reos hac ratione fieri non poterit, sitque erga iudicem contumacia: tunc eos etiam anathematis mucrone arbitrio suo, praeter alias poenas, ferire poterit. In causis quoque criminalibus, ubi exsecutio realis vel personalis, ut supra, fieri poterit, erit a censuris abstinendum; sed si dictae exsecutioni facile locus esse non possit, licebit iudici hoc spirituali gladio in delinquentes uti, si tamen delicti qualitas, praecedente bina saltem monitione, etiam per edictum, id postulet. Nefas autem sit saeculari cuilibet magistratui, prohibere ecclesiastico iudici, ne quem excommunicet, aut mandare, ut latam excommunicationem revocet, sub praetextu, quod contenta in praesenti decreto non sint observata: cum non ad saeculares, sed ad ecclesiasticos haec cognitio pertineat. Excommunicatus vero quicumque, si post legitimas monitiones non resipuerit, non solum ad sacramenta et communionem fidelium ac familiaritatem non recipiatur, sed, si obdurato animo censuris annexus in illis per annum insorduerit, etiam contra eum, tamquam de haeresi suspectum, procedi possit.

Caput II'

Contingit saepe in quibusdam ecclesiis, vel tam magnum missarum celebrandarum numerum ex variis defunctorum relictis impositum esse, ut illis pro singulis diebus a testatoribus praescriptis nequeat satisfieri; vel eleemosynam huiusmodi pro illis celebrandis adeo tenuem esse, ut non facile inveniatur, qui velit huic se muneri subiicere, unde depereunt piae restantium voluntates, et eorum conscientias, ad quos praedicta spectant, onerandi occasio datur. Sancta synodus, cupiens, haec ad pios usus relicta, quo plenius et utilius potest, impleri: facultatem dat episco-

1 Cf. conc. Lat. IV, c. 47 (v. supra pp. 255-256).

disorder rather than salvation. Wherefore the excommunications imposed after repeated warnings to produce a disclosure (as it is called), or lost or alienated property, are never to be decreed except by a bishop, and then on no ordinary matter and only after such a case, which arouses his special concern, has been examined with great care and thoroughness[1]; nor should he be persuaded to use excommunication by the authority of any secular person, even a magistrate, but the whole matter must rest on his own judgment and conscience, when he personally judges for reasons of subject, place, person and time that excommunications should be decreed. All ecclesiastical judges are commanded, whatever their rank, in all judicial cases, whenever effective sentence against property or person can be carried out on their own authority in any part of their jurisdiction, to abstain both in conducting and concluding the case from ecclesiastical censures or interdict; but, if it seems proper to them, in civil cases in any way belonging to the ecclesiastical forum, they may proceed against anyone, even laity, and determine cases, by monetary fines which by the very fact of their exaction must be assigned to pious places of the locality, or by the taking of pledges and distraint of persons to be carried out by their own executors or those of others, or even by the deprivation of benefices or other legal remedies. But if the carrying out of a sentence against property or persons is impossible through the contumacy of those guilty, then they may strike them with the sword of anathema in addition to other penalties, on their own judgment. In criminal cases, too, where execution of a sentence against property or persons is possible, as above, they must abstain from censures; but if it is not easy to see that the sentence is carried out, then the judge may use this spiritual weapon against delinquents, if the seriousness of the crime so requires and after at least two warnings, even by an edict, have been given. But it would be intolerable for any secular magistrate to prevent an ecclesiastical judge from excommunicating anyone, or order that an excommunication imposed should be revoked, on the grounds that the rulings of this present decree have not been observed: for cognisance of this belongs to ecclesiastical and not to secular judges. And if any excommunicated person has not recanted after the warnings laid down in law, he is not only to be barred from the sacraments and the fellowship and welcome of the faithful, but if he persists for a year in a rebellious spirit befouled by the toils of censures, then proceedings may be taken against him as a person suspect of heresy.

Chapter 4

It may often come about that so great a number of masses to be celebrated has been imposed on some churches by the sums left by dead persons that the daily obligation to the wills of testators cannot be met; or that the alms left for their celebration is so meagre that no one can easily be found to undertake the task. Hence the pious provisions of testators are neglected and the consciences of those concerned with these duties are burdened. The holy council, desiring to honour the sums left for pious uses as fully and benefically as it can, gives power to bishops in the diocesan synod, and likewise to abbots and general superiors of

[1] Sec Lateran council IV, constitution 47 (see above pp. 255-256).

pis, ut in synodo dioecesana, itemque abbatibus et generalibus ordinum, ut in suis capitulis generalibus, re diligenter perspecta, possint pro sua conscientia in praedictis ecclesiis, quas hac provisione indigere cognoverint, statuere circa haec, quidquid magis ad Dei honorem et cultum atque ecclesiarum utilitatem viderint expedire1, ita tamen, ut eorum semper defunctorum commemoratio fiat, qui pro suarum animarum salute legata ea ad pios usus reliquerunt.

CaþMt V

Ratio postulat, ut illis, quae bene constituta sunt, contrariis ordinationibus non detrahatur. Quando igitur ex beneficiorum quorumcumque erectione seu fundatione aut aliis constitutionibus qualitates aliquae requiruntur, seu certa illis onera sunt iniuncta: in beneficiorum quorumcumque collatione seu in quacumque alia dispositione eis non derogetur. Idem in praebendis theologalibus, magistralibus, doctoralibus aut presbyteralibus, diaconalibus ac subdiaconalibus, quandocumque ita constituta fuerint, is observetur, ut eorum qualitatibus vel ordinibus nihil in ulla provisione detrahatur; et aliter facta provisio subreptitia censeatur.

Capt VI

Statuit sancta synodus, ut in omnibus ecclesiis cathedralibus et collegiatis decretum sub felicis recordationis Paulo III, quod incipit *Capitula cathe-ăraliitm* observetur, non solum quando episcopus visitaverit, sed et quoties ex officio vel ad petitionem alicuius contra aliquem ex contentis in dicto decreto procedat, ita tamen, ut cum extra visitationem processerit, infrascripta omnia locum habeant, videlicet: ut capitulum initio cuiuslibet anni eligat ex capitulo duos, de quorum consilio et assensu episcopus vel eius vicarius tam in formando processum, quam in ceteris omnibus actibus usque ad finem causae inclusive, coram notario tamen ipsius episcopi et in eius domo aut consueto tribunali, procedere teneatur. Unum autem tantum sit utriusque votum, possitque alter episcopo accedere. Quodsi ambo ab episcopo discordes in aliquo actu seu interlocutoria vel diffinitiva sententia fuerint: tunc intra sex dierum spatium cum episcopo tertium eligant, et si in electione tertii etiam discordent, ad viciniorem episcopum electio devolvatur, et iuxta eam partem, cum qua tertius conveniet, articulus, in quo erat discordia, terminetur; alias processus et inde secuta nulla sint nullosque producant iuris effectus. In criminibus tamen, ex incontinentia provenientibus, de qua in decreto de concubinariis3, et in atrocioribus delictis, depositionem aut degradationem requirentibus, ubi de fuga timetur, ne iudicium eludatur, et ideo opus sit personali detentione: possit initio solus episcopus ad summariam informationem et necessariam detentionem procedere, servato tamen in reliquis ordine praemisso. In omnibus autem casibus ea ratio habeatur, ut, iuxta qualitatem delicti ac personarum, delinquentes ipsi in loco decenti custodiantur. Episcopis praeterea ubique is honor tribuatur, qui eorum dignitati par est, eisque to

Cf. sess. XXII c. 6 de ref. (v. supra p. 739). 2 Sess. VI c. 4 de ref. (v. supra p. 683). Sess. XXIV c. 8 de ref. matr. (v. supra pp. 758-759).

orders in their general chapters, when the matter has been thoroughly considered, to make in the aforesaid churches whatever arrangements they can in conscience, as seems best to promote the honour and worship of God and the advantage of the churches[1], but only so that some commemoration is always made of those of the dead who have left sums for the salvation of souls and for pious purposes.

Chapter 5

Reason demands that sound arrangements should not be upset by contrary rulings. When, therefore, certain qualities are required or certain duties imposed by the establishment or foundation of certain benefices or other articles of government, then there must be no defaulting from them in the appointment to such benefices or in any other provision made. The same is to be observed with regard to prebends for theologians, masters, doctors or priests, deacons and subdeacons, so that no appointment is made that falls short of the qualities or holy orders required; any appointment made otherwise shall be considered fraudulent.

Chapter 6

The holy council instructs that in all cathedral and collegiate churches there be observed the decree beginning *Capitula cathedralium*[2] made under Paul III of happy memory, not only when the bishop makes his visitation but whenever, in virtue of his office or at the petition of someone, he proceeds against a person on the grounds of the contents of that decree. At the same time the council enjoins that when the bishop takes proceedings outside the time of visitation, all the following should take place: at the beginning of each year the chapter is to choose two of its members on whose advice and consent the bishop or his vicar is bound to proceed, both in instituting the process and in all other legal acts right to the end inclusive, but in the presence of the bishop's notary and in his house or in the accustomed court. The two of them, however, shall have only one vote, and one of them may side with the bishop. But if both disagree with the bishop over any act or an interlocutory or definitive sentence: then within six days they and the bishop together should choose a third person, and if they disagree even over this choice it is to fall on the nearest bishop, and the matter over which they disagree is to be decided by the opinion of this third party; otherwise the whole process and its effects shall be null and it shall produce no legal results. In cases of crime arising from incontinence, treated in the decree on concubinage[3], and in more heinous transgressions requiring deposition or degradation, where there is danger of flight and so there is need of personal detention lest judgment be eluded: the bishop alone may at the outset proceed to summary cognisance and necessary detention, but the aforesaid procedure is to be observed for the rest of the case. But in all cases consideration must be given that delinquents be kept in decent custody according to the nature of the offence and the quality of the persons. Bishops should on all occasions be accorded the honour their rank requires, and in choir and chapter and in processions and other public activities

1 See session 22, canon 6 on reform (see above p. 739).
2 Session 6, chapter 4 on reform (see above p. 683).
3 Session 24, chapter 8 on the reform of matrimony (see above pp. 758-759).

in choro et in capitulo, in processionibus et aliis actibus publicis sit prima sedes1, et locus, quem ipsi elegerint, et praecipua omnium rerum agendarum auctoritas. Qui si aliquid canonicis ad deliberandum proponant, nec de re ad suum vel suorum commodum spectante agatur: episcopi ipsi capitulum convocent, vota exquirant et iuxta ea concludant. Absente vero episcopo omnino hoc ab his de capitulo, ad quos de iure vel consuetudine spectat, perficiatur, nec ad id vicarius episcopi admittatur. Ceteris autem in rebus capituli iurisdictio et potestas, si qua eis competit, et bonorum administratio salva et intacta omnino relinquantur. Qui vero non obtinent dignitates nec sunt de capitulo, hi omnes in causis ecclesiasticis episcopo subiiciantur. Non obstantibus, quo ad supradicta, privilegiis, etiam ex fundatione competentibus, necnon consuetudinibus, etiam immemorabilibus, sententiis, iuramentis, concordiis, quae tantum suos obligent auctores; salvis tamen in omnibus privilegiis, quae universitatibus stildiorum generalium seu earum personis sunt concessa. Haec autem omnia et singula in iis ecclesiis locum non habeant, in quibus episcopi aut eorum vicarii ex constitutionibus vel privilegiis aut consuetudinibus sive concordiis seu quocumque alio iure maiorem habent potestatem, auctoritatem ac iurisdictionem, quam praesenti decreto sit comprehensum; quibus sancta synodus derogare non intendit.

Caput VII

Cum in beneficiis ecclesiasticis ea, quae haereditariae successionis imaginem referunt, sacris constitutionibus sint odiosa et patrum decretis contraria2: nemini in posterum accessus aut regressus, etiam de consensu, ad beneficium ecclesiasticum cuiuscumque qualitatis concedatur, nec hactenus concessi suspendantur, extendantur aut transferantur. Hocque decretum in quibuscumque beneficiis ecclesiasticis, ac etiam cathedralibus ecclesiis, ac in quibuscumque personis, etiam cardinalatus honore fulgentibus, locum habeat. In coadiutoriis quoque cum futura successione idem posthac observetur, ut nemini in quibuscumque beneficiis ecclesiasticis permittantur. Quodsi quando ecclesiae cathedralis aut monasterii urgens necessitas aut evidens utilitas postulet, praelato dari coadiutorem: is non alias cum futura successione detur, quam haec causa prius diligenter a sanctissimo Romano pontifice cognita, et qualitates omnes in illo concurrere certum sit, quae a iure et decretis huius sanctae synodi3 in episcopis et praelatis requiruntur; alias concessiones super his factae surreptitiae esse censeantur.

Caput VIII

Admonet sancta synodus quoscumque ecclesiastica beneficia, saecularia seu regularia, obtinentes, ut hospitalitatis officium, a sanctis patribus frequenter commendatum, quantum per eorum proventus licebit, prompte

1 Cf. Statuta ecclesiae antiqua c. 2 (Muniet, *op. cit.,* 79).
3 Cf. cone. Lat. II c. 16 (v. supra p. 20Γ).
’ Cf. sess. Vil cc. 1 et 3 de ref., sess. XXII c. 2 de ref., sess. XXIV c. 1 de ref. (v. supra pp. 687, 733-734, 759-761).

the first seat and place should be theirs at their choice, and the leading authority in conducting affairs. If they propose something to the canons for discussion, and the matter to be treated is not one concerning themselves or their welfare, the bishops should themselves convoke the chapter, ask for the votes and decide the matter in view of them. In the absence of the bishop this role is to be performed by those of the chapter to whom it falls by law or custom, and the bishop's vicar does not take his place. In other matters, any jurisdiction and power the chapter may have, or administration of property, is to be left altogether preserved and intact. Any who do not hold dignities and are not in the chapter are all to be subject to the bishop in ecclesiastical cases. And all of the above is notwithstanding privileges even arising from foundation, or customs however immemorial, sentences, oaths, agreements which bind only their authors; but without prejudice in all matters to the privileges granted to universities of general studies or their personnel. And each and all of these instructions do not apply in those churches where bishops or their vicars, from constitutions or privileges or customs or agreements or by any other right, have greater power, authority and jurisdiction than is covered by this present decree; from these the holy council does not intend to derogate.

Chapter 7

As anything that wears the appearance of hereditary succession to ecclesiastical benefices is offensive to the sacred constitutions and contrary to the decrees of the fathers[2], in future no accession to or reversal of an ecclesiastical benefice shall be granted to anyone, even by consent, whatever his rank; nor are those hitherto granted to be suspended, extended or transferred. This decree applies to all ecclesiastical benefices, even in cathedral churches, and to all persons even those distinguished by the rank of cardinal. The same is to apply henceforth to coadjutorships with the right of succession, and no one is to be allowed them in any ecclesiastical benefice whatever. But if in some cathedral church or monastery there arises an urgent need and evident benefit that a prelate should be given a coadjutor, this appointment should not be with right of succession unless the case has first been carefully considered by the pope and it is established that the person has all the qualifications required by law and the decrees of this council[3] for bishops and prelates; any appointment of this kind made otherwise is to be considered fraudulent.

Chapter 8

The holy council charges all occupying ecclesiastical benefices, secular and regular, constantly to exercise the duty of hospitality frequently praised by the holy fathers, with promptness and kindness in so far as their resources allow,

[1] See Ancient statutes of the church, canon 2 (Munier, *op. cit*^ 79).
[2] *See* Lateran council II, canon 16 (see above p. 201).
[3] See session 7, chapters 1 and 3 on reform; session 22, chapter 2 on reform; session 24, canon 1 on reform (see above pp. 687, 733-734, 759-761).

benigneque exercere assuescant, memores, eos qui hospitalitatem amant, Christum in hospitibus recipere1. Illis vero, qui hospitalia vulgo nuncupata, seu alia pia loca, ad peregrinorum, infirmorum, senum pauperumve usum praecipue instituta, in commendam, administrationem aut quemcumque titulum, aut etiam ecclesiis suis unita, obtinent, vel si ecclesiae parochiales hospitalibus forte unitae aut in hospitalia erectae earumque patronis in administrationem concessae sint: praecipit omnino, ut impositum illis onus officiumve administrent atque hospitalitatem, quam debent, ex fructibus ad id deputatis actu exerceant, iuxta constitutionem concilii Viennensis, alias in hac eadem synodo sub felicis recordationis Paulo III innovatam2, quae incipit *Quia contingit*3. Quodsi hospitalia haec ad certum peregrinorum aut infirmorum aut aliarum personarum genus suscipiendum fuerint instituta, nec in loco, ubi sunt dicta hospitalia, similes personae, aut perpaucae, reperiantur: mandat adhuc, ut fructus illorum in alium pium usum, qui eorum institutioni proximior sit ac, pro loco et tempore, utilior, convertantur, prout ordinario cum duobus de capitulo, qui rerum usu peritiores sint, per ipsum deligendis, magis expedire visum fuerit, nisi aliter forte, etiam in hunc eventum, in eorum fundatione aut institutione fuerit expressum, quo casu, quod ordinatum fuit, observari curet episcopus, aut, si id non possit, ipse, prout supra, utiliter provideat. Itaque si praedicti omnes et singuli, cuiuscumque ordinis vel religionis et dignitatis, etiam si laici fuerint, qui administrationem hospitalium habent, non tamen regularibus subiecti, ubi viget regularis observantia: ab ordinario moniti, hospitalitatis munus, adhibitis omnibus, ad quae tenentur, necessariis, re ipsa obire cessaverint: non solum per ecclesiasticas censuras et alia iuris remedia ad id compelli possint, se etiam hospitalis ipsius administratione curave perpetuo privari possint, aliique eorum loco ab his, ad quos spectabit, substituantur, et praedicti nihilominus etiam ad fructuum restitutionem, quos contra ipsorum hospitalium institutionem perceperunt, quae nulla eis remissione aut compositione indulgeatur, in foro conscientiae teneantur. Nec administratio seu gubernatio huiusmodi locorum uni et eidem personae ultra triennium deinceps committatur, nisi aliter in fundatione cautum reperiatur. Non obstante quoad omnia supradicta quacumque unione, exemptione et consuetudine in contrarium, etiam immemorabili, seu privilegiis aut induitis quibuscumque.

Capxt ***IX***

Sicuti legitima patronatuum iura4 tollere piasque fidelium voluntates in eorum institutione violare, aequum non est: sic etiam, ut hoc colore beneficia ecclesiastica in servitutem, quod a multis impudenter fit, redigantur, non est permittendum. Ut igitur debita in omnibus ratio observetur, decernit sancta synodus, ut titulus iuris patronatus sit ex fundatione

1 Cf. Mt 25, 35-36; Lc 24, 29-30. 1 Cf. sess. VII c. 15 de ref. (v. supra p. 689).
3 Conc. Vienn., c. [17] (v. supra pp. 374-376).
4 Cf. sess. XIV cc. 12 et 13 de ref., sess. XXIV c. 18 de ref. (v. supra pp. 718, 770 772).

remembering that those who love hospitality receive Christ among their guests[1]. The council, however, commands those who hold in commendam, or the administration of or any title to, or even as united to their churches, what are commonly called hospices, or other pious institutions principally established lor the use of pilgrims, the sick, the old and the poor, or when parish churches are united to hospices or have been established as hospices and have their administration granted by the patrons: they are to discharge the task and duty laid on them and to give in practice the hospitality they owe from the revenues assigned for this purpose, according to the constitution of the council of Vienne, renewed at this present council on another occasion under Paul III[2], beginning *Quia contingit*[3]. But if hospices were founded to receive a particular kind of pilgrims or sick or other persons, and such persons are not to be found in the locality where the hospices are situated, or very few of them, the council nevertheless orders that their revenues should be diverted to another pious purpose as close to the original one as possible, and a more beneficial one in view of the time and place, as shall be decided to be most suitable by the ordinary' together with two of the chapter who are more experienced in such matters, chosen by him, unless other provision was made in their foundation and establishment, in which case the bishop will do his best to carry out what was laid down, or if unable to do so to make useful provision as above. And if each and all of the above persons, of whatever order and religious institute and rank they be, including laity, who administer hospices but are not subject to regulars fulfilling religious observance, have in fact ceased to exercise the duty of hospitality, though provided with all that is necessary to meet their obligations, and though warned by the ordinary: then, not only may they be compelled to do so by ecclesiastical censures and other legal remedies, but they may be permanently deprived of the care of that hospice, and others put in their place by those concerned, and nevertheless be bound in conscience to restitution of revenues they have received contrary to the proper purpose of these hospices, without any remission or composition being allowed them. Nor should the administration or government of places of this kind henceforth be entrusted to one and the same person for more than three years, unless it is otherwise provided in its constitution. And all the above is notwithstanding any union, exemption and custom however immemorial to the contrary, or any privileges or induits whatsoever.

Chapter 9

It would not be right to remove the legitimate rights of patronage[4] and to ride roughshod over the pious desires of the faithful in making foundations. At the same time, ecclesiastical benefices cannot be allowed to be reduced to servitude because of this claim, as in fact happens at the hands of many shameless persons. To keep a reasonable balance in all things, therefore, the holy council decrees that the claim to right of patronage arises from foundation or endowment when

1 See Mt 25, 35-36; Lk 24, 29-30.
2 See session 7, chapter 15 on reform (see above p. 689).
3 Council of Vienne, decree [17] (see above pp. 374-376).
4 See session 14, canons 12 and 13 on reform; session 24, canon 18 on reform (see above pp. 718, 770, 772).

vel dotationc, qui ex authentico documento et aliis iure requisitis ostendatur, sive etiam ex multiplicatis praesentationibus per antiquissimum temporis cursum, qui hominum memoriam excedat, aliasve secundum iuris dispositionem; in iis vero personis seu communitatibus vel universitatibus, in quibus id ius plerumque ex.usurpatione potius quaesitum praesumi solet, plenior et exactior probatio ad docendum verum titulum requiratur, nec immemorabilis temporis probatio aliter eis suffragetur, quam si, praeter reliqua ad eam necessaria, praesentationes etiam continuatae, non minori saltem quam quinquaginta annorum spatio, quae omnes effectum sortitae sint, authenticis scripturis probentur. Reliqui patronatus omnes in beneficiis, tam saecularibus quam regularibus seu parochialibus, vel dignitatibus aut quibuscumque aliis beneficiis, in cathedrali vel collegiata ecclesia, seu facultates et privilegia concessa, tam in vim patronatus quam alio quocumque iure, nominandi, eligendi, praesentandi ad ea, cum vacant (exceptis patronatibus, super cathedralibus ecclesiis competentibus, et exceptis aliis, quae ad imperatorem et reges seu regna possidentes aliosque sublimes ac supremos principes, iura imperii in dominiis suis habentes, pertinent, et quae in favorem studiorum generalium concessa sunt): in totum prorsus abrogata et irrita, cum quasi possessione inde secuta, intelligantur; beneficiaque huiusmodi tamquam libera a suis collatoribus conferantur, ac provisiones huiusmodi plenum effectum consequantur. Ad haec liceat episcopo, praesentatos a patronis, si idonei non fuerint, repellere. Quodsi ad inferiores institutio pertineat: ab episcopo tamen, iuxta alias statuta ab hac sancta synodo, examinentur; alioquin institutio ab inferioribus facta irrita sit et inanis. Patroni autem beneficiorum cuiuscumque ordinis et dignitatis, etiam si communitates, universitates, collegia quaecumque clericorum vel laicorum exsistant, in perceptione fructuum, proventuum, obventionum quorumcumque beneficiorum, etiam si vere de iure patronatus ipsorum ex fundatione et dotatione essent, nullatenus nullave causa vel occasione se ingerant, sed illos libere rectori seu beneficiato, non obstante etiam quacumque consuetudine, distribuendos dimittant; nec dictum ius patronatus venditionis aut alio quocumque titulo in alios contra canonicas sanctiones transferre praesumant; si secus fecerint, excommunicationis et interdicti poenis subiiciantur et dicto iure patronatus ipso iure privati exsistant.

Insuper accessiones, per viam unionis factae de beneficiis liberis ad ecclesias, iuris patronatui, etiam laicorum, subiectas, tam ad parochiales quam ad alia quaecumque beneficia, etiam simplicia, seu dignitates vel hospitalia, ita ut praedicta beneficia libera eiusdem naturae cum iis, quibuscum uniuntur, efficiantur atque sub iure patronatus constituantur: hae si nondum plenarium sortitae sunt effectum, vel deinceps ad cuiusvis instantiam fient, quacumque auctoritate, etiam apostolica, concessae fuerint: simul cum unionibus ipsis per subreptionem obtentae intelligantur, non obstante quacumque in iis verborum forma seu derogatione, quae habeatur pro expressa; nec exsecutioni amplius demandentur, sed beneficia ipsa unita, cum vacaverint, libere ut antea conferantur. Quae vero a quadraginta annis citra factae, effectum et plenam incorporationem

this is proved by an authentic document and other legal requirements, or from repeated gifts over a long period of time which goes beyond living memory, or otherwise by legal enactment. In the case, however, of persons, or communities or universities, when the right may be assumed to have been acquired rather by usurpation, a fuller and more detailed proof is needed to establish a true claim; nor shall evidence of immemorial time suffice unless, in addition to other requirements, it is established by authentic documents that continuous gifts were made over a period of not less than fifty years and that these were all in fact delivered. All other patronage over benefices, both secular and regular or parochial, or over dignities or any other benefices in a cathedral or collegiate church, or faculties and privileges granted as a right of patronage or under any other title to nominate or choose or present to them when they fall vacant (except for patronage covering cathedral churches, and for other rights of patronage belonging to the emperor or kings or those possessing kingdoms and other mighty and supreme princes who have imperial rights over their dominions, and those granted in favour of institutions of general studies): all of these are to be understood as abrogated and annulled together with any quasi-possession following from them; and benefices of this kind may be conferred completely freely by those with power to confer them, and resulting appointments shall have their full effect. The bishop may reject unsuitable persons presented by patrons for these purposes. As far as appointments to lower offices are concerned, those presented must be examined by the bishop according to the enactments made elsewhere by this holy council; otherwise any appointment made by lower authority is null and void. Patrons of benefices, of whatever order or rank they may be, even if they are communities or universities, or colleges of clergy or laity of any kind, are for no reason or ground whatever to intervene in the receipt of incomes, revenues or subsidies of any benefices, even if their right of patronage is legally established by foundation or endowment; but they must leave these to be disbursed to the rector or incumbent, notwithstanding any custom; nor may they presume to transfer the said right of patronage to anyone else by sale or claim, against the canonical sanctions; if they act otherwise they are to be subjected to the penalties of excommunication and interdict, and are automatically deprived of the said right of patronage.

In addition, attachments made by way of union of free benefices to churches subject to the right of patronage, including that of laity, or to parish churches or to any other benefices, even simple ones, or dignities or hospices, such that the aforesaid free benefices take on the status of those to which they are attached and come under the right of patronage; all these, if they have not yet fully come into effect, or are made in the future at the instance of anyone and are granted by any authority whatever, even apostolic: all these together with the unions themselves are to be regarded as brought about by fraud, notwithstanding any form of words or derogation contained in them which is to be considered as expressed; nor are they any further to be put into execution, but the attached benefices once they fall vacant are to be freely conferred as before. Attachments made

sunt consecutae1: hae nihilominus ab ordinariis, tamquam a sede apostolica delegatis, revideantur et examinentur, ac quae per subreptionem vel obreptionem obtentae fuerint, simul cum unionibus irritae declarentur, ac beneficia ipsa separentur et aliis conferantur. Similiter quoque patronatus quicumque, in ecclesiis et quibuscumque aliis beneficiis, etiam dignitatibus, antea liberis, acquisiti a quadraginta annis citra, et in futurum acquirendi, seu ex augmento dotis, seu ex nova constructione, vel alia simili causa: etiam auctoritate sedis apostolicae ab eisdem ordinariis, uti delegatis, ut supra, qui nullius in his facultatibus aut privilegiis impediantur, diligenter cognoscantur; et quos non repererint ob maxime evidentem ecclesiae vel beneficii seu dignitatis necessitatem legitime constitutos esse: in totum revocent, atque beneficia huiusmodi, sine damno illa possidentium, et restituto patronis eo, quod ab eis idcirco datum est, in pristinum libertatis statum reducant, non obstantibus privilegiis, constitutionibus et consuetudinibus, etiam immemorabilibus.

Caput X

Quoniam ob malitiosam petentium suggestionem, et quandoque ob locorum longinquitatem personarum notitia, quibus causae mandantur, usque adeo haberi non potest, hincque interdum iudicibus non undequaque idoneis causae in partibus delegantur: statuit sancta synodus, in singulis conciliis provincialibus aut dioecesanis aliquot personas, quae qualitates habeant iuxta constitutionem Bonifatii VIII, quae incipit *Statutum*2, et alioquin ad id aptas designari, ut praeter ordinarios locorum iis etiam posthac causae ecclesiasticae ac spirituales et ad forum ecclesiasticum pertinentes in partibus delegandae committantur. Et si aliquem interim ex designatis mori contigerit, substituat ordinarius loci cum consilio capituli alium in eius locum usque ad futuram provincialem aut dioecesanam synodum, ita ut habeat quaeque dioecesis quatuor saltem aut etiam plures probatas personas ac ut supra qualificatas, quibus huiusmodi causae a quolibet legato vel nuntio atque etiam a sede apostolica committantur; alioquin post designationem factam, quam statim episcopi ad summum Romanum pontificem transmittant, delegationes quaecumque aliorum iudicum, aliis quam his factae, surreptitiae censeantur. Admonet dehinc sancta synodus tam ordinarios quam alios quoscumque iudices, ut terminandis causis quanta fieri poterit brevitate studeant3, ac litigatorum artibus, seu in litis contestatione, seu alia parte iudicii differenda, modis omnibus: aut termini praefixione, aut competenti alia ratione occurrant.

Caput XI

Magnam ecclesiis perniciem afferre solet, cum earum bona repraesentata pecunia in successorum praeiudicium aliis locantur. Omnes igitur hae locationes, si anticipatis solutionibus fient, nullatenus in praeiudicium successorum validae intelligantur, quocumque induito aut privilegio non

1 Cf. sess. VII c. 6 de ref. (v. supra p. 688). * c. 11 I 3 in P75 (Fr 2, 941 sq.).
' Cf. sess. XXIV c. 20 de ref. (v. supra pp. 772-773).

forty years ago or less, which have achieved their effect and full incorporation1, are nevertheless to be reconsidered and examined by the ordinaries, as delegates of the apostolic see, and any acquired by fraud or evasion are to be declared invalid together with the unions in question; the benefices themselves are to be separated off and conferred on others. Similarly all patronage over churches and any other free benefices, even dignities, which have been acquired within the last forty years, or are due to be acquired in the future, either by increase of endowment or by new building or for any other similar reason, are to be carefully examined by the same ordinaries, even with the authority of the apostolic see and acting as its delegates, as above, and they are not to be obstructed by the faculties or privileges of anyone; and they will wholly revoke any they find were not legitimately established for the quite evident need of the church or benefice or dignity; and they should restore such benefices to their original state of freedom, without loss to the incumbents and after restoring to the patrons whatever was given by them for this purpose, notwithstanding privileges, constitutions and customs however immemorial.

Chapter 10

Sometimes because of evilly intended suggestion on the part of plaintiffs, and sometimes because of the remoteness of places, it has hitherto been impossible to have adequate information about persons to whom local cases are entrusted, and as a result cases between parties are sometimes entrusted to persons not altogether suitable. Hence the holy council decrees that in all provincial or diocesan synods a certain number of persons should be designated having the qualities laid down in the constitution of Boniface VIII beginning *Statutum*~ and in other respects suitable, so that henceforth in addition to local ordinaries they too may be entrusted with hearing local cases that are ecclesiastical and spiritual and belong to ecclesiastical jurisdiction. If one of the designated persons dies, the local ordinary on the advice of his chapter is to appoint another person to take his place until the next provincial or diocesan synod, so that each diocese has four or more approved persons who are qualified as above, to whom cases can be entrusted by any legate or nuncio and even by the apostolic see; and as soon as the designation has been made, of which bishops should at once notify the pope, all delegations of other judges made apart from these are to be considered fraudulent. The holy council henceforth charges both ordinaries and all other judges to make efforts to bring cases to conclusion with all possible speed2, and to counter the tricks of litigants whether in disputing the law or in using all means to postpone sentence, cither by fixing a term or by some other suitable means.

Chapter Il

It usually brings great damage to churches when their goods are leased to others for a present sum of money, to the prejudice of successors. Therefore all such leasings, if the payments are made in advance, are to be regarded as wholly invalid in their obligation on successors, notwithstanding any privilege or

1 See session 7, chapter 6 on reform (see above p. 688).
2 Ch. 11 I 3 *Sext* (Fr 2, 941 if.).
5 See session 24, canon 20 on reform (see above pp. 772-773).

obstante1. Ncc huiusmodi locationes in Romana curia vel extra earn confirmentur. Non liceat etiam, iurisdictiones ecclesiasticas seu facultates, nominandi aut deputandi vicarios in spiritualibus, locare2, nec conductoribus, per se aut alios ea exercere; aliterque concessiones, etiam a sede apostolica, factae, surreptitiae censeantur. Locationes vero rerum ecclesiasticarum, etiam auctoritate apostolica confirmatas, sancta synodus irritas decernit, quas a triginta annis citra ad longum tempus, seu, ut in nonnullis partibus, ad viginti novem seu bis viginti novem annos vocant factas: synodus provincialis, vel deputandi ab ea in damnum ecclesiae et contra canonicas sanctiones contractas fuisse iudicabunt.

Caput XII

Non sunt ferendi, qui variis artibus decimas ecclesiis obvenientes subtrahere moliuntur, aut qui ab aliis solvendas temere occupant et in rem suam vertunt, cum decimarum solutio debita sit Deo, et qui eas dare noluerint aut dantes impediunt, res alienas invadant3. Praecipit igitur sancta synodus omnibus, cuiuscumque gradus et conditionis sint, ad quos decimarum solutio spectat, ut eas, ad quas de iure tenentur, in posterum cathedrali aut quibuscumque aliis ecclesiis vel personis, quibus legitime debentur, integre persolvant. Qui vero eas aut subtrahunt aut impediunt, excommunicentur, nec ab hoc crimine, nisi plena restitutione secuta, absolvantur* Hortatur dehinc omnes et singulos pro Christiana charitate debitoque erga pastores suos munere, ut de bonis sibi a Deo collaris episcopis et parochis, qui tenuioribus praesunt ecclesiis, large subvenire ad Dei laudem atque ad pastorum suorum, qui pro eis invigilant5, dignitatem tuendam non graventur.

Caput XIII

Decernit sancta synodus, ut quibuscumque in locis iam ante annos quadraginta, quarta®, quae funeralium dicitur, cathedrali aut parochiali ecclesiae solita esset persolvi, ac postea fuerit ex quocumque privilegio aliis, monasteriis, hospitalibus aut quibuscumque locis piis concessa: eadem posthac integro iure et eadem portione, quae antea solebat, cathedrali seu parochiali ecclesiae persolvatur; non obstantibus concessionibus, gratiis, privilegiis, etiam *Mari Magnol* nuncupatis, aut aliis quibuscumque.

Caput XIV

Quam turpe ac clericorum nomine, qui se divino cultui addixerunt, sit indignum, in impudicitiae sordibus immundoque concubinatu versari: satis res ipsa communi fidelium omnium offensione summoque clericalis militiae dedecore testatur. Ut igitur ad eam, quam decet, continentiam ac

1 Cf. c.6C. X q.2 (Ft 1, 638).
1 Cf. cone. Lat. III, c. 15 (v. supra p. 219).
1 Cf. Ex 22, 29; Lv 27, 30; Nm 18, 21-22 et alia multa etiam ex patribus et iure.
‘ Cf. c. 5 C. XVI q. 7 (Fr 1, 801). * Cf. Heb 13,17.
• Cf. c. 8 *X*. III 28 (Fr 2, 551). 7 Vide supra p. 638 η. 1.

induit1. Nor shall such leasings be ratified in the Roman curia or out of it. Nor is it lawful to hire out ecclesiastical jurisdiction or the power of nominating or designating substitutes in spiritual matters2,3 nor for the lessees to exercise such powers personally or through others; all grants to the contrary, even by the apostolic see, are to be regarded as fraudulent. And the holy council decrees to be null all leasings of ecclesiastical property, even those confirmed by apostolic authority, made within the last thirty years on a long term basis or, as happens in some areas, for twenty-nine or twice twenty-nine years, which the provincial synod or persons deputed by it shall judge to have been contracted to the loss of the church and against canonical sanctions.

Chapter 12

They are not to be tolerated who by various obstructive devices contrive to withdraw tithes from churches, or who brazenly lay held of tithes paid by others and annex them, since the payment of tithes is due to God, and those who refuse to pay them or prevent others from doing so are purloining the property of others '. The holy council therefore orders all, of whatever rank and condition they may be, who are concerned with the payment of tithes, to pay henceforth those to which they are bound in law, in their entirety, to the cathedral or any other churches or persons to whom they are lawfully owed. Those who either subtract them or obstruct them are to be excommunicated and not absolved from that guilt until they have made full restitution4. The council further exhorts each and all, for the sake of Christian love and their due obligation to their pastors, not to cavil at giving generous help from the goods granted them by God to bishops and parish priests of poor churches, to the praise of God and the preservation of the status of the pastors who watch over them5.

Chapter 13

The holy synod decrees that wherever it has been customary for forty years or more for what is called the quarter6 for funerals to be paid to the cathedral or parish church, and whenever the same right is in future granted by any privilege to monasteries, hospices or any other pious institutions of any kind: henceforth the same shall be paid to the cathedral or parish church as heretofore, under the same right and in the same proportion; notwithstanding any grants, favours or privileges, even those named in *Mare Magnum'*, or other contrary considerations.

Chapter 14

How base a thing it is and unworthy of the name of clerics, who have dedicated themselves to divine worship, to live in the mire of unchastity and the uncleanliness of concubinage, that state declares clearly enough of itself, with its general offence to all the faithful and its great dishonour to the ranks of the clergy. Therefore, to recall ministers of the church to the continence and purity of life

1 See ch. 6 C. X q. 2 (Fr 1, 638).
2 See Lateran council III, canon 15 (see above p. 219).
3 See Ex 22, 29; Lv 27, 30; Nm 18, 21-22; and many other places in the fathers and in the law.
4 See ch. 5 C. XVI q. 7 (Fr 1, 801). 5 See Heb 13, 17.
6 See ch. 8 *Decretals* III 28 (Fr 2, 551). 7 See above p. 638 n. 1.

vitae integritatem ministri ecclesiae revocentur, populusque hinc eos magis discat revereri, quo illos vita honestiores cognoverit: prohibet sancta synodus quibuscumque clericis, ne concubinas aut alias mulieres, de quibus possit haberi suspicio, in domo vel extra detinere, aut cum iis ullam consuetudinem habere audeant. Alioquin poenis, a sacris canonibus[1] vel statutis ecclesiarum impositis, puniantur. Quodsi, a superioribus moniti, ab iis se non abstinuerint: tertia parte fructuum, obventionum ac proventuum beneficiorum suorum quorumcumque et pensionum ipso facto sint privati, quae fabricae ecclesiae aut alteri pio loco, arbitrio episcopi, applicetur. Sin vero, in delicto eodem cum eadem vel alia femina perseverantes, secundae monitioni adhuc non paruerint: non tantum fructus omnes ac proventus suorum beneficiorum et pensiones eo ipso amittant, qui praedictis locis applicentur, sed etiam a beneficiorum ipsorum administratione, quoad ordinarius, etiam uti sedis apostolicae delegatus, arbitrabitur, suspendantur. Et si ita suspensi nihilominus eas non expellant, aut cum iis etiam versentur: tunc beneficiis, portionibus ac officiis et pensionibus quibuscumque ecclesiasticis perpetuo priventur, atque inhabiles ac indigni quibuscumque honoribus, dignitatibus, beneficiis ac officiis in posterum reddantur, donec post manifestam vitae emendationem ab eorum superioribus cum iis ex causa visum fuerit dispensandum. Sed si, postquam eas semel dimiserint, intermissum consortium repetere, aut alias huiusmodi scandalosas mulieres sibi adiungere ausi fuerint: praeter praedictas poenas excommunicationis gladio plectantur, nec quaevis appellatio aut exemptio praedictam exsecutionem impediat aut suspendat. Supradictorumque omnium cognitio non ad archidiaconos nec decanos aut alios inferiores, sed ad episcopos ipsos pertineat, qui sine strepitu et figura iudicii, et sola facti veritate inspecta, procedere possint. Clerici vero beneficia ecclesiastica aut pensiones non habentes, iuxta delicti et contumaciae perseverantiam et qualitatem ab ipso episcopo carceris poena, suspensione ab ordine, ac inhabilitate ad beneficia obtinenda, aliisve modis iuxta sacros canones puniantur. Episcopi quoque (quod absit), si ab huiusmodi crimine non abstinuerint et, a synodo provinciali admoniti, se non emendaverint: ipso facto sint suspensi, et, si perseverent, etiam ad sanctissimum Romanum pontificem ab eadem synodo deferantur, qui pro qualitate culpae, etiam per privationem, si opus erit, in eos animadvertat.

Caput XV

Ut paternae incontinentiae memoria a locis Deo consecratis, quos maxime puritas sanctitasque decet, longissime arceatur: non liceat filiis clericorum, qui non ex legitimo nati sunt matrimonio, in ecclesiis, ubi eorum patres beneficium aliquod ecclesiasticum habent aut habuerunt, quodeumque, etiam dissimile, beneficium obtinere, nec in dictis ecclesiis quoquo modo ministrare, nec pensiones super fructibus beneficiorum, quae parentes eorum obtinent vel alias obtinuerunt, habere[2]. Quodsi in praesenti pater

[1] Cf. praesertim cc. 1-10 *X*. IU 2 (Fr 2, 454-458). [2] Cf. tot. tit. 17 *X*. I (Fr 2,135-141).

which befits them, and to enable the people to respect them the more that it sees their standards of life are high, the holy council forbids clerics of all kinds to keep concubines in or outside their houses, or other women about whom suspicion might arise, or to consort with them at all in a brazen fashion. Otherwise they are to be punished with the penalties imposed by the sacred canons[1] or the decrees of the church. If after being warned by superiors they still have such relationships, they are automatically to be deprived of a third of the revenues, subsidies and allowances of all their benefices and pensions of any kind, and these are to be applied to the church treasury or some other pious institution at the bishop's discretion. If they persevere in the same sin with the same or another woman, and pay no heed to a second warning, not only shall they thereby lose all income and revenues from their benefices and all pensions, which are to be applied to the above causes, but also they are to be suspended from the administration of their benefices as long as the bishop, acting even as delegate of the apostolic see, shall think fit. If even when suspended they do not cast them out, or even return to them, they are to be deprived permanently of all ecclesiastical benefices, shares, offices and pensions of any kind, and are made incapable and unworthy of holding any rank, dignity, benefice and office in the future until such time as, after a clear reformation of life, their superiors see fit for a good reason to dispense them from these impediments. But if, after sending the woman away, they are so bold as to resume the interrupted relationship or to attach other such women of low reputation to them, then in addition to the previous penalties they are to be struck by the sword of excommunication, nor is any appeal or exemption to prevent or postpone the carrying out of this sentence. Cognisance of all the above cases does not belong to archdeacons or deans or any other lesser officials, but to the bishops alone, who may proceed without the clamour and publicity of a judicial process and solely on examination of the true facts. Clerics who have no benefices or pensions may, according to the quality of their fault and their perseverance in contumacy, be punished by the bishop by imprisonment, suspension from holy orders, inability to hold benefices, and in other ways according to the sacred canons. If bishops too (which God forbid) do not abstain from this sin but persevere in it even after warning by the provincial synod, they are automatically suspended; if they still persevere, they are to be reported by the same synod to the pope, who will take measures against them in view of the extent of their guilt, even by depriving them of office if need be.

Chapter **15**

As the memory of a father's sin should be kept away from places consecrated to God, where purity and holiness are most in place, the sons of clerics who are not born of lawful wedlock may not themselves hold any benefice, even a dissimilar one, in churches where their fathers occupy or previously occupied any ecclesiastical benefice, nor serve in those churches in any way, nor hold pensions from the revenues of benefices which their fathers occupy or have occupied elsewhere[2]. But if at the present time father and son are discovered to occupy

1 See especially chs. 1-10 *Decretals* III 2 (Fr 2, 454-458).
2 See all of tit. 17 *Decretals* I (Fr 2, 135-141).

et filius in eadem ecclesia beneficia obtinere reperiantur: cogatur filius, suum beneficium resignare aut cum alio permutare extra ecclesiam, intra trium mensium spatium; alias ipso iure privatus exsistat, et super iis quaecumque dispensatio surreptitia censeatur. Ad haec reciprocae resignationes, si quae posthac a parentibus clericis in favorem filiorum fient, ut alter alterius beneficium consequatur, in fraudem huius decreti et canonicarum sanctionum factae omnino censeantur, nec collationes, secutae vigore huiusmodi resignationum seu aliarum quarumcumque, quae in fraudem factae fuerint, ipsis clericorum filiis suffragentur.

Capet XVI

Statuit sancta synodus, ut ecclesiastica beneficia saecularia, quocumque nomine appellentur, quae curam animarum ex primaeva eorum institutione aut aliter quomodocumque retinent, illa deinceps in simplex beneficium, etiam assignata vicario perpetuo congrua portione, non convertantur. Non obstantibus quibuscumque gratiis, quae suum plenarium effectum non sunt consecutae. In iis vero, in quibus contra earum institutionem seu fundationem cura animarum in vicarium perpetuum translata est, etiam si in hoc statu ab immemorabili tempore reperiantur, si congrua portio fructuum vicario ecclesiae, quocumque nomine is appelletur, non fuerit assignata: ea quamprimum et ad minus intra annum a fine praesentis concilii, arbitrio ordinarii, iuxta formam decreti sub felicis recordationis Paulo III[1] assignetur. Quodsi id commode fieri non possit, aut intra dictum terminum factum non erit: cum primum per cessum vel decessum vicarii seu rectoris, aut quomodolibet alterum eorum vacaverit: beneficium curam animarum recipiat, ac vicariae nomen cesset, et in antiquum statum restituatur.

Capet XVII

Non potest sancta synodus non graviter dolere, audiens, episcopos aliquos, sui status oblitos, pontificiam dignitatem non leviter dehonestare, qui cum regum ministris, regulis et baronibus, in ecclesia et extra, indecenti quadam demissione se gerunt et, veluti inferiores ministri altaris, nimis indigne non solum loco cedunt, sed etiam personaliter illis inserviunt. Quare haec et similia detestans, sancta synodus sacros canones omnes conciliaque generalia atque alias apostolicas sanctiones, ad dignitatis episcopalis decorum et gravitatem pertinentes, renovando praecipit, ut ab huiusmodi in posterum episcopi se abstineant, mandans eisdem, ut, tam in ecclesia quam foris suum gradum et ordinem prae oculis habentes, ubique se patres et pastores esse meminerint; reliquis vero, tam principibus quam ceteris omnibus, ut eos paterno honore ac debita reverentia prosequantur.

Caput XVIII

Sicuti publice expedit, legis vinculum quandoque relaxare, ut plenius evenientibus casibus et necessitatibus pro communi utilitate satisfiat: sic

1 Sess. VII c. 7 de ref. (v. supra p. 688).

benefices in the same church, the son should be compelled to resign his benefice or to exchange it with another outside that church within three months; otherwise he is automatically deprived of it and any dispensation in the matter is to be considered fraudulent. In addition, if any reciprocal resignations made by clerics in favour of their sons henceforth occur, whereby each acquires the benefice of the other, they are to be held as made wholly in deceit of this decree and of canonical rules, nor shall any collations subsequently made in virtue of such resignations or of any others made in evasion of the law be valid for the said sons of clerics.

Chapter 16

The holy council enacts that secular ecclesiastical benefices, by whatever name they are called, which retain the care of souls from their original foundation or on any other grounds, are henceforth not to be turned into simple benefices, even by the assigning of a fair share to a perpetual vicar. This is notwithstanding any concessions whatever which have not come fully into effect. In cases where the care of souls has in fact been transferred to a vicar, contrary to their establishment or foundation, even if found to have been in this state from immemorial time, if a fair share of the revenues has not in fact been assigned to the vicar of the church, by whatever name he is called, such a share is to be assigned as soon as possible and at least within a year of the ending of this council, as the ordinary shall see fit, according to the form of the decree passed under Paul III[1] of happy memory. But if this cannot reasonably be done, or has not been done within the stated time, then as soon as a vacancy occurs by the resignation or decease of the vicar or rector, or one falls vacant by any manner, the benefice is to receive the care of souls and the vicariate be extinguished, so that matters return to their original state.

Chapter 17

The holy council can only be deeply saddened on hearing that some bishops forget their standing and seriously dishonour pontifical dignity in that they behave with unfitting subservience towards royal ministers, rulers and barons, in church and out of it, and, as if they themselves were lowly altar servers, not only give them an undeserved precedence but even act personally as their servants. Taking great exception to this, the holy council renews all the sacred canons, general councils and other apostolic instructions pertaining to the decorum and importance of the episcopal dignity, and orders bishops to refrain from such conduct in future, bidding them remember that on all occasions they are fathers and shepherds, and to have regard to their rank and holy order both in church and outside it. And it charges others, both princes and all else, to treat them with the honour and respect due to fathers.

Chapter 18

Just as it is of public benefit to relax the rigidity of the law on occasion, to do fuller justice to emerging circumstances and needs for the common good; so to

1 Session 7, chapter 7 on reform (see above p. 688).

frequentius legem solvere exemploque potius quam certo personarum rerumque delectu petentibus indulgere, nihil aliud est, quam unicuique ad leges transgrediendas aditum aperire. Quapropter sciant universi, sacratissimos canones exacte ab omnibus et, quoad eius fieri poterit, indistincte observandos. Quodsi urgens tustaque ratio et maior quandoque utilitas postulaverit, cum aliquibus dispensandum esse: id causa cognita ac summa maturitate atque gratis a quibuscumque, ad quos dispensatio pertinebit, erit praestandum; aliterque facta dispensatio surreptitia censeatur.

Caput XIX

Detestabilis duellorum usus, fabricante diabolo introductus, ut cruenta corporum morte animarum etiam perniciem lucretur: ex christiano orbe penitus exterminetur[1]. Imperator, reges, duces, principes, marchiones, comites et quocumque alio nomine domini temporales, qui locum ad monomachiam in terris suis inter christianos concesserint: eo ipso sint excommunicati, ac iurisdictione et dominio civitatis, castri aut loci, in quo vel-apud quem duellum heri permiserint, quod ab ecclesia obtinent, privati intelligantur, et, si feudalia sint, directis dominis statim acquirantur. Qui vero pugnam commiserint, et qui eorum patrini vocantur: excommunicationis ac omnium bonorum suorum proscriptionis ac perpetuae infamiae poenam incurrant, et ut homicidae iuxta sacros canones puniri debeant, et, si in ipso conflictu decesserint, perpetuo careant ecclesiastica sepultura. Illi etiam, qui consilium in causa duelli, tam in iure quam facto, dederint aut alia quacumque ratione ad id quemquam suaserint, necnon spectatores excommunicationis ac perpetuae maledictionis vinculo teneantur. Non obstante quocumque privilegio seu prava consuetudine, etiam immemorabili.

Caput XX

Cupiens sancta synodus, ecclesiasticam disciplinam in christiano populo non solum restitui, sed etiam perpetuo sarctam tectam a quibuscumque impedimentis conservari: praeter ea, quae de ecclesiasticis personis constituit, saeculares quoque principes officii sui admonendos esse censuit, confidens, eos, ut catholicos, quos Deus sanctae fidei ecclesiaeque protectores esse voluit, ius suum ecclesiae restitui, non tantum esse concessuros, sed etiam subditos suos omnes ad debitam erga clerum, parochos et superiores ordines reverentiam revocaturos, nec permissuros, ut officiales aut inferiores magistratus ecclesiae et personarum ecclesiasticarum immunitatem, Dei ordinatione et canonicis sanctionibus constitutam, aliquo cupiditatis studio seu inconsideratione aliqua violent, sed una cum ipsis principibus debitam sacris summorum pontificum et conciliorum constitutionibus observantiam praestent. Decernit itaque et praecipit, sacros canones et concilia generalia omnia, necnon alias apostolicas sanctiones, in favorem ecclesiasticarum personarum, libertatis ecclesiasticae et contra eius violatores editas, quae omnia praesenti etiam decreto

1 Cf. cone. Lat. III c. 20 (v. supra p. 221).

set aside the law too often, and to give in to requests by reason of precedent rather than by careful discernment of persons and conditions, is nothing other than to open the door to everyone to transgress the law. Wherefore all must recognise that the most sacred canons are to be observed exactly by all, and as far as possible without distinction of persons. Dispensations may be given in some cases, when pressing and good reasons and an occasional greater good so demand; they are to be given after the case has been examined, with great wisdom and free of charge, by those who have the power of dispensation; any dispensation granted otherwise is to be regarded as fraudulent.

Chapter 19

The detestable practice of duelling, brought in at the instigation of the devil to ensure that through bloody bodily death he might also secure the destruction of souls, must be wholly wiped off the Christian world[1]. The emperor, kings, dukes, princes, marquises, counts and temporal lords under any other title, who appoint a place in their lands for single combat between Christians, are by that very fact excommunicated, and deprived of the jurisdiction and dominion they have obtained from the church over the city, castle or site in which or at which they have allowed a duel to take place, and these rights if they are feudal are at once acquired by their immediate overlords. Those who engage in a duel, and those called their seconds, are to incur the penalty of excommunication and the sequestration of all their property and permanent infamy, and they should be punished as murderers according to the sacred canons, and if they die in the engagement they are to be permanently deprived of ecclesiastical burial. Those, too, who give advice in law and in fact in a case of duelling, or in any other way persuade anyone to this course, and all spectators, are to be bound by excommunication and perpetual malediction. This is notwithstanding any privilege or evil custom however immemorial.

Chapter 20

The holy council desires church discipline not only to be restored among the Christian people but also to be perpetually protected and preserved safe from all obstructions. Hence, over and above its rulings about ecclesiastical persons, it has thought it right to warn secular princes too of their responsibility, trusting that they, as Catholics whom God has wished to be protectors of the holy faith and of the church, will not merely allow a restoration of the church's law, but will also recall their subjects to due reverence towards the clergy, both parish priests and those in higher ranks; and will not allow officials and magistrates of lesser degree to violate the immunity of the church and of ecclesiastical persons, which has been established by the ordinance of God and canonical rulings, for any motive of greed or by any act of contempt; but will see that together with the princes themselves they give due observance to the sacred constitutions of popes and councils. It therefore decrees and commands that the sacred canons and all general councils together with other apostolic rulings, that have been published in favour of ecclesiastical persons and the freedom of the church and against their violaters, all of which it renews by this present decree, be rigorously

[1] See Lateran council III, canon 20 (see above p. 221).

innovat, exacte ab omnibus observari debere. Proptereaque admonet imperatorem, reges, res publicas, principes et omnes et singulos, cuiuscumque status et dignitatis exstiterint, ut, quo largius ·:· nis temporalibus atque in alios potestate sunt ornati, eo sanctius, quae ecclesiastici iuris sunt, tamquam Dei praecipua eiusque patrocinio tecta, venerentur, nec ab ullis baronibus, domicellis, rectoribus aliisve dominis temporalibus seu magistratibus, maximeque ministris ipsorum principum, laedi patiantur, sed severe in eos, qui illius libertatem, immunitatem atque iurisdictionem impediunt, animadvertant; quibus etiam ipsimet exemplo ad pietatem, religionem ecclesiarumque protectionem exsistant, imitantes anteriores optimos religiosissimosque principes, qui res ecclesiae sua in primis auctoritate ac munificentia auxerunt, nedum ab aliorum iniuria vindicarunt. Adeoque ea in re quisque officium suum sedulo praestet, quo cultus divinus devote exerceri, et praelati ceterique clerici in residentiis et officiis suis quieti et sine impedimentis, cum fructu et aedificatione populi, permanere valeant.

Ca^t XXI

Postremo sancta synodus omnia et singula, sub quibuscumque clausulis et verbis, quae de morum reformatione atque ecclesiastica disciplina, tam sub felicis recordationis Paulo III ac Iulio III quam sub sanctissimo Pio IV pontificibus maximis in hoc sacro concilio statuta sunt, declarat, ita decreta fuisse, ut in his salva semper auctoritas sedis apostolicae et sit et esse intelligatur.

Decretum de prosequenda sessione in subsequentem diem

Cum ea omnia, quae in praesenti sessione tractanda erant, quia hora tarda est, commode expediri non possint, propterea iuxta id, quod in generali congregatione a patribus statutum fuit, ea, quae supersunt, in diem crastinam, hanc eandem sessionem continuando, differuntur.

DECRETA PUBLICATA DIE SECUNDA SESSIONIS

De indulgentiis

Cum potestas conferendi indulgentias a Christo ecclesiae concessa sit, atque huiusmodi potestate divinitus sibi tradita antiquissimis etiam temporibus illa usa fuerit: sacrosancta synodus indulgentiarum usum, christiano populo maxime salutarem et sacrorum conciliorum auctoritate probatum, in ecclesia retinendum esse docet et praecipit, eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in ecclesia potestatem esse negant. In his tamen concedendis moderationem, iuxta veterem et probatam in ecclesia consuetudinem, adhiberi cupit, ne nimia facilitate ecclesiastica disciplina enervetur. Abusus vero, qui in his irrepserunt ct quorum occasione insigne hoc indulgentiarum nomen ab haereticis blasphematur, emendatos et correctos cupiens: praesenti decreto genera-

observed by all. Wherefore it also charges the emperor, kings, republics, princes and each and all of whatever rank and dignity they may be, that the more amply they are endowed with temporal goods and with power over others, the more devoutly they should revere what is of ecclesiastical right, as the special care of God and protected by his patronage; and not allow them to be damaged by any barons, squires, stewards, rulers or other temporal lords or magistrates, and particularly by servants of these princes themselves; but severely punish any who obstruct the church's freedom, immunity and jurisdiction; and to all of these may they themselves be a model of devotion, religious practice and protection of the churches, in imitation of the best and most religious of their predecessors as princes, who were the first to advance the good estate of the church by their authority and generosity, as indeed to avenge it of the injury caused by others. May each do his duty in this matter with exactness, so that divine worship is devoutly conducted, and prelates and other clergy are allowed to continue at peace and without obstacles in their residences and at their tasks, to the great profit and edification of the people.

Chapter 21

Finally the holy council declares that each and every matter that has been laid down in this council about reformation of conduct and ecclesiastical discipline, in whatever phrasing and form of words, both under popes Paul III and Julius III of happy memory and under the blessed Pius IV, are so decreed that the authority of the apostolic see is and is understood to be intact in all of them.

Decree on postponing the session to the next day

As all the matters due to be treated in the present session cannot reasonably be handled, because the hour is late, therefore, according to the decision of the fathers in general congregation, the remaining matters are postponed to tomorrow as a continuation of this same session.

DECREES PUBLISHED ON THE SECOND DAY OF THE SESSION

On indulgences

As the power of granting indulgences was given by Christ to the church, and this divinely given power has been in use from the most ancient times; the holy council teaches and commands that the practice of indulgences should be retained in the church, very salutary as it is for the Christian people and approved by the authority of holy councils; and it anathematizes those who assert they are useless or deny there is any power in the church to grant them. But it desires that moderation be used in granting them, according to the ancient and approved custom of the church, so that ecclesiastical discipline be not sapped by too easy conditions. Desiring, too, to correct and punish the abuses which have crept in and are the occasion for heretics to blaspheme this distinguished name of "indulgence": it enacts in general by this present decree that all base gain for

liter statuit, pravos quaestus omnes pro his consequendis, unde plurima in Christiano populo abusuum causa fluxit, omnino abolendos esse[1]. Ceteros vero, qui ex superstitione, ignorantia, irreverentia, aut aliunde quomodocumque provenerunt, cum ob multiplices locorum et provinciarum, apud quas hi committuntur, corruptelas commode nequeant specialiter prohiberi: mandat omnibus episcopis, ut diligenter quisque huiusmodi abusus ecclesiae suae colligat eosque in prima synodo provinciali referat, ut, aliorum quoque episcoporum sententia cogniti, statim ad summum Romanum pontificem deferantur, cuius auctoritate et prudentia, quod universali ecclesiae expediet, statuatur, ut ita sanctarum indulgentiarum munus pie et sancte et incorrupte omnibus fidelibus dispensetur.

De delectu ciborum, ieiuniis et diebus festis

Insuper hortatur sancta synodus et per sanctissimum Domini nostri atque Salvatoris adventum pastores omnes obtestatur, ut tamquam boni milites illa omnia, quae sancta Romana ecclesia, omnium ecclesiarum mater et magistra, statuit, nec non ea, quae tam in hoc concilio quam in aliis oecumenicis statuta sunt, quibuscumque fidelibus sedulo commendent, omnique diligentia utantur, ut illis omnibus et iis praecipue sint obsequentes, quae ad mortificandam carnem conducunt, ut ciborum delectus et ieiunia, vel etiam quae faciunt ad pietatem augendam, ut dierum festorum devota et religiosa celebratio: admonentes populos crebro, obedire praepositis suis[2], quos qui audiunt, Deum remuneratorem audient; qui vero contemnunt, Deum ipsum ultorem sentient.

Super indice librorum, catechismo, breviario et missali

Sacrosancta synodus in secunda sessione sub sanctissimo domino nostro Pio IV celebrata[3] delectis quibusdam patribus commisit, ut de variis censuris ac libris, vel suspectis vel perniciosis, quid facto opus esset, considerarent atque ad ipsam sanctam synodum referrent; audiens nunc, huic operi ab eis extremam manum impositam esse, nec tamen ob librorum varietatem et multitudinem distincte et commode possit a sancta synodo diiudicari: praecipit, ut, quidquid ab illis praestitum est, sanctissimo Romano pontifici exhibeatur, ut eius iudicio atque auctoritate terminetur et evulgetur. Idemque de catechismo a patribus, quibus illud mandatum fuerat[4] et de missali et breviario fieri mandat.

De loco oratorum

Declarat sancta synodus, ex loco assignato oratoribus, tam ecclesiasticis quam saecularibus, in sedendo, incedendo aut quibuscumque aliis actibus,

1 Cf. sess. XXI c. 9 de ref. (v. supra pp. 731-732). ! Cf. Heb 13,17.
3 Quae est sessio XVIII ordine conjuncto (v. supra pp. 723-724).
4 Cf. sess. XXIV c. 7 dc ref. (v. supra p. 764).

securing indulgences, which has been the source of abundant abuses among the Christian people, should be totally abolished[1]. But as other abuses arising from superstition, ignorance, irreverence or any other source, because of the manifold corruptions of localities and provinces where they are committed, cannot be adequately specified and forbidden; the council enjoins all bishops to make a careful survey of such abuses in their churches and to report them to the first provincial synod, so that after being judged by the opinion of other bishops as well, they may at once be reported to the pope, and of his wisdom and authority he may decide what is best for the universal church, in order that the gift of sacred indulgences may be dispensed to all the faithful piously, holily and without corruption.

On the choice of foods, fasting and feast days

The holy council further exhorts all pastors, and beseeches them through the most holy coming of our Lord and Saviour, that as good soldiers they assiduously commend to every one of the faithful all that the holy Roman church, mother and teacher of all churches, has laid down; and in particular all that has been laid down in this and other ecumenical councils; and that they take every care that they are obedient to all these things, particularly those concerning mortification of the flesh such as choice of foods and fasts, and all that goes to increase of devotion such as the devout and faithful celebration of feast days; exhorting their people often to obey those put in charge of them[2], for if they hear them they will hear God who rewards them, and if they despise them they will find God himself to be their avenger.

Index of books, the catechism, breviary and missal

The holy council, in the second session celebrated under our most holy lord Pius IV[3], entrusted to certain chosen fathers to consider what needed to be done about various censures and books that were either suspect or dangerous, and report back to it. Hearing from them now that they have exerted all their efforts in this matter, but that a clear judgment cannot reasonably be passed by the council because of the number and variety of the books, the council orders that all they have prepared should be presented to the pope and so by his wisdom and authority be completed and pubfished. It gives similar orders in the matter of the catechism prepared by those commissioned[4], and of the missal and breviary.

The place of ambassadors

The holy council declares that by the places assigned to ambassadors, both ecclesiastical and secular, whether in their seating or in processions or by any

1 See session 21, canon 9 on reform (see above pp. 731-732).
2 See Heb 13, 17.
3 Which is session 18 in the full order (see above pp. 723-724).
4 See session 24, canon 7 on reform (see above p. 764).

nullum cuiquam eorum factum fuisse praeiudicium[1], sed omnia illorum, et imperatoris, regum, rerum publicarum ac principum suorum iura et praerogativas illaesas et salvas esse, in codemque statu permanere, prout ante praesens concilium reperiebantur.

De recipiendis et observandis decretis concilii

Tanta fuit horum temporum calamitas et haereticorum inveterata malitia, ut nihil tam clarum in tide nostra asserenda umquam fuerit, aut tam certo statutum, quod non, humani generis hoste suadente, illi errore aliquo contaminaverint. Eapropter sancta synodus id potissimum curavit, ut praecipuos haereticorum nostri temporis errores damnaret et anathematizaret, veramque et catholicam doctrinam traderet et doceret, prout damnavit, anathematizavit et definivit. Cumque tam diu tot episcopi, ex variis christiani orbis provinciis evocati, sine magna gregis sibi commissi iactura et universali periculo ab ecclesiis abesse non possint, nec ulla spes restet, haereticos, toties, fide etiam publica, quam desiderarunt, invitatos[2] et tam diu exspectatos, huc amplius adventuros, ideoque tandem huic sacro concilio finem imponere necesse sit: superest nunc, ut principes omnes, quod facit, in Domino moneat ad operam suam ita praestandam, ut, quae ab ea decreta sunt, ab haereticis depravari aut violari non permittant, sed ab his et omnibus devote recipiantur et fideliter observentur. Quodsi in his recipiendis aliqua difficultas oriatur, aut aliqua inciderint, quae declarationem, quod non credit, aut definitionem postulent: praeter alia remedia in hoc concilio instituta, confidit sancta synodus, beatissimum Romanum pontificem curaturum, ut vel evocatis, ex illis praesertim provinciis, unde difficultas orta fuerit, iis, quos eidem negotio tractando viderit expedire, vel etiam concilii generalis celebratione, si necessarium iudicaverit, vel commodiore quacumque ratione ei visum fuerit, provinciarum necessitatibus pro Dei gloria et ecclesiae tranquillitate consulatur.

Decretum super recitandis et legendis in hac sessione decretis publicatis in hoc eodem concilio sub Paulo III et Iulio III summis pontificibus

Quoniam diversis temporibus tam sub felicis recordationis Paulo III quam Iulio III multa in hoc sacro concilio quoad dogmata ac morum reformationem statuta et definita sunt: vult sancta synodus, ut illa nunc recitentur et legantur.

1 Cf. sess. II in fine (v. supra p. 661).

1 Cf. salvum conductum protestantibus concessum in XIII, XV, XVIII sess. (v. supra pp.702, 719-721, 724-725).

other acts, no prejudice has been established against any of them[1], but all their rights and privileges, and those of their emperor, kings, republics and princes, are intact and safe and remain as they were before the present council.

Reception and observance of the council's decrees

This has been a time of such disaster, and the malice of heretics so obdurate, that there is nothing they have not infected with error, at the instigation of the enemy of the human race, even in what was clearest in our profession of faith or most certainly defined. Hence the holy council has mainly been concerned to condemn and anathematize the chief errors of the heretics of our age, and to hand on and teach the true catholic doctrine; according as it has now condemned, anathematized and taught. Since so many bishops, summoned from different provinces of the Christian world, cannot be absent for so long from their churches without serious loss and widespread danger to the flock entrusted to them, and since no hope is left that the heretics, invited so often even under the safe-conduct[2] they asked for and so long awaited, are ever going to come here, it has at last become necessary to close this holy council. It only remains for the council to charge all princes in the Lord, as it now does, to give their help and not allow the decrees here made to be abused or violated by heretics, but to see that they are devoutly received and faithfully observed by them and by all. But if any difficulty arises over the reception of these decrees, or any matters are raised as needing clarification (which the council does not believe to be the case) or definition, the council is confident that, in addition to other remedies it has put in hand, the pope will ensure that the needs of the provinces are met for the glory of God and the peace of the church, either by summoning persons who are suitable for dealing with the matter, particularly from the provinces where the difficulty has arisen, or even by holding a general council if he thinks this necessary, or by whatever means he thinks best.

Decree on reciting and reading in this session the decrees published in the same council under popes Paul III and Julius III

As many matters have been determined and defined in this holy council at different times under both Paul III and Julius III of happy memory about doctrine and reformation of conduct, the holy council now desires that they be recited and read.

1 See the end of session 2 (see above p. 661).
2 See the safe-conducts granted to the Protestants in sessions 13, 15 and 18 (see above pp. 702, 719-721, 724-725).

Decretum super fine concilii et confirmatione a summo pontifice petenda

Illustrissimi domini reverendissimique patres, placetne vobis, ut ad laudem Dei omnipotentis huic sacrae oecumenicae synodo finis imponatur, et omnium et singulorum, quae tam sub felicis recordationis Paulo III et Iulio III, quam sub sanctissimo domino nostro Pio IV Romanis pontificibus in ea decreta et definita sunt, confirmatio nomine sanctae huius synodi per apostolicae sedis legatos et praesidentes a beatissimo Romano pontifice petatur?

[Responderunt: placet]

Decree on the end of the council and seeking confirmation from the pope

Most illustrious lords and most reverend fathers, is it your wish that to the glory of almighty God an end be put to this holy ecumenical council, and that confirmation be sought from the pope, through the legates of the apostolic see, presidents of the council, of each and all matters decreed in the course of it both under Paul III and Julius III of happy memory and under our most holy lord Pius IV, bishops of Rome?

[They replied: Yes.]

INTRODUCTION

This council was summoned by Pope Pius IX by the bull *Aeterni Patris* of 29 June 1868. The first session was held in St Peter's basilica on 8 December 1869 in the presence and under the presidency of the pope.

The purpose of the council was, besides the condemnation of contemporary errors, to define the catholic doctrine concerning the church of Christ. In fact, in the three following sessions, there was discussion and approval of only two constitutions: *Dogmatic constitution on the catholic faith* and *First dogmatic constitution on the church of Christ,* the latter dealing with the primacy and infallibility of the bishop of Rome. The discussion and approval of the latter constitution gave rise, particularly in Germany, to bitter and most serious controversies which led to the withdrawal from the church of those known as "Old Catholics".

The outbreak of the Franco-Prussian war led to the interruption of the council. It was in fact never resumed, nor was it ever officially closed. As in other councils at which the pope was present and presided, the decrees were in the form of bulls, at the end of which was the clear declaration: "with the approval of the sacred council". Very large numbers attended this council, including, for the first time, bishops from outside Europe and its neighbouring lands. Bishops from the eastern Orthodox churches were also invited, but did not come.

The decrees of the council were published in various simultaneous editions. Later they were included in volume 7 of *Collectio Lacensis* (1892) and in volumes 49-53 of Mansi's collection (1923-1927). The collection which we use is that entitled *Acta et decreta sacrosancti oecumenici concilii Vaticani in quatuor prioribus sessionibus,* Rome 1872. Comparison with other editions reveals no discrepancies, indeed absolute agreement.

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TEXT AND TRANSLATION

SESSIO I

8 dec. 1869

Decretum aperitionis concilii

Pius episcopus servus servorum Dei, sacro approbante concilio, ad perpetuam rei memoriam. Reverendissimi patres, placetne vobis ad laudem et gloriam sanctae et individuae Trinitatis, Patris et Filii et Spiritus sancti, ad incrementum et exaltationem fidei et religionis catholicae, ad extirpationem grassandum errorum, ad reformationem cleri populique christiani, ad communem omnium pacem et concordiam sacrosancti oecumenici concilii Vaticani initium fieri, et iam factum esse declarari?

[Responderunt: placet]

Indictio futurae sessionis

Pius episcopus servus servorum Dei, sacro approbante concilio, ad perpetuam rei memoriam. Reverendissimi patres, placetne vobis proximam sacrosancti concilii oecumenici Vaticani sessionem haberi die festo epiphaniae Domini, qui dies erit sextus mensis ianuarii anno Domini 1870?

[Responderunt: placet]

SESSIO II

6 ian. 1870

Professio fidei

Ego Pius ecclesiae catholicae episcopus firma fide credo et profiteor omnia et singula, quae continentur in symbolo fidei, quo sancta Romana ecclesia utitur, videlicet: credo in unum Deum Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum dominum Iesum Christum Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu sancto ex Maria virgine: et homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die, secundum scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum sanctum, dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Apostolicas et ecclesiasticas traditiones reliquasque eiusdem ecclesiae

SESSION 1
8 December 1869

Decree of opening of the council

Pius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. Most reverend fathers, is it your pleasure that, to the praise and glory of the holy and undivided Trinity, Father, Son and holy Spirit, for the increase and exaltation of the catholic faith and religion, for the uprooting of current errors, for the reformation of the clergy and the Christian people, and for the common peace and concord of all, the holy ecumenical Vatican council should be opened, and be declared to have been opened?

[They replied: Yes]

Convocation of the next session

Pius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. Most reverend fathers, is it your pleasure that the next session of the holy ecumenical Vatican council should be held on the feast of the Epiphany of the Lord, that is 6 January 1870?

[They replied: Yes]

SESSION 2
6 January 1870

Profession of faith

I, Pius, bishop of the catholic church, with firm faith believe and profess each and every article contained in the profession of faith which the holy Roman church uses, namely: I believe in one God the Father almighty, maker of heaven and earth, of all things seen and unseen. And in one Lord Jesus Christ the only-begotten Son of God. Born of the Father before all ages. God from God, light from light, true God from true God. Begotten not made, of one substance with the Father: through whom all things were made. Who for us humans and for our salvation came down from heaven. He was incarnate by the holy Spirit of the virgin Mary: and became man. He was crucified also for us, he suffered under Pontius Pilate and was buried. The third day he rose again according to the scriptures. He ascended into heaven and sits at the right hand of the Father. He shall come again with glory to judge the living and the dead, and of his kingdom there shall be no end. And in the holy Spirit, the lord and the giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified: who spoke through the prophets. And one, holy, catholic and apostolic church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

Apostolic and ecclesiastical traditions and all other observances and constitu-

observationes et constitutiones firmissime admitto et amplector. Item sacram scripturam iuxta eum sensum, quem tenuit et tenet sancta mater ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum scripturarum, admitto, nec eam unquam, nisi iuxta unanimem consensum patrum, accipiam et interpretabor.

Profiteor quoque septem esse vere et proprie sacramenta novae legis a lesu Christo domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet baptismum, confirmationem, eucharistiam, poenitentiam, extremam unctionem, ordinem et matrimonium, iliaque gratiam conferre; et ex his baptismum, confirmationem et ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos ecclesiae catholicae ritus in supradictorum omnium sacramentorum solemni administratione recipio et admitto. Omnia et singula, quae de peccato originali et de iustificatione in sacrosancta Tridentina synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis, atque in sanctissimo eucharistiae sacramento esse vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate domini nostri lesu Christi, fierique conversionem totius substantiae panis in corpus, et totius substantiae vini in sanguinem, quam conversionem catholica ecclesia transubstantiationem appellat.

Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi. Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari. Similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas. Firmiter assero imagines Christi ac Deiparae semper virginis, necnon aliorum sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in ecclesia relictam fuisse, illarumque usum christiano populo maxime salutarem esse affirmo. Sanctam, catholicam et apostolicam Romanam ecclesiam omnium ecclesiarum matrem et magistram agnosco[1].

Cetera item omnia a sacris canonibus et oecumenicis conciliis ac praecipue a sacrosancta Tridentina synodo tradita, definita ac declarata indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab ecclesia damnatas et reiectas et anathematizatas ego pariter damno, reiicio et anathematizo. Hanc veram catholicam fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eamdem integram et immaculatam usque ad extremum vitae spiritum, constantissime, Deo adiuvante, retinere et confiteri, atque ab omnibus[2], quantum in me erit, curaturum ego idem Pius spondeo, voveo ac iuro. Sic me Deus adiuvet et haec sancta Dei evangelia.

[1] Professio fidei aliorum patrum addidit: *Romanoque pontifici beati Petri apostalorum principii successori ac lesu Christi vicario veram oboedientiam spondeo ac iuro.*

[*] Professio fidei aliorum patrum habet: *a meis subditis seu illis, quorum cura ad me in munere meo spectabit, teneri et doceri et praedicari.*

tions of that same church I most firmly accept and embrace. Likewise I accept sacred scripture according to that sense which holy mother church held and holds, since it is her right to judge of the true sense and interpretation of the holy scriptures; nor will I ever receive and interpret them except according to the unanimous consent of the fathers.

I profess also that there are seven sacraments of the new law, truly and properly so called, instituted by our lord Jesus Christ and necessary for salvation, though each person need not receive them all. They are: baptism, confirmation, the eucharist, penance, last anointing, order and matrimony; and they confer grace. Of these baptism, confirmation and order may not be repeated without sacrilege. I likewise receive and accept the rites of the catholic church which have been received and approved in the solemn administration of all the aforesaid sacraments. I embrace and accept the whole and every part of what was defined and declared by the holy council of Trent concerning original sin and justification. Likewise I profess that in the mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really and substantially the body and blood, together with the soul and divinity, of our lord Jesus Christ; and that there takes place the conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, and this conversion the catholic church calls transubstantiation.

I confess that under either species alone the whole and complete Christ and the true sacrament are received. I firmly hold that purgatory exists, and that the souls detained there are helped by the suffrages of the faithful. Likewise, that the saints reigning with Christ are to be honoured and prayed to, and that they offer prayers to God on our behalf, and that their relics should be venerated. I resolutely assert that images of Christ and the ever virgin mother of God, and likewise those of the other saints, are to be kept and retained, and that due honour and reverence is to be shown them. I affirm that the power of indulgences was left by Christ in the church, and that their use is eminently beneficial to the Christian people. I acknowledge the holy, catholic, apostolic and Roman church, the mother and mistress of all the churches[1].

Likewise all other things which have been transmitted, defined and declared by the sacred canons and the ecumenical councils, especially the sacred council of Trent, I accept unhesitatingly and profess; in the same way whatever is to the contrary, and whatever heresies have been condemned, rejected and anathematised by the church, I too condemn, reject and anathematise. This true catholic faith, outside of which none can be saved, which I now freely profess and truly hold, is what I shall steadfastly maintain and confess, by the help of God, in all its completeness and purity until my dying breath, and I shall do my best to ensure that[2] all others do the same. This is what I, the same Pius, promise, vow and swear. So help me God and these holy gospels of God.

1 The profession of faith of the other fathers added: *and I pledge and swear true obedience to the Roman pontiff, successor of blessed Peter the prince of the apostles, and vicar of Jesus Christ.*
2 The profession of faith of the other fathers continues: *my subjects, or those for whom I have responsibhty in virtue of my office, hold, teach and preach the same.*

SESSIO HI

24 apr. 1870

Constitutio dogmatica de fide catholica

Pius episcopus servus servorum Dei, sacro approbante concilio, ad perpetuam rei memoriam. Dei Filius et generis humani redemptor dominus noster lesus Christus, ad Patrem caelestem rediturus, cum ecclesia sua in terris militante omnibus diebus usque ad consummationem sacculi futurum se esse promisit[1]. Quare dilectae sponsae praesto esse, adsistere docenti, operanti benedicere, periclitanti opem ferre nullo unquam tempore destitit. Haec vero salutaris eius providentia, cum ex aliis beneficiis innumeris continenter apparuit, tum iis manifestissime comperta est fructibus, qui orbi christiano e conciliis oecumenicis ac nominarim e Tridentino, iniquis licet temporibus celebrato, amplissimi provenerunt. Hinc enim sanctissima religionis dogmata pressius definita uberiusque exposita, errores damnati atque cohibiti; hinc ecclesiastica disciplina restituta firmiusque sancita, promotum in clero scientiae et pietatis studium, parata adolescentibus ad sacram militiam educandis collegia, christiani denique populi mores et accuratiore fidelium eruditione et frequentiore sacramentorum usu instaurati. Hinc praeterea arctior membrorum cum visibili capite communio, universoque corpori Christi mystico additus vigor; hinc religiosae multiplicatae familiae, aliaque Christianae pietatis instituta; hinc ille etiam assiduus et usque ad sanguinis effusionem constans ardor in Christi regno late per orbem propagando. Verumtamen haec aliaque insignia emolumenta, quae per ultimam maxime oecumenicam synodum divina clementia ecclesiae largita est, dum grato, quo par est, animo recolimus, acerbum compescere haud possumus dolorem ob mala gravissima, inde potissimum orta, quod eiusdem sacrosanctae synodi apud permultos vel auctoritas contempta, vel sapientissima neglecta fuere decreta. Nemo enim ignorat, haereses, quas Tridentini patres proscripserunt, dum, reiecto divino ecclesiae magisterio, res ad religionem spectantes privati cuiusvis iudicio permitterentur, in sectas paullatim dissolutas esse multiplices, quibus inter se dissentientibus et concertantibus, omnis tandem in Christum fides apud non paucos labefactata est. Itaque ipsa sacra Biblia, quae antea christianae doctrinae unicus fons et iudex asserebantur, iam non pro divinis haberi, imo mythicis commentis accenseri coeperunt. Tum nata est et late nimis per orbem vagata illa rationalismi seu naturalismi doctrina, quae religioni Christianae, utpote supernatural! instituto, per omnia adversans, summo studio molitur, ut Christo, qui solus dominus et salvator noster est, a mentibus humanis, a vita et moribus populorum excluso, merae quod vocant rationis vel naturae regnum stabiliatur, Relicta autem proiectaque christiana religione, negato vero Deo et Christo eius, prolapsa tandem est multorum mens in pantheismi, materi-

1 Cf. Mt 28, 20.

SESSION 3
24 April 1870

Dogmatic constitution on the catholic faith

Pius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. The Son of God, redeemer of the human race, our lord Jesus Christ, promised, when about to return to his heavenly Father, that he would be with this church militant upon earth all days even to the end of the world[1]. Hence never at any time has he ceased to stand by his beloved bride, assisting her when she teaches, blessing her in her labours and bringing her help when she is in danger. Now this redemptive providence appears very clearly in unnumbered benefits, but most especially is it manifested in the advantages which have been secured for the Christian world by ecumenical councils, among which the council of Trent requires special mention, celebrated though it was in evil days. Thence came a closer definition and more fruitful exposition of the holy dogmas of religion and the condemnation and repression of errors; thence too, the restoration and vigorous strengthening of ecclesiastical discipline, the advancement of the clergy in zeal for learning and piety ; the founding of colleges for the training of the young for the sendee of religion; and finally the renewal of the moral life of the Christian people by a more accurate instruction of the faithful, and a more frequent reception of the sacraments. What is more, thence also came a closer union of the members with the visible head, and an increased vigour in the whole mystical body of Christ. Thence came the multiplication of religious orders and other organisations of Christian piety; thence too that determined and constant ardour for the spreading of Christ's kingdom abroad in the world, even at the cost of shedding one's blood.

While we recall with grateful hearts, as is only fitting, these and other outstanding gains, which the divine mercy has bestowed on the church especially by means of the last ecumenical synod, we cannot subdue the bitter grief that we feel at most serious evils, which have largely arisen either because the authority of the sacred synod was held in contempt by all too many, or because its wise decrees were neglected. Everybody knows that those heresies, condemned by the fathers of Trent, which rejected the divine magisterium of the church and allowed religious questions to be a matter for the judgment of each individual, have gradually collapsed into a multiplicity of sects, either at variance or in agreement with one another; and by this means a good many people have had all faith in Christ destroyed. Indeed even the holy Bible itself, which they at one time claimed to be the sole source and judge of the Christian faith, is no longer held to be divine, but they begin to assimilate it to the inventions of myth. Thereupon there came into being and spread far and wide throughout the world that doctrine of rationalism or naturalism, utterly opposed to the Christian religion, since this is of supernatural origin, which spares no effort to bring it about that Christ, who alone is our lord and saviour, is shut out from the minds of people and the moral life of nations. Thus they would establish what they call the rule of simple reason or nature. The abandonment and rejection of the Christian religion, and the denial of God and his Christ, has plunged the minds of many into the abyss of pantheism, materialism and atheism, and the conse-

[1] See Mt 28, 20.

alismi, atheismi barathrum, ut iam ipsam rationalem naturam, omnemque iusti rectique normam negantes, ima humanae societatis fundamenta diruere connitantur. Hac porro impietate circumquaque grassante, infeliciter contigit, ut plures etiam e catholicae ecclesiae filiis a via verae pietatis aberrarent, in iisque, diminutis paullatim veritatibus, sensus catholicus attenuaretur. Variis enim ac peregrinis doctrinis abducti[1], naturam et gratiam, scientiam humanam et fidem divinam perperam commiscentes, genuinum sensum dogmatum, quem tenet ac docet sancta mater ecclesia, depravare, integritatemque et sinceritatem fidei in periculum adducere comperiuntur. Quibus omnibus perspectis, fieri qui potest, ut non commoveantur intima ecclesiae viscera? Quemadmodum enim Deus *vult omnes homines salvos fieri, et ad agnitionem veritatis venire* quedmadmodum Christus *venit, ut salvum faceret, quod perierat* et *filios Dei, qui erant dispersi, congregaret in unum* ita ecclesia, a Deo populorum mater et magistra constituta, omnibus debitricem se novit, ac lapsos erigere, labantes sustinere, revertentes amplecti, confirmare bonos et ad meliora provehere parata semper et intenta est. Quapropter nullo tempore a Dei veritate, quae sanat omnia[5], testanda et praedicanda quiescere potest, sibi dictum esse non ignorans: *Spiritus meus, qui est in te, et verba mea, quae posui in ore tuo, non recedent de ore tuo amodo et usque in sempiternum* Nos itaque, inhaerentes praedecessorum nostrorum vestigiis, pro supremo nostro apostolico munere veritatem catholicam docere ac tueri, perversasque doctrinas reprobare nunquam intermisimus. Nunc autem sedentibus nobiscum et iudi tibus universi orbis episcopis, in hanc oecumenicam synodum auctoritate nostra in Spiritu sancto congregatis, innixi Dei verbo scripto et tradito, prout ab ecclesia catholica sancte custoditum et genuine expositum accepimus, ex hac Petri cathedra in conspectu omnium salutarem Christi doctrinam profiteri et declarare constituimus, adversis erroribus potestate nobis a Deo tradita proscriptis atque damnatis.

Caput I. De Dea rerum omnium creatore

Sancta catholica apostolica Romana ecclesia credit et confitetur, unum esse Deum verum et vivum, creatorem ac dominum caeli et terrae, omnipotentem, aeternum, immensum, incomprehensibilem, intellectu ac voluntate omnique perfectione infinitum; qui cum sit una singularis, simplex omnino et incommutabilis substantia spiritualis, praedicandus est re et essentia a mundo distinctus, in se et ex se beatissimus, et super omnia, quae praeter ipsum sunt et concipi possunt, ineffabiliter excelsus. Hic solus verus Deus bonitate sua et o ipotenti virtute non ad augendam suam beatitudinem, nec ad acquirendam, sed ad manifestandam perfectionem suam per bona, quae creaturis impertitur, liberrimo consilio simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde huma-

[1] Cf. Heb 13, 9. [»] 1 Tm 2, 4. [*] 1x19,10. [‘] Io 11, 52.
[*] Cf. Sap 16,12. [·] Is 59, 21.

quence is that they strive to destroy rational nature itself, to deny any criterion of what is right and just, and to overthrow the very foundations of human society. With this impiety spreading in every direction, it has come about, alas, that many even among the children of the catholic church have strayed from the path ol genuine piety, and as the truth was gradually diluted in them, their catholic sensibility was weakened. Led away by diverse and strange teachings' and confusing nature and grace, human knowledge and divine faith, they are found to distort the genuine sense of the dogmas which holy mother church holds and teaches, and to endanger the integrity and genuineness of the faith.

At the sight of all this, how can the inmost being of the church not suffer anguish? For just as God *wills all people to be saved and come to the knowledge ofthe truth*2, just as Christ *came to save what was lost*2 and *to gather into one the children ofGod who were scattered abroad*45so the church, appointed by God to be mother and mistress of nations, recognises her obligations to all and is always ready and anxious to raise the fallen, to steady those who stumble, to embrace those who return, and to strengthen the good and urge them on to what is better. Thus she can never cease from witnessing to the truth of God which heals alp and from declaring it, for she knows that these words were directed to her: *My spirit which is upon you, and my words which I have put in your mouth, shall not depart out ofyour mouth from this time forth and for evermore*6. And so we, following in the footsteps of our predecessors, in accordance with our supreme apostolic office, have never left off teaching and defending catholic truth and condemning erroneous doctrines. But now it is our purpose to profess and declare from this chair of Peter before all eyes the saving teaching of Christ, and, by the power given us by God, to reject and condemn the contrary errors. This we shall do with the bishops of the whole world as our co-assessors and fellow-judges, gathered here as they are in the holy Spirit by our authority in this ecumenical council, and relying on the word of God in scripture and tradition, as we have received it, religiously preserved and authentically expounded by the catholic church.

Chapter 1. On God the creator ofall things

The holy, catholic, apostolic and Roman church believes and acknowledges that there is one true and living God, creator and lord of heaven and earth, almighty, eternal, immeasurable, incomprehensible, infinite in will, understanding and every perfection. Since he is one, singular, completely simple and unchangeable spiritual substance, he must be declared to be in reality and in essence, distinct from the world, supremely happy in himself and from himself, and inexpressibly loftier than anything besides himself which either exists or can be imagined. This one true God, by his goodness and almighty power, not with the intention of increasing his happiness, nor indeed of obtaining happiness, but in order to manifest his perfection by the good things which he bestows on what he creates, by an absolutely free plan, together from the beginning of time brought into being from nothing the twofold created order, that is the spiritual and the bodily, the angelic and the earthly, and thereafter the human which is, in a way,

1 See Heb 13, 9. 2 1 Tm 2, 4. J Lk 19, 10. 4Jn11,52.
5 See Wis 16, 12. 6 Is 59, 21.

nam quasi communem ex spiritu ct corpore constitutam[1]. Universa vero quae condidit, Deus providentia sua tuetur atque gubernat, *attingens a fine usque ad finem fortiter, et disponens omnia suaviter*[·]. *Omnia enim nuda et aperta sunt oculis eius*[3], ea etiam, quae libera creaturarum actione futura sunt.

Caput II. De revelatione

Eadem sancta mater ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse; *invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur* attamen placuisse eius sapientiae et bonitati, alia, eaque supernatural! via, se ipsum ac aeterna voluntatis suae decreta humano generi revelare, dicente Apostolo: *Multifariam, multisque modis olim Deus loquens patribus in prophetis, novissime, diebus istis locutus est nobis in Filici.*

Huic divinae revelationi tribuendum quidem est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint. Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant; siquidem *oculus non vidit, nec auris audivit, nec in cor bominis ascendit, quae praeparavit Deus iis, qui diligunt illum* Haec porro supernaturalis revelatio, secundum universalis ecclesiae fidem a sancta Tridentina synodo declaratam, continctur in libris scriptis et sine scripto traditionibus, quae ipsius Christi ore ab apostolis acceptae, aut ipsis apostolis Spiritu sancto dictante quasi per manus traditae, ad nos usque pervenerunt[7]. Qui quidem veteris et novi testamenti libri integri cum omnibus suis partibus, prout in eiusdem concilii decreto recensentur, et in veteri vulgata latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero ecclesia pro sacris et canonicis habet, non ideo quod sola humana industria concinnati, sua deinde auctoritate sint approbati; nec ideo dumtaxat, quod revelationem sine errore contineant; sed propterea quod Spiritu sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi ecclesiae traditi sunt.

Quoniam vero, quae sancta Tridentina synodus de interpretatione divinae scripturae ad coercenda petulantia ingenia salubriter decrevit, a quibusdam hominibus prave exponuntur, nos, idem decretum renovantes, hanc illius mentem esse declaramus, ut in rebus fidei et morum, ad aedificationem doctrinae christianae pertinentium, is pro vero sensu sacrae scripturae habendus sit, quem tenuit ac tenet sancta mater ecclesia, cuius est iudicare de vero sensu et interpretatione scripturarum sanctarum; atque ideo nemini licere contra hunc sensum, aut etiam contra unanimen consensum patrum ipsam scripturam sacram interpretari.

[1] Cone. Lac. IV, c. 1 (v. supra p. 230, 11-13).
[*] Sap 8, 1. [’] Heb 4,13. [‘] Rml,20. [»] Heb 1.1-2. [·] 1 Cor 2, 9.
[’] Cone. Trid., sess. IV *decr. primum* (v. supra p. 663, 23-25).

common to both since it is composed of spirit and body1. Everything that God has brought into being he protects and governs by his providence, which *reaches from one end of the earth to the other and orders all things welf. All things are open and laid bare to his eyes5,* even those which will be brought about by the free activity of creatures.

Chapter 2. On revelation

The same holy mother church holds and teaches that God, the source and end of all things, can be known with certainty from the consideration of created things, by the natural power of human reason: *ever since the creation of the world, his invisible nature has been clearly perceived in the things that have been made* It was, however, pleasing to his wisdom and goodness to reveal himself and the eternal laws of his will to the human race by another, and that a supernatural, way. This is how the Apostle puts it: *In many and various ways God spoke of old to ourfathers by the prophets; but in these last days he has spoken to us by a Son5.*

It is indeed thanks to this divine revelation, that those matters concerning God which are not of themselves beyond the scope of human reason, can, even in the present state of the human race, be known by everyone without difficulty, with firm certitude and with no intermingling of error. It is not because of this that one must hold revelation to be absolutely necessary; the reason is that God directed human beings to a supernatural end, that is a sharing in the good things of God that utterly surpasses the understanding of the human mind; *indeed eye has not seen, neither has ear heard, nor has it come into our hearts to conceive what things God has prepared for those who love him6.* Now this supernatural revelation, according to the belief of the universal church, as declared by the sacred council of Trent, is contained in written books and unwritten traditions, which were received by the apostles from the lips of Christ himself, or came to the apostles by the dictation of the holy Spirit, and were passed on as it were from hand to hand until they reached usi The complete books of the old and the new Testament with all their parts, as they are listed in the decree of the said council and as they are found in the old Latin Vulgate edition, are to be received as sacred and canonical. These books the church holds to be sacred and canonical not because she subsequently approved them by her authority after they had been composed by unaided human skill, nor simply because they contain revelation without error, but because, being written under the inspiration of the holy Spirit, they have God as their author, and were as such committed to the church. Now since the decree on the interpretation of holy scripture, profitably made by the council of Trent, with the intention of constraining rash speculation, has been wrongly interpreted by some, we renew that decree and declare its meaning to be as follows: that in matters of faith and morals, belonging as they do to the establishing of Christian doctrine, that meaning of holy scripture must be held to be the true one, which holy mother church held and holds, since it is her right to judge of the true meaning and interpretation of holy scripture. In consequence, it is not permissible for anyone to interpret holy scripture in a sense contrary to this, or indeed against the unanimous consent of the fathers.

1 See Lateran council IV, const. 1 (see above, p. 230).
2 Wis8, 1. 3 Heb 4, 13. 4 Rm 1,20. 5 Hcb 1, 1-2. 6 1 Cor 2, 9.
Council of Trent, session 4, *first decree* (see above p. 663).

Caput ILL Defile

Cum homo a Deo tanquam creatore et domino suo totus dependeat, et ratio creata increatae veritati penitus subiecta sit, plenum revelanti Deo intellectus et voluntatis obsequium fide praestare tenemur. Hanc vero fidem, quae humanae salutis initium est, ecclesia catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adiuvante gratia, ab eo revelata vera esse credimus, non popter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest. *Est enim fides,* testante Apostolo, *sperandarum substantia rerum, argumentum non apparentium*[1]. Ut nihilominus fidei nostrae obsequium rationi consentaneum esset, voluit Deus cum internis Spiritus sancti auxiliis externa iungi revelationis suae argumenta, facta scilicet divina, atque imprimis miracula et prophetias, quae cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinae revelationis signa sunt certissima et omnium intelligentiae accomodata. Quare tum Moyses et prophetae, tum ipse maxime Christus dominus multa et manifestissima miracula et prophetias ediderunt; et de apostolis legimus: *Illi autem profecti praedicaverunt ubique, Domino coopérante, et sermonem confirmante, sequentibus signis*[2]. Et rursum scriptum est: *Habemus firmiorem propheticum sermonem, cui bene facitis attendentes quasi lucernae lucenti in caliginoso local.* Licet autem fidei assensus nequaquam sit motus animi caecus: nemo tamen evangelicae praedicationi consentire potest, sicut oportet ad salutem consequendam, absque illuminatione et inspiratione Spiritus sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati[4]. Quare fides ipsa in se, etiamsi per charitatem non operetur, donum Dei est, et actus eius est opus ad salutem pertinens, quo homo liberam praestat ipsi Deo obedientiam, gratiae eius, cui resistere posset, consentiendo et cooperando. Porro fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab ecclesia sive solemni iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur. Quoniam vero *sine fide impossibile est placere Decfi,* et ad filiorum eius consortium pervenire; ideo nemini unquam sine illa contigit iustificatio, nec ullus, nisi in ea perseveraverit usque in finem, vitam aeternam assequetur. Ut autem officio veram fidem amplectendi, in eaque constanter perseverandi satisfacere possemus, Deus per Filium suum unigenitum ecclesiam instituit, suaeque institutionis manifestis notis instruxit, ut ea tamquam custos et magistra verbi revelati ab omnibus posset agnosci. Ad solam enim catholicam ecclesiam ea pertinent omnia, quae ad evidentem fidei christianae credibilitatem tam multa et tam mira divinitus sunt disposita. Quin etiam ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis foecunditatem, ob catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimo-

[1] Hebll.1. [2] Mr 16, 20. [3] 2 Pt 1,19.
[4] Cone. Araus. Π (529), c. 7 (Bruns 2,178; Msi 8,713). * Heb 11, 6.

Chapter 3. On faith

Since human beings are totally dependent on God as their creator and lord, and created reason is completely subject to uncreated truth, we are obliged to yield to God the revealer full submission of intellect and will by faith. This faith, which is the beginning of human salvation, the catholic church professes to be a supernatural virtue, by means of which, with the grace of God inspiring and assisting us, we believe to be true what he has revealed, not because we perceive its intrinsic truth by the natural light of reason, but because of the authority of God himself, who makes the revelation and can neither deceive nor be deceived. *Faith,* declares the Apostle, *is the assurance of things hoped for, the conviction of things not seen*[1]. Nevertheless, in order that the submission of our faith should be in accordance with reason, it was God's will that there should be linked to the internal assistance of the holy Spirit outward indications of his revelation, that is to say divine acts, and first and foremost miracles and prophecies, which clearly demonstrating as they do the omnipotence and infinite knowledge of God, are the most certain signs of revelation and are suited to the understanding of all. Hence Moses and the prophets, and especially Christ our lord himself, worked many absolutely clear miracles and delivered prophecies; while of the apostles we read: *And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it*[2]. Again it is written: *We have the prophetic word made more sure; you will do well to pay attention to this as to a lamp shining in a dark place*[3]. Now, although the assent of faith is by no means a blind movement of the mind, yet no one can accept the gospel preaching in the way that is necessary for achieving salvation without the inspiration and illumination of the holy Spirit, who gives to all facility in accepting and believing the truth[4]. And so faith in itself, even though it may not work through charity, is a gift of God, and its operation is a work belonging to the order of salvation, in that a person yields true obedience to God himself when he accepts and collaborates with his grace which he could have rejected. Wherefore, by divine and catholic faith all those things are to be believed which are contained in the word of God as found in scripture and tradition, and which are proposed by the church as matters to be believed as divinely revealed, whether by her solemn judgment or in her ordinary and universal magisterium. Since, then, *without faith it is impossible to please God*[5] and reach the fellowship of his sons and daughters, it follows that no one can ever achieve justification without it, neither can anyone attain eternal life unless he or she perseveres in it to the end.

So that we could fulfil our duty of embracing the true faith and of persevering unwaveringly in it, God, through his only begotten Son, founded the church, and he endowed his institution with clear notes to the end that she might be recognised by all as the guardian and teacher of the revealed word. To the catholic church alone belong all those things, so many and so marvellous, which have been divinely ordained to make for the manifest credibility of the Christian faith. What is more, the church herself by reason of her astonishing propagation, her outstanding holiness and her inexhaustible fertility in every kind of goodness, by her catholic unity and her unconquerable stability, is a kind of great and perpetual motive of credibility and an incontrovertible evidence of her own

1 Heb 11, 1. 2 Mk 16, 20. 3 2 Pt 1, 19.
4 Council of Orange II (529), canon 7 (Bruns 2, 178; Msi 8, 713) 5 Heb 11, 6.

nium irrefragabile. Quo fit, ut ipsa veluti signum levatum in nationes[1], et ad se invitet, qui nondum crediderunt, et filios suos certiores faciat, firmissimo niti fundamento fidem, quam profitentur. Cui quidem testimonio efficax subsidium accedit ex superna virtute. Etenim benignissimus Dominus et errantes gratia sua excitat atque adiuvat, ut ad agnitionem veritatis venire possint[2]; et eos, quos de tenebris transtulit in admirabile lumen suum[3], in hoc eodem lumine ut perseverent, gratia sua confirmat, non deserens, nisi deseratur. Quocirca minime par est conditio eorum, qui per caeleste fidei donum catholicae veritati adhaeserunt, atque eorum, qui ducti opinionibus humanis, falsam religionem sectantur; illi enim, qui fidem sub ecclesiae magisterio susceperunt, nullam unquam habere possunt iustam causam mutandi, aut in dubium fidem eandem revocandi. Quae cum ita sint, *gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine',* tantam ne negligamus salutem[5], *sed aspicientes in auctorem fidei et consummatorem lesum' teneamus spei nostrae confessionem indeclinabilem[1].*

Caput ZIΛ *De fidt et ratione*

Hoc quoque perpetuus ecclesiae catholicae consensus tenuit et tenet, duplicem esse ordinem cognitionis, non solum principio, sed obiecto etiam distinctum: principio quidem, quia in altero naturali ratione, in altero fide divina cognoscimus; obiecto autem, quia praeter ea, ad quae naturalis ratio pertingere potest, credenda nobis proponuntur mysteria in Deo abscondita, quae, nisi revelata divinitus, innotescere non possunt. Quocirca Apostolus, qui a gentibus Deum per ea, quae facta sunt, cognitum esse testatur[3], disserens tamen de gratia et veritate, quae per lesum Christum facta est·, pronuntiat: *Loquimur Dei sapientiam in mysterio, quae abscondita est, quam praedestinavit Deus ante saecula in gloriam nostram, quam nemo principum huius saeculi cognovit. Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei[10].* Et ipse Unigenitus confitetur Patri, quia abscondit haec a sapientibus, et prudentibus, et revelavit ea parvulis[11]. Ac ratio quidem, fide illustrata, cum sedulo, pie et sobrie quaerit, aliquam, Deo dante, mysteriorum intelligentiam eamque fructuosissimam assequitur, tum ex eorum, quae naturaliter cognoscit, analogia, tum e mysteriorum ipsorum nexu inter se et cum fine hominis ultimo; nunquam tamen idonea redditur ad ea perspicienda instar veritatum, quae proprium ipsius obiectum constituunt. Divina enim mysteria suapte natura intellectum creatum sic excedunt, ut etiam revelatione tradita et fide suscepta, ipsius tamen fidei velamine contecta et quadam quasi caligine obvoluta maneant, quamdiu in hac mortali vita *peregrinamur a Domino: per fidem enim ambulamus, et non per speciem[12].* Verum etsi fides sit supra rationem, nulla tamen unquam inter fidem et rationem vera dissensio esse potest: cum idem Deus, qui mysteria revelat et fidem infundit, animo humano rationis lumen indiderit; Deus autem negare

1 Cf. Is 11,12. 1 Cf. 1 Tm 2, 4. » Cf. 1 Pt 2,9; Col 1, 13. ‘ Col 1, 12.
» Cf. Heb 2,3. • Heb 12,2. 1 Heb 10, 23. · Cf. Rm 1, 20.
• Cf. Io 1,17. ie 1 Cor 2,7-8,10. » Cf. Mt 11, 25. 11 2 Cor 5, 6-7.

divine mission. So it comes about that, like a standard lifted up for the nations[1], she both invites to herself those who have not yet believed, and likewise assures her sons and daughters that the faith they profess rests on the firmest of foundations. To this witness is added the effective help of power from on high. For, the kind Lord stirs up those who go astray and helps them by his grace so that they may come to the knowledge of the truth[2]; and also confirms by his grace those whom he has translated into his admirable light[3], so that they may persevere in this light, not abandoning them unless he is first abandoned. Consequently, the situation of those, who by the heavenly gift of faith have embraced the catholic truth, is by no means the same as that of those who, led by human opinions, follow a false religion; for those who have accepted the faith under the guidance of the church can never have any just cause for changing this faith or for calling it into question. This being so, *giving thanks to God the Father who has made us worthy to share with the saints in light*[4], let us not neglect so great a salvation[5], *but looking unto Jesus the author and finisher of our faith*[6], *let us hold the unshakeable confession of our hope*[7].

Chapter 4, On faith and reason

The perpetual agreement of the catholic church has maintained and maintains this too: that there is a twofold order of knowledge, distinct not only as regards its source, but also as regards its object. With regard to the source, we know at the one level by natural reason, at the other level by divine faith. With regard to the object, besides those things to which natural reason can attain, there are proposed for our belief mysteries hidden in God which, unless they are divinely revealed, are incapable of being known. Wherefore, when the Apostle, who witnesses that God was known to the gentiles from created things[8], comes to treat of the grace and truth which came by Jesus Christ[9], he declares: We *impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this. God has revealed it to us through the Spirit. For the Spirit searches everything, even the depths of God*[10]. And the Only-begotten himself, in his confession to the Father, acknowledges that the Father has hidden these things from the wise and prudent and revealed them to the little ones[11]. Now reason, if it is enlightened by faith, does indeed when it seeks persistently, piously and soberly, achieve by God's gift some understanding, and that most profitable, of the mysteries, whether by analogy from what it knows naturally, or from the connexion of these mysteries with one another and with the final end of humanity; but reason is never rendered capable of penetrating these mysteries in the way in which it penetrates those truths which form its proper object. For the divine mysteries, by their very nature, so far surpass the created understanding that, even when a revelation has been given and accepted by faith, they remain covered by the veil of that same faith and wrapped, as it were, in a certain obscurity, as long as in this mortal life *we are away from the Lord, for we walk by faith, and not by sight*[12].

Even though faith is above reason, there can never be any real disagreement between faith and reason, since it is the same God who reveals the mysteries and infuses faith, and who has endowed the human mind with the light of reason.

' See Is 11, 12. 2 See 1 Tm 2, 4. 3 See 1 Pt 2, 9; Col 1, 13. 4 Col 1, 12.
5 See Heb 2, 3. 6 Heb 12, 2. 7 Heb 10, 23. K See Rm 1, 20.
" See Jn 1, 17. 10 1 Cor 2, 7-8, 10. " See Mt 1 1, 25. 12 2 Cor 5. 6-7.

seipsum non possit, nec verum vero unquam contradicere. Inanis autem huius contradictionis species inde potissimum oritur, quod vel fidei dogmata ad mentem ecclesiae intellecta et exposita non fuerint, vel opinionum commenta pro rationis effatis habeantur. Omnem igitur assertionem veritati illuminatae fidei contrariam omnino falsam esse definimus[1]. Porro ecclesia, quae una cum apostolico munere docendi, mandatum accepit, fidei depositum custodiendi, ius etiam et officium divinitus habet falsi nominis scientiam proscribendi, ne quis decipiatur per philosophiam, et inanem fallaciam[2]. Quapropter omnes christiani fideles huiusmodi opiniones, quae fidei doctrinae contrariae esse cognoscuntur, maxime si ab ecclesia reprobatae fuerint, non solum prohibentur tanquam legitimas scientiae conclusiones defendere, sed pro erroribus potius, qui fallacem veritatis speciem prae se ferant, habere tenentur omnino. Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta is demonstret, eiusque lumina illustrata rerum divinarum scientiam excolat; fides vero rationem ab erroribus liberet ac tueatur, eamque multiplici cognitione instruat. Quapropter tantum abest, ut ecclesia humanarum artium et disciplinarum culturae obsistat, ut hanc multis modis iuvet atque promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur imo, eas, quemadmodum a Deo, scientiarum domino, profectae sunt, ita si rite pertractentur, ad Deum, iuvante eius gratia, perducere. Nec sane ipsa vetat, ne huiusmodi disciplinae in suo quaeque ambitu propriis utantur principiis et propria methodo; sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae, ea, quae sunt fidei, occupent et perturbent. Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum Christi sponsae tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit sancta mater ecclesia, nec unquam ab eo sensu, altioris intelligentiae specie et nomine, recedendum. Crescat igitur et multum vehementerque proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia: sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia[3].

CANONES

I. De Deo rerum omnium creatore

1. Si quis unum verum Deum visibilium et invisibilium creatorem et dominum negaverit: a. s.

1 Cone. Lat. V, sess. VITI (v. supra p. 605, 31-34).
1 Cf. Coi 2, 8. 3 Vincendus Lerinensis, *Commonitorium,* 28 (PL 50, 668).

God cannot deny himself, nor can truth ever be in opposition to truth. The appearance of this kind of specious contradiction is chiefly due to the fact that cither the dogmas of faith are not understood and explained in accordance with the mind of the church, or unsound views are mistaken for the conclusions of reason. Therefore we define that every assertion contrary to the truth of enlightened faith is totally false1. Furthermore the church which, together with its apostolic office of teaching, has received the charge of preserving the deposit of faith, has by divine appointment the right and duty of condemning what wrongly passes for knowledge, lest anyone be led astray by philosophy and empty deceit2. Hence all faithful Christians are forbidden to defend as the legitimate conclusions of science those opinions which are known to be contrary to the doctrine of faith, particularly if they have been condemned by the church; and furthermore they are absolutely bound to hold them to be errors which wear the deceptive appearance of truth.

Not only can faith and reason never be at odds with one another but they mutually support each other, for on the one hand right reason established the foundations of the faith and, illuminated by its light, develops the science of divine things; on the other hand, faith delivers reason from errors and protects it and furnishes it with knowledge of many kinds. Hence, so far is the church from hindering the development of human arts and studies, that in fact she assists and promotes them in many ways. For she is neither ignorant nor contemptuous of the advantages which derive from this source for human life, rather she acknowledges that those things flow from God, the lord of sciences, and, if they are properly used, lead to God by the help of his grace. Nor does the church forbid these studies to employ, each within its own area, its own proper principles and method: but while she admits this just freedom, she takes particular care that they do not become infected with errors by conflicting with divine teaching, or, by going beyond their proper limits, intrude upon what belongs to faith and engender confusion. For the doctrine of the faith which God has revealed is put forward not as some philosophical discovery capable of being perfected by human intelligence, but as a divine deposit committed to the spouse of Christ to be faithfully protected and infallibly promulgated. Hence, too, that meaning of the sacred dogmas is ever to be maintained which has once been declared by holy mother church, and there must never be any abandonment of this sense under the pretext or in the name of a more profound understanding. May understanding, knowledge and wisdom increase as ages and centuries roll along, and greatly and vigorously flourish, in each and all, in the individual and the whole church: but this only in its own proper kind, that is to say, in the same doctrine, the same sense, and the same understanding3.

CANONS

/. *On God the creator ofall things*

1. If anyone denies the one true God, creator and lord of things visible and invisible: let him be anathema.

See Lateran council V, session 8 (see above p. 605).
2 See Col 2, 8. 3 Vincent of Lerins, *Commonitorium (Notebook),* 28 (PL 50, 668).

2. Si quis praeter materiam nihil esse affirmare non erubuerit: a. s.

3. Si quis dixerit, unam eandemque esse Dei et rerum omnium substantiam vel essentiam: a. s.

4. Si quis dixerit, res finitas, tum corporeas tum spirituales, aut saltem
* spirituales, c divina substantia emanasse;

aut divinam essentiam sui manifestatione vel evolutione fieri omnia;

aut denique Deum esse ens universale seu indefinitum, quod sese determinando constituat rerum universitatem in genera, species et individua distinctam: a. s.

io 5. Si quis non confiteatur, mundum, resque omnes, quae in eo continentur, et spirituales et materiales, secundum totam suam substantiam a Deo ex nihilo esse productas;

aut Deum dixerit non voluntate ab omni necessitate libera, sed tam necessario creasse, quam necessario amat se ipsum;

15 aut mundum ad Dei gloriam conditum esse negaverit: a. s.

II. De revelaiiane

1. Si quis dixerit, Deum unum et verum, creatorem et dominum nostrum, per ea, quae facta sunt, naturali rationis humanae lumine certo cognosci non posse: a. s.

30 2. Si quis dixerit, fieri non posse, aut non expedire, ut per revelationem divinam homo de Deo, cultuque ei exhibendo edoceatur: a. s.

3. Si quis dixerit, hominem ad cognitionem et perfectionem, quae naturalem superet, divinitus evehi non posse, sed ex seipso ad omnis tandem veri et boni possessionem iugi profectu pertingere posse et
24 debere: a. s.

4. Si quis sacrae scripturae libros integros cum omnibus suis partibus prout illos sancta Tridentina synodus recensuit, pro sacris et canonicis non susceperit aut eos divinitus inspiratos esse negaverit: a. s.

III, De fide

µ 1. Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit: a. s.

2. Si quis dixerit, fidem divinam a naturali de Deo et rebus moralibus scientia non distingui, ac propterea ad fidem divinam non requiri, ut revelata veritas propter auctoritatem Dei revelantis credatur: a. s.

3s 3. Si quis dixerit, revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cuiusque experientia aut inspiratione privata homines ad fidem moveri debere: a. s.

4. Si quis dixerit, miracula nulla fieri posse, proindeque omnes de iis narrationes, etiam in sacra scriptura contentas, inter fabulas vel mythos
«0 ablegandas esse; aut miracula certo cognosci nunquam posse, nec iis divinam religionis christianae originem rite probari: a. s.

5. Si quis dixerit, assensum fidei christianae non esse liberum, sed argumentis humanae rationis necessario produci; aut ad solam fidem vivam, quae per charitatem operatur, gratiam Dei necessariam esse: a. s.

2. If anyone is so bold as to assert that there exists nothing besides matter: let him be anathema.
3. If anyone says that the substance or essence of God and that of all things are one and the same: let him be anathema.
4. If anyone says that finite things, both corporal and spiritual, or at any rate, spiritual, emanated from the divine substance;

or that the divine essense, by the manifestation and evolution of itself, becomes all things;

or, finally, that God is a universal or indefinite being which by self-determination establishes the totality of things distinct in genera, species and individuals: let him be anathema.
5. If anyone does not confess that the world and all things which are contained in it, both spiritual and material, were produced, according to their whole substance, out of nothing by God;

or holds that God did not create by his will free from all necessity, but as necessarily as he necessarily loves himself;

or denies that the world was created for the glory of God: let him be anathema.

2. *On revelation*

1. If anyone says that the one, true God, our creator and lord, cannot be known with certainty from the things that have been made, by the natural light of human reason: let him be anathema.
2. If anyone says that it is impossible, or not expedient, that human beings should be taught by means of divine revelation about God and the worship that should be shown him: let him be anathema.
3. If anyone says that a human being cannot be divinely elevated to a knowledge and perfection which exceeds the natural, but of himself can and must reach finally the possession of all truth and goodness by continual development: let him be anathema.
4. If anyone does not receive as sacred and canonical the complete books of sacred scripture with all their parts, as the holy council of Trent listed them, or denies that they were divinely inspired: let him be anathema.

3. On faith

1. If anyone says that human reason is so independent that faith cannot be commanded by God: let him be anathema.
2. If anyone says that divine faith is not to be distinguished from natural knowledge about God and moral matters, and consequently that for divine faith it is not required that revealed truth should be believed because of the authority of God who reveals it: let him be anathema.
3. If anyone says that divine revelation cannot be made credible by external signs, and that therefore men and women ought to be moved to faith only by each one's internal experience or private inspiration: let him be anathema.
4. If anyone says that all miracles are impossible, and that therefore all reports of them, even those contained in sacred scripture, are to be set aside as fables or myths; or that miracles can never be known with certainty, nor can the divine origin of the Christian religion be proved from them: let him be anathema.
5. If anyone says that the assent to Christian faith is not free, but is necessarily produced by arguments of human reason; or that the grace of God is necessary only for living faith which works by charity: let him be anathema.

6. Si quis dixerit, parem esse conditionem fidelium atque eorum, qui ad fidem unice veram nondum pervenerunt, ita ut catholici iustam causam habere possint, fidem, quam sub ecclesiae magisterio iam susceperunt, assensu suspenso in dubium vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suae absolverint: a. s.

Il\ DtfJt ii ralione

1. Si quis dixerit, in revelatione divina nulla vera et proprie dicta mysteria contineri, sed universa fidei dogmata posse per rationem rite excultam e naturalibus principiis intelligi et demonstrari: a. s.

2. Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etsi doctrinae revelatae adversentur, tanquam verae retineri, neque ab ecclesia proscribi possint: a. s.

3. Si quis dixerit, fieri posse, ut dogmatibus ab ecclesia propositis, aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo, quem intellexit et intelligit ecclesia: a. s.

Itaque supremi pastoralis nostri officii debitum exequentes, omnes Christi fideles, maxime vero eos, qui praesunt vel docendi munere funguntur, per viscera lesu Christi obtestamur, nec non eiusdem Dei et salvatoris nostri auctoritate iubemus, ut ad hos errores a sancta ecclesia arcendos et eliminandos, atque purissimae fidei lucem pandendam studium et operam conferant.

Quoniam vero satis non est, haereticam pravitatem devitare, nisi ii quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus, servandi etiam constitutiones et decreta, quibus pravae eiusmodi opiniones, quae isthic diserte non enumerantur, ab hac sancta sede proscriptae et prohibitae sunt.

SESSIO IV

18 iul. 1870

Constitutio dogmatica prima de ecclesia Christi

Pius episcopus servus servorum Dei, sacro approbante concilio, ad perpetuam rei memoriam. Pastor aeternus et episcopus animarum nostrarum[1] ut salutiferum redemptionis opus perenne redderet, sanctam aedificare ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et charitatis vinculo continerentur. Quapropter, priusquam clarificaretur, rogavit Patrem non pro apostolis tantum, sed et *pro eis, qui credituri erant per verbum eorum in ipsum, ut omnes unum essent, sicut ipse Filius et Pater unum sunt*[2]. Quemadmodum igitur apostolos, quos sibi de mundo elegerat[3], misit, sicut ipse missus erat a Patre[4]: ita in ecclesia sua pastores et doctores usque ad consummationem saeculi esse voluit. Ut vero episcopatus ipse unus et indivisus esset, et per cohaerentes sibi

[1] Cf. 1 Pt 2, 25. [2] Io 17, 20-21. [3] Cf. Io 15,19. [4] Cf. Io 20,21.

6. If anyone says that the condition of the faithful and those who have not yet attained to the only true faith is alike, so that Catholics may have a just cause for calling in doubt, by suspending their assent, the faith which they have already received from the teaching of the church, until they have completed a scientific demonstration of the credibility and truth of their faith: let him be anathema.

4, On faith and reason

1. If anyone says that in divine revelation there are contained no true mysteries properly so-called, but that all the dogmas of the faith can be understood and demonstrated by properly trained reason from natural principles: let him be anathema.
2. If anyone says that human studies are to be treated with such a degree of liberty that their assertions may be maintained as true even when they are opposed to divine revelation, and that they may not be forbidden by the church: let him be anathema.
3. If anyone says that it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the church which is different from that which the church has understood and understands: let him be anathema.

And so in the performance of our supreme pastoral office, we beseech for the love of Jesus Christ and we command, by the authority of him who is also our God and saviour, all faithful Christians, especially those in authority or who have the duty of teaching, that they contribute their zeal and labour to the warding off and elimination of these errors from the church and to the spreading of the light of the pure faith.

But since it is not enough to avoid the contamination of heresy unless those errors are carefully shunned which approach it in greater or less degree, we warn all of their duty to observe the constitutions and decrees in which such wrong opinions, though not expressly mentioned in this document, have been banned and forbidden by this holy see.

SESSION 4
18 July 1870

First dogmatic constitution on the church of Christ

Pius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. The eternal shepherd and guardian of our souls1, in order to render permanent the saving work of redemption, determined to build a church in which, as in the house of the living God, all the faithful should be linked by the bond of one faith and charity. Therefore, before he was glorified, he besought his Father, not for the apostles only, but also *for those who were to believe in him through their word, that they all might be one as the Son himself and the Father are one*2. So then, just as he sent apostles, whom he chose out of the world3, even as he had been sent by the Father, in like manner it was his will that in his church there should be shepherds and teachers until the end of time. In order, then, that the episcopal office should be one and undivided and that, by the union of the clergy, the whole multitude of believers should be

‘See1 Pt 2, 25. 2 Jn 17, 20-21. 3 See Jn 15, 19. 4 See Jn 20, 21,

invicem sacerdotes credentium multitudo universa in fidei et communionis unitate conservaretur, beatum Petrum cacteris apostolis praeponens in ipso instituit perpetuum utriusque unitatis principium ac visibile fundamentum, super cuius fortitudinem aeternum extrueretur templum, et ecclesiae caelo inferenda sublimitas in huius fidei firmitate consurgeret[1]. Et quoniam portae inferi ad evertendam, si fieri posset, ecclesiam contra eius fundamentum divinitus positum maiori in dies odio undique insurgunt; nos ad catholici gregis custodiam, incolumitatem, augmentum, necessarium esse iudicamus, sacro approbante concilio, doctrinam de institutione, perpetuitate ac natura sacri apostolici primatus, in quo totius ecclesiae vis ac soliditas consistit, cunctis fidelibus credendam et tenendam, secundum antiquam atque constantem universalis ecclesiae fidem proponere, atque contrarios, dominico gregi adeo perniciosos, errores proscribere et condemnare.

Caput L D< apostoltà primatus in beato Petro institutione

Docemus itaque et declaramus, iuxta evangelii testimonia primatum iurisdictionis in universam Dei ecclesiam immediate et directe beato Petro apostolo promissum atque collatum a Christo domino fuisse. Unum enim Simonem, cui iam pridem dixerat: *Tu vocaberis Cephas*[2], postquam ille suam edidit confessionem inquiens: *Tu es Christus, filius Dei vivi,* solemnibus his verbis allocutus est Dominus: *Beatus es Simon Bar Iona: quia caro, et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super banc petram aedificabo ecclesiam meam, et portae inferi non praevalebunt adversus eam. Et tibi dabo claves regni caelorum. Et quodeumque ligaveris super terram, erit ligatum et in caelis: et quodeumque solveris super terram, erit solutum et in caelis* Atque uni Simoni Petro contulit lesus post suam resurrectionem summi pastoris et rectoris iurisdictionem in totum suum ovile, dicens: *Pasce agnos meos:pasce oves meas* Huic tam manifestae sacrarum scripturarum doctrinae, ut ab ecclesia catholica semper intellecta est, aperte opponuntur pravae eorum sententiae, qui constitutam a Christo domino in sua ecclesia regiminis formam pervertentes negant, solum Petrum prae caeteris apostolis, sive seorsum singulis sive omnibus simul, vero proprioque iurisdictionis primatu fuisse a Christo instructum; aut qui affirmant, eundem primatum non immediate, directeque ipsi beato Petro, sed ecclesiae, et per hanc illi ut ipsius ecclesiae ministro delatum fuisse.

Si quis igitur dixerit, beatum Petrum apostolum non esse a Christo domino constitutum apostolorum omnium principem et totius ecclesiae militantis visibile caput; vel eundem honoris tantum non autem verae propriaeque iurisdictionis primatum ab eodem domino nostro lesu Christo directe et immediate accepisse: a. s.

1 Leo I, *Strnt.,* IV (al. IU) c. 2 in diem naulis sui (PL 54,150).
ᶜIo 1,42. ᶜMt 16,16-19. ‘ Io 21,15-17.

held together in the unity of faith and communion, he set blessed Peter over the rest of the apostles and instituted in him the permanent principle of both unities and their visible foundation. Upon the strength of this foundation was to be built the eternal temple, and the church whose topmost part reaches heaven was to rise upon the firmness of this foundation. And since the gates of hell trying, if they can, to overthrow the church, make their assault with a hatred that increases day by day against its divinely laid foundation, we judge it necessary, with the approbation of the sacred council, and for the protection, defence and growth of the catholic flock, to propound the doctrine concerning the institution, permanence and nature of the sacred and apostolic primacy, upon which the strength and coherence of the whole church depends. This doctrine is to be believed and held by all the faithful in accordance with the ancient and unchanging faith of the whole church. Furthermore, we shall proscribe and condemn the contrary errors which are so harmful to the Lord's flock.

Chapter I, On the institution of the apostolic primacy in blessed Peter

We teach and declare that, according to the gospel evidence, a primacy of jurisdiction over the whole church of God was immediately and directly promised to the blessed apostle Peter and conferred on him by Christ the lord. It was to Simon alone, to whom he had already said *You shall be called Cephas*[1], that the Lord, after his confession, *You are the Christ, the son of the living God,* spoke these words: *Blessed are you, Simon Bar-Jona. For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of the underworld shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*[1]. And it was to Peter alone that Jesus, after his resurrection, confided the jurisdiction of supreme pastor and ruler of his whole fold, saying: *Feed my lambs, feed my sheep*[2]. To this absolutely manifest teaching of the sacred scriptures, as it has always been understood by the catholic church, are clearly opposed the distorted opinions of those who misrepresent the form of government which Christ the lord established in his church, and deny that Peter, in preference to the rest of the apostles, taken singly or collectively, was endowed by Christ with a true and proper primacy of jurisdiction. The same may be said of those who assert that this primacy was not conferred immediately and directly on blessed Peter himself, but rather on the church, and that it was through the church that it was transmitted to him in his capacity as her minister.

Therefore, if anyone says that blessed Peter the apostle was not appointed by Christ the lord as prince of all the apostles and visible head of the whole church militant; or that it was a primacy of honour only and not one of true and proper jurisdiction that he directly and immediately received from our lord Jesus Christ himself: let him be anathema.[2]

1 Leo I, *Serm. (Sermons),* 4 (elsewhere 3), ch. 2 for the day of his birth (PL 54, 150).
2 Jn 1, 42. 3 Mt 16, 16-19. 4 Jn 21, 15-17.

Capet JI. Dt perpetuitate pnnatej beati Petri in Romann pontificibus

Quod autem in beato apostolo Petro princeps pastorum et pastor magnus ovium dominus Christus lesus in perpetuam salutem ac perenne bonum ecclesiae instituit, id, eodem auctore, in ecclesia, quae fundata super petram ad finem saeculorum usque firma stabit, iugiter durare necesse est. Nulli sane dubium, imo saeculis omnibus notum est, quod sanctus et ecclesiae catholicae fundamentum, a domino nostro lesu Christo, salvatore humani generis ac redemptore, claves regni accepit: qui ad hoc usque tempus et semper in suis successoribus, episcopis sanctae Romanae sedis ab ipso fundatae, eiusque consecratae sanguine, vivit et praesidet et iudicium exercet1. Unde quicumque in hac cathedra Petro succedit, is secundum Christi ipsius institutionem primatum Petri in universam ecclesiam obtinet. Manet ergo dispositio veritatis, et beatus Petrus in accepta fortitudine petrae perseverans suscepta ecclesiae gubernacula non reliquit3. Hac de causa ad Romanam ecclesiam propter potentiorem principalitatem necesse semper fuit omnem convenire ecclesiam, hoc est, eos, qui sunt undique fideles, ut in ea sede, e qua venerandae communionis iura in omnes dimanant, tamquam membra in capite consociata, in unam corporis compagem coalescerent4.

Si quis ergo dixerit, non esse ex ipsius Christi domini institutione seu iure divino, ut beatus Petrus in primatu super universam ecclesiam habeat perpetuos successores; aut Romanum pontificem non esse beati Petri in eodem primatu successorem: a. s.

Caput III. Dt vi et ratione primatus Romani pontificis

Quapropter apertis innixi sacrarum litterarum testimoniis, et inhaerentes tum praedecessorum nostrorum Romanorum pontificum, tum conciliorum generalium disertis, perspicuisque decretis, innovamus oecumenici concilii Florentini definitionem5, qua credendum ab omnibus Christi fidelibus est, sanctam apostolicam sedem et Romanum pontificem in universum orbem tenere primatum, et ipsum pontificem Romanum successorem esse beati Petri principis apostolorum, et verum Christi vicarium, totiusque ecclesiae caput, et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem ecclesiam a domino nostro lesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis oecumenicorum conciliorum et in sacris canonibus continetur.

Docemus proinde et declaramus, ecclesiam Romanam, disponente Domino, super omnes alias ordinariae potestatis obtinere principatum,

1 Cf. Mt 7,25; Lc 6,48.
1 Ex oratione Philippi legati Romani in actione III concilii Ephesini (D n. 112).
1 Leo I, *Serm.,* Ill (al. II) c. 3 (PL 54,146).
‘ Irenaeus, *Adv. haeret.,* Ill 3 (PG 7, 849); Cone. AquiL (381) inter: Ambrosius, *Epistolae,* XI (PL 16, 946). 4 Cone. Flor., sess. VI (v. supra p. 528,15-30).

Chapter 2. On the permanence of the primacy of bleued Peter in the Roman pontiffs

That which our lord Jesus Christ, the prince of shepherds and great shepherd of the sheep, established in the blessed apostle Peter, for the continual salvation and permanent benefit of the church, must of necessity remain for ever, by Christ's authority, in the church which, founded as it is upon a rock, will stand firm until the end of time[1]. For no one can be in doubt, indeed it was known in every age, that the holy and most blessed Peter, prince and head of the apostles, the pillar of faith and the foundation of the catholic church, received the keys of the kingdom from our lord Jesus Christ, the saviour and redeemer of the human race; and that to this day and for ever he lives and presides and exercises judgment in his successors the bishops of the holy Roman see, which he founded and consecrated with his blood[*] Therefore whoever succeeds to the chair of Peter obtains, by the institution of Christ himself, the primacy of Peter over the whole church. So what the truth has ordained stands firm, and blessed Peter perseveres in the rock-like strength he was granted, and does not abandon that guidance of the church which he once received[2]. For this reason it has always been necessary for every church — that is to say the faithful throughout the world — to be in agreement with the Roman church because of its more effective leadership. In consequence of being joined, as members to head, with that see, from which the rights of sacred communion flow to all, they will grow together into the structure of a single body[4][5]

Therefore, if anyone says that it is not by the institution of Christ the lord himself (that is to say, by divine law) that blessed Peter should have perpetual successors in the primacy over the whole church; or that the Roman pontiff is not the successor of blessed Peter in this primacy: let him be anathema.

Chapter 3. On the power and character of the primacy of the Roman pontiff

And so, supported by the clear witness of holy scripture, and adhering to the manifest and explicit decrees both of our predecessors the Roman pontiffs and of general councils, we promulgate anew the definition of the ecumenical council of Florence[3], which must be believed by all faithful Christians, namely, that the apostolic see and the Roman pontiff hold a world-wide primacy, and that the Roman pontiff is the successor of blessed Peter, the prince of the apostles, true vicar of Christ, head of the whole church and father and teacher of all Christian people. To him, in blessed Peter, full power has been given by our lord Jesus Christ to tend, rule and govern the universal church. All this is to be found in the acts of the ecumenical councils and the sacred canons.

Wherefore we teach and declare that, by divine ordinance, the Roman church possesses a pre-eminence of ordinary power over every other church, and that

[1] See Mt 7, 25; Lk 6, 48.
[2] From the speech of Philip, the Roman legate, at the 3rd session of the council of Ephesus (D no. 112).
[3] Leo 1, *Serm. (Sermons),* 3 (elsewhere 2), ch. 3 (PL 54, 146).
[4] Irenaeus, *Adv. haeres. (Against Heresies),* III 3 (PG 7, 849); Council of Aquilea (381), to be found among: Ambrose, *Epistolae (Letters),* 11 (PL 16, 946).
[5] Council of Florence, session 6 (see above p. 528).

et hanc Romani pontificis iurisdictionis potestatem, quae vere episcopalis est, immediatam esse: erga quam cuiuscumque ritus et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicae subordinationis, veraeque obedientiae obstringuntur, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen ecclesiae per totum orbem diffusae pertinent; ita ut custodita cum Romano pontifice tam communionis, quam eiusdem fidei professionis unitate, ecclesia Christi sit unus grex sub uno summo pastore1. Haec est catholicae veritatis doctrina, a qua deviare, salva fide atque salute, nemo potest.

Tantum autem abest, ut haec summi pontificis potestas officiat ordinariae ac immediatae illi episcopalis iurisdictionis potestati, qua episcopi, qui positi a Spiritu sancto in apostolorum locum successerunt, tamquam veri pastores assignatos sibi greges, singuli singulos, pascunt et regunt, ut eadem a supremo et universali pastore asseratur, roboretur ac vindicetur, secundum illud sancti Gregorii Magni: „Meus honor est honor universalis ecclesiae. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur.

Porro ex suprema illa Romani pontificis potestate gubernandi universam ecclesiam ius eidem esse consequitur, in huius sui muneris exercitio libere communicandi cum pastoribus et gregibus totius ecclesiae, ut iidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac reprobamus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus communicationem licite impediri posse dicunt, aut eandem reddunt saeculari potestati obnoxiam, ita ut contendant, quae ab apostolica sede vel eius auctoritate ad regimen ecclesiae constituuntur, vim ac valorem non habere, nisi potestatis saecularis placito confirmentur.

Et quoniam divino apostolici primatus iure Romanus pontifex universae ecclesiae praeest, docemus etiam et declaramus, eum esse iudicem supremum fidelium3, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse iudicium recurri4; sedis vero apostolicae, cuius auctoritate maior non est, iudicium a nemine fore retractandum, neque cuiquam de eius licere iudicare iudicio5. Quare a recto veritatis tramite aberrant, qui affirmant, licere ab iudiciis Romanorum pontificum ad oecumenicum concilium tamquam ad auctoritatem Romano pontifice superiorem appellare.

Si quis itaque dixerit, Romanum pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem iurisdictionis in universam ecclesiam, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen ecclesiae per totum orbem diffusae pertinent; aut eum habere tantum potiores

1 Cf. Io 10,16.

1 *Ep. ad Eulog. Alexandria.,* VIII 29 (30) (MGIji, *Ep. 2,* 31 28-30; PL 77, 933).

1 Pius VI, Breve *Super soliditate* d. 28. nov. 1786.

4 Ex professione ndei Michaelis Palaeologi in concilio Lugdunensi II lecta (D n. 466).

5 Nicolaus I, *Ep. ad Michaeltm imp.* (PL 119, 934).

this jurisdictional power of the Roman pontiff is both episcopal and immediate. Both clergy and faithful, of whatever rite and dignity, both singly and collectively, are bound to submit to this power by the duty of hierarchical subordination and true obedience, and this not only in matters concerning faith and morals, but also in those which regard the discipline and government of the church throughout the world. In this way, by unity with the Roman pontiff in communion and in profession of the same faith, the church of Christ becomes one flock under one supreme shepherd1. This is the teaching of the catholic truth, and no one can depart from it without endangering his faith and salvation.

This power of the supreme pontiff by no means detracts from that ordinary and immediate power of episcopal jurisdiction, by which bishops, who have succeeded to the place of the apostles by appointment of the holy Spirit, tend and govern individually the particular flocks which have been assigned to them. On the contrary, this power of theirs is asserted, supported and defended by the supreme and universal pastor; for St Gregory the Great says: "My honour is the honour of the whole church. My honour is the steadfast strength of my brethren. Then do I receive true honour, when it is denied to none of those to whom honour is due."2

Furthermore, it follows from that supreme power which the Roman pontiff has in governing the whole church, that he has the right, in the performance of this office of his, to communicate freely with the pastors and flocks of the entire church, so that they may be taught and guided by him in the way of salvation. And therefore we condemn and reject the opinions of those who hold that this communication of the supreme head with pastors and flocks may be lawfully obstructed; or that it should be dependent on the civil power, which leads them to maintain that what is determined by the apostolic see or by its authority concerning the government of the church, has no force or effect unless it is confirmed by the agreement of the civil authority.

Since the Roman pontiff, by the divine right of the apostolic primacy, governs the whole church, we likewise teach and declare that he is the supreme judge of the faithful3, and that in all cases which fall under ecclesiastical jurisdiction recourse may be had to his judgment4. The sentence of the apostolic see (than which there is no higher authority) is not subject to revision by anyone, nor may anyone lawfully pass judgment thereupon5. And so they stray from the genuine path of truth who maintain that it is lawful to appeal from the judgments of the Roman pontiffs to an ecumenical council as if this were an authority superior to the Roman pontiff.

So, then, if anyone says that the Roman pontiff has merely an office of supervision and guidance, and not the full and supreme power of jurisdiction over the whole church, and this not only in matters of faith and morals, but also in those which concern the discipline and government of the church dispersed throughout the whole world; or that he has only the principal part, but not the

1 See Jn 10, 16.
2 *Ep. ad Eulog. Alexandrin. (Letter to Eulogias of Alexandria),* VIII 29 (30) (MGH, *Ep.* 2, 31 28-30; PL 77, 933).
3 Pius VI, Letter *Super soliditate* dated 28 Nov. 1786.
4 From Michael Palaeologus's profession of faith which was read out at the second council of Lyons (D no. 466).
5 Nicholas I, *Ep. ad Michaelem imp. (Letter to the emperor Michael)* (PL 119, 954).

panes, non vero totam plenitudinem huius supremae potestatis ; aut hanc eius potestatem non esse ordinariam et immediatam sive in omnes ac singulas ecclesias, sive in omnes et singulos pastores et fideles: a. s.

Copa! ***Dt Ruiüti****pontificis infallibili ma^iiteria*

Ipso autem apostolico primatu, quem Romanus pontifex tamquam Petri s principis apostolorum successor in universam ecclesiam obtinet, supremam quoque magisterii potestatem comprehendi, haec sancta sedes semper tenuit, perpetuus ecclesiae usus comprobat, ipsaque oecumenica concilia, ea imprimis, in quibus oriens cum occidente in fidei charitatisque unionem conveniebat, declaraverunt. Patres enim concilii Constantinopo- 10 litani quarti, maiorum vestigiis inhaerentes, hanc solemnem ediderunt professionem: Prima salus est, rectae fidei regulam custodire. Et quia non potest domini nostri lesu Christi praetermitti sententia dicentis: 7w *es Petrus, et super hanc petram aedificabo ecclesiam meam*[1]; haec, quae dicta sunt, rerum probantur effectibus, quia in sede apostolica immaculata est semper is catholica reservata religio, et sancta celebrata doctrina. Ab huius ergo fide et doctrina separari minime cupientes, speramus ut in una communione, quam sedes apostolica praedicat, esse mereamur, in qua est integra et vera Christianae religionis soliditas[2]. Approbante vero Lugdunensi concilio secundo, Graeci professi sunt: „Sanctam Romanam ecclesiam summum 20 et plenum primatum et principatum super universam ecclesiam catholicam obtinere, quem se ab ipso Domino in beato Petro apostolorum principe sive vertice, cuius Romanus pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut prae caeteris tenetur fidei veritatem defendere, sic et, si quae de fide subortae 25 fuerint quaestiones, suo debent iudicio definiri. [3] Florentinum denique concilium definivit: „Pontificem Romanum, verum Christi vicarium, totiusque ecclesiae caput et omnium Christianorum patrem et doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem ecclesiam a domino nostro lesu Christo plenam potestatem traditam 30 esse. [4]

Huic pastorali muneri ut satisfacerent, praedecessores nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terrae populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset, sincera et pura conservaretur. Quocirca totius orbis antistites nunc 35 singuli, nunc in synodis congregati, longam ecclesiarum consuetudinem et antiquae regulae formam sequentes, ea praesertim pericula, quae in negotiis fidei emergebant, ad hanc sedem apostolicam retulerunt, ut ibi potissimum resarcirentur damna fidei, ubi fides non potest sentire defectum[5]. Romani autem pontifices, prout temporum et rerum conditio 40

1 Mt 16,18. 5 Ex formula Hormisdae papae a. 517 (D n. 171), v. supra p. 157 n. 1.
2 Ex professione fidei Michaelis Paiaeologi in concilio Lugdunensi II lecta (D n. 466).
3 Cone. Flor., sess. VI (v. supra p. 528 20-27).
4 Bernardus, *Ep.* 190 (PL 182,1053).

absolute fullness, of this supreme power; or that this power of his is not ordinary and immediate both over all and each of the churches and over all and each of the pastors and faithful: let him be anathema.

Chapter 4. On the infallible teaching authority of the Roman pontiff

That apostolic primacy which the Roman pontiff possesses as successor of Peter, the prince of the apostles, includes also the supreme power of teaching. This holy see has always maintained this, the constant custom of the church demonstrates it, and the ecumenical councils, particularly those in which East and West met in the union of faith and charity, have declared it. So the fathers of the fourth council of Constantinople, following the footsteps of their predecessors, published this solemn profession of faith: The first condition of salvation is to maintain the rule of the true faith. And since that saying of our lord Jesus Christ, *You are Peter, and upon this rock I will build my church*[1], cannot fail of its effect, the words spoken are confirmed by their consequences. For in the apostolic see the catholic religion has always been preserved unblemished, and sacred doctrine been held in honour. Since it is our earnest desire to be in no way separated from this faith and doctrine, we hope that we may deserve to remain in that one communion which the apostolic see preaches, for in it is the whole and true strength of the Christian religion[2]. What is more, with the approval of the second council of Lyons, the Greeks made the following profession: "The holy Roman church possesses the supreme and full primacy and principality over the whole catholic church. She truly and humbly acknowledges that she received this from the Lord himself in blessed Peter, the prince and chief of the apostles, whose successor the Roman pontiff is, together with the fullness of power. And since before all others she has the duty of defending the truth of the faith, so if any questions arise concerning the faith, it is by her judgment that they must be settled."[3] Then there is the definition of the council of Florence: "The Roman pontiff is the true vicar of Christ, the head of the whole church and the father and teacher of all Christians; and to him was committed in blessed Peter, by our lord Jesus Christ, the full power of tending, ruling and governing the whole church."[4]

To satisfy this pastoral office, our predecessors strove unwearyingly that the saving teaching of Christ should be spread among all the peoples of the world; and with equal care they made sure that it should be kept pure and uncontaminated wherever it was received. It was for this reason that the bishops of the whole world, sometimes individually, sometimes gathered in synods, according to the long established custom of the churches and the pattern of ancient usage, referred to this apostolic see those dangers especially which arose in matters concerning the faith. This was to ensure that any damage suffered by the faith should be repaired in that place above all where the faith can know no failing[5]. The Roman pontiffs, too, as the circumstances of the time or the state of affairs suggested, sometimes by summoning ecumenical councils or consulting the

1 Mt 16, 18.
2 From Pope Hormisdas's formula of the year 517 (D no. 171), see above p. 157 n. 1.
3 From Michael Palaeologus's profession of faith which was read out at the second council of Lyons (D no. 466).
4 Council of Florence, session 6 (see above p. 528).
5 Bernard, *Ep. (Letters)* 190 (PL 182, 1053).

suadebat, nunc conv oecumenicis conciliis aut explorata ecclesiae per orbem dispersae sententia, nunc per synodos particulares, nunc aliis, quae divina suppeditabat providentia, adhibitis auxiliis, ea tenenda definiverunt, quae sacris scripturis et apostolicis traditionibus consentanea, Deo adiutore, cognoverant. Neque enim Petri successoribus Spiritus sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut eo assistente traditam per apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent. Quorum quidem apostolicam doctrinam omnes venerabiles patres amplexi et sancti doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti Petri sedem ab omni semper errore illibatam permanere, secundum domini Salvatoris nostri divinam pollicitationem discipulorum suorum principi factam: *Ego rogavi pro te, ut non deficiat fides tua: et tu aliquando conversus confirma fratres tuos!.*

Hoc igitur veritatis et fidei nunquam deficientis charisma Petro eiusque in hac cathedra successoribus divinitus collatum est, ut excelso suo munere in omnium salutem fungerentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, caelestis doctrinae pabulo nutriretur, ut sublata schismatis occasione ecclesia tota una conservaretur, atque suo fundamento innixa, firma adversus inferi portas consisteret.

At vero cum ipsa aetate, qua salutifera apostolici muneris efficacia vel maxime requiritur non pauci inveniantur, qui illius auctoritati obtrectant; necessarium omnino esse censemus, praerogativam, quam unigenitus Dei Filius cum summo pastorali officio coniungere dignatus est, solemniter asserere.

Itaque nos traditioni a fidei Christianae exordio perceptae fideliter inhaerendo ad Dei salvatoris nostri gloriam, religionis catholicae exaltationem et Christianorum populorum salutem, sacro approbante concilio, docemus et divinitus revelatum dogma esse definimus: Romanum pontificem, cum ex cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens, pro suprema sua apostolica auctoritate doctrinam de fide vel moribus ab universa ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque eiusmodi Romani pontificis definitiones ex sese, non autem ex consensu ecclesiae irreformabiles esse.

Si quis autem huic nostrae definitioni contradicere, quod Deus avertat, praesumpserit: a. s.

opinion of the churches scattered throughout the world, sometimes by special synods, sometimes by taking advantage of other useful means afforded by divine providence, defined as doctrines to be held those things which, by God's help, they knew to be in keeping with sacred scripture and the apostolic traditions. For the holy Spirit was promised to the successors of Peter not so that they might, by his revelation, make known some new doctrine, but that, by his assistance, they might religiously guard and faithfully expound the revelation or deposit of faith transmitted by the apostles. Indeed, their apostolic teaching was embraced by all the venerable fathers and reverenced and followed by all the holy orthodox doctors, for they knew very well that this see of St Peter always remains unblemished by any error, in accordance with the divine promise of our Lord and Saviour to the prince of his disciples: *I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren'.*

This gift of truth and never-failing faith was therefore divinely conferred on Peter and his successors in this see so that they might discharge their exalted office for the salvation of all, and so that the whole flock of Christ might be kept away by them from the poisonous food of error and be nourished with the sustenance of heavenly doctrine. Thus the tendency to schism is removed and the whole church is preserved in unity, and, resting on its foundation, can stand firm against the gates of hell.

But since in this very age when the salutary effectiveness of the apostolic office is most especially needed, not a few are to be found who disparage its authority, we judge it absolutely necessary to affirm solemnly the prerogative which the only-begotten Son of God was pleased to attach to the supreme pastoral office.

Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, to the glory of God our saviour, for the exaltation of the catholic religion and for the salvation of the Christian people, with the approval of the sacred council, we teach and define as a divinely revealed dogma that when the Roman pontiff speaks *ex cathedra, that* is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman pontiff are of themselves, and not by the consent of the church, irreformable.

So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema.

INTRODUCTION

On 25 January 1959, three months after he had been elected pope, John XXIII announced that he wished to convoke a new ecumencial council. In acting thus the pope resolved two questions: first, whether the first Vatican council should be re-opened, since it had never been formally closed: and secondly, whether that council's definition of the primacy and infallibility of the Roman pontiff rendered future councils unnecessary. John XXIII's intention in summoning the council was that doctrine might be strengthened and ecclesiastical discipline improved.[1] On 27 May of the same year a pontifical commission was set up, with the cardinal secretary of state as president. The chief function of this commission was to consult all catholic bishops, abbots, superiors-general of religious orders, and theological faculties, so that they might indicate what they thought were the principal matters for treatment at the forthcoming council. On 5 June 1960, by the decree *Superni Dei nutu,*[2] the preparation for the council was formally initiated. The work was assigned to ten commissions, one for each of the Roman congregations; there was an eleventh commission, called the "central commission", which co-ordinated all the work and over which the pope presided. The members of the commissions, who were chosen by the pope himself, were bishops and theologians from different regions and theological schools. Using the proposals sent from all parts of the world, the commissions drew up outlines of seventy decrees for submission to the council.

On 25 December 1961 was promulgated the apostolic constitution *Humanae salutis,*[3] in which the pope publicly and officially summoned the council to meet in 1962 and stated three principal aims of the council, namely : the better internal ordering of the church, unity among Christians, and the promotion of peace throughout the world. Finally, by the decree *Consilium*[4] dated 2 February 1962, the start of the council was fixed for 11 October of the same year. Some 2,300 fathers attended the council, assisted by several thousand experts in theology, canon law and church history. A college of twelve cardinals was appointed to preside over the council. The plenary sessions were held in St. Peter's basilica, which was arranged especially for the purpose. The public proceedings were conducted in Latin. From- the beginning commissions were established to

1 *Ada et documenta concilio oecitmenico Vaticano II apparando,* series 1, 1 (Vatican City 1960), p. 5.
2 Ibid., pp. 93-96.
1 Ibid., series 2, 1 (Vatican City 1964), pp. 132-139.
4 Ibid., pp. 161-162.

expedite the work, their members being chosen partly by the council fathers and partly by the pope?

Present as observers at the council were various members of Christian churches not in full communion with the Roman catholic church; they had either been sent by their own churches or been invited by the Secretariate for Christian unity, which John XXIII had created.

The work of the council divided into four periods, each one lasting about ten weeks during successive autumns. The first period was under John XXIII, the others under Paul VI. The plenary assemblies were in the morning; the commissions met later in the day, or while the council was not in session. The whole work was co-ordinated by a secretariate, over which Archbishop Pericles Felici presided. After the first period, four cardinal delegates or moderators nominated by Pope Paul VI — namely, cardinals Agagianian, Lercaro, Doepfner and Suenens — directed the work of the council.

As the council proceeded, the seventy outline decrees of the preparatory commission were reduced to seventeen, and their material was radically altered. The first documents to be approved and published were *Constitution on the sacred liturgy* and *Decree on the mass media.* This occurred at the solemn session on 4 December 1963, which brought the second period of the council to a conclusion. On 21 November 1964 there were published *Dogmatic constitution on the church. Decree on the eastern catholic churches* and *Decree on ecumenism.* Other imponant documents were *Dogmatic constitution on divine revelation* (18 November 1965) and *Pastoral constitution on the church in the world of today* (7 December 1965).

The effects of the council have been immense.

The texts given below have been taken from the authoritative edition prepared by the council's secretariate: *Sacrosanctum Oecumenicum Concilium Vaticanum II: Constitutiones, Decreta, Declarationes.* Vatican City 1966.

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An authoritative history of the council is still lacking. Of importance, however, are the

s By the decree *Appropinquante concilio,* published on 6 August 1962, John XXIII approved an "Order of celebrating the council" (ibid., pp. 306-325), which was re-issued at the beginning of the second period of the council, on 13 September 1963, somewhat altered, especially regarding what pertained to the government of the council and the formula of papal approval for the council's decrees, see G. Albengo, *Una cum patribus .... Ecclesia a Spiritu Sancto edocta,* Louvain 1970, pp. 291-319.

commentaries and journals written by: B. Kloppcnburg, *Concilio Vaticano II.* 5 vols., Petropolis 1962-66; R. Laurentin, *L'Enjeu du Concile.* 5 vols., Paris 1962-66; X. Rynne, *Letters from Vatican City.* 4 vols., London 1962-66; Y. Congar, *Le Concile au jour le jour.* 4 vols., Paris 1963-66; R. La Valle, *Coraggio del Concilio, Fedelta del Concilio, H Concilio nelle nostre mani.* 3 vols., Brescia 1964-66; J. Ratzinger, *Dos Konzil auf dcm Weg.* 3 vols., Cologne 1964-66; W. Seibel and L. A. Dom, *Tagenbuch des Konzils.* 3 vols., Nuremburg 1964-66; G. Vallquist, *Das Zweite Vatikanische Konzil.* Zurich 1966; G. Caprile, *// Concilio Vaticano II.* 6 vols., Rome 1966-69.

Various commentaries on the documents of the council have been published, among which the following should be mentioned: *Das Zweite Vatikanische Konzil. Konstitutionen. Dekrete mid Erkldrungen.* ed. H. Vorgrimler, 3 vols.» Freiburg 1966-68 *(Commentary on the Documents of Vatican II,* translated by L. Adolphus and others, 5 vols., Freiburg and London 1967-79; *Vatican II. Textes et commentaires des décrets conciliaires,* ed Y. Congar, 18 vols., Paris 1966-70; *Magistero Conciliare,* ed. A. Favale, 14 vols., Turin 1966-70.

See also: LThK 10 (21965) 642-644; NCE 14 (1967) 563-572, and 17 (1979) 687-690; HC 10 (1981) 96-151 and 814-817; C. Butler, *The Theology of Vatican II* (London 21981); P. Hebblethwaite, *John XXIII: Pope of the Council.* London 1984; G. Alberigo and J-P. Jossua (edd.), *La Reception de Vatican II.* Paris 1985 *(The Reception of Vatican II.* translated by M. J. O'Connell, Washington 1987); J. Grootaers, *Primauté et Collégialité: Le Dossier de Gerard Philips sur la "Nota Explicativa Praevia".* Louvain 1986; Paul VI, *Discorsi e Documenti sul Concilio,* ed. A. Rimoldi, Brescia 1986; A. Stacpoole (ed.), *Vatican II by those who were there.* London 1986: G. Alberigo, *Giovanni XXIII e il Vaticano II.* in G. Alberigo (ed.). *Papa Giovanni,* Laterza 1987, 211-243; R. Latourelle (ed.), *Vaticano II: Bilancio e prospettive.* Assisi 1988 (English translation forthcoming).

Among various English translations, the following are especially to be noted: *The Documents of Vatican II,* ed. W. Abbott, New York and London 1966; *Vatican Council II: The Conciliar and Post Conciliar Documents,* ed. A. Flannery, Dublin and New York 1975.

TEXT AND TRANSLATION

SESSIO III

4 dec. 1963

Constitutio de sacra liturgia

1. Sacrosanctum concilium, cum sibi proponat vitam christianam inter fideles in dies augere; eas institutiones quae mutationibus obnoxiae sunt, ad nostrae aetatis necessitates melius accommodare; quidquid ad unionem omnium in Christum credentium conferre potest, fovere; et quidquid ad omnes in sinum ecclesiae vocandos conducit, roborare; suum esse arbitratur peculiari ratione etiam instaurandam atque fovendam liturgiam curare.

2. Liturgia enim, per quam, maxime in divino eucharistiae sacrificio, „opus nostrae redemptionis exercetur[14],[1] summe eo confert ut fideles vivendo exprimant et aliis manifestent mysterium Christi et genuinam verae ecclesiae naturam, cuius proprium est esse humanam simul ac divinam, visibilem invisibilibus praeditam, actione ferventem et contemplationi vacantem, in mundo praesentem et tamen peregrinam; et ita quidem ut in ea quod humanum est ordinetur ad divinum eique subordinetur, quod visibile ad invisibile, quod actionis ad contemplationem, et quod praesens ad futuram civitatem quam inquirimus.[1*] Unde, cum liturgia eos qui intus sunt cotidie aedificet in templum sanctum in Domino, in habitaculum Dei in Spiritu,[4] usque ad mensuram aetatis plenitudinis Christi/ miro modo simul vires eorum ad praedicandum Christum roborat, et sic ecclesiam iis qui sunt foris ostendit ut signum levatum in nationes,[4] sub quo filii Dei dispersi congregentur in unum® quousque unum ovile fiat et unus pastor.[7]

3. Quare sacrosanctum concilium, de fovenda atque instauranda liturgia quae sequuntur principia censet in mentem revocanda et practicas normas statuendas esse.

Inter haec principia et normas nonnulla habentur quae tum ad ritum romanum tum ad omnes alios ritus applicari possunt ac debent, licet normae practicae quae sequuntur solum ritum romanum spectare intelligendae sint, nisi agatur de iis quae ex ipsa rei natura alios quoque ritus afficiant.

4. Traditioni denique fideliter obsequens, sacrosanctum concilium declarat sanctam matrem ecclesiam omnes ritus legitime agnitos aequo iure atque honore habere, eosque in posterum servari et omnimode foveri velle,

1 *Minoie romanum,* **oratio super oblata dominicae IX post pentecosten.**

' Cf. Heb 13,14.

» Cf. Eph 2, 21-22.

4 Cf. Eph 4.13.

» Cf. Is 11,12.

• Cf. Io 11, 52.

7 Cf. Io 10, 16.

SESSION 3
4 December 1963

Constitution on the sacred liturgy

1. It is the intention of this holy council to improve the standard of daily Christian living among Catholics; to adapt those structures which are subject to change so as better to meet the needs of our time; to encourage whatever can contribute to the union of all who believe in Christ; and to strengthen whatever serves to call all people into the embrace of the church. It therefore, and with quite special reason, sees the taking of steps towards the renewal and growth of the liturgy as something it can and should do.

2. This is because the liturgy, through which, especially in the divine sacrifice of the eucharist, "the act of our redemption is being carried out",1 becomes thereby the chief means through which believers are expressing in their lives and demonstrating to others the mystery which is Christ, and the son of entity the true church really is. For what marks out the church is that it is at once human and divine, visible and endowed with invisible realities, vigorously active and yet making space in its life for contemplation, present in the world and yet in pilgrimage beyond — all this, moreover, in such a way that the human within it is ordered and subordinated to the divine, and likewise the visible to the invisible, activity to contemplation, and the present to the city of the future which we seek.2 Thus, since the liturgy is each day building up those who are within into a holy temple in the Lord, into a dwelling place for God in the Spirit,3 until they reach the stature of the age of Christ's fullness,4 it is, by the same token, also strengthening remarkably their capacity to preach Christ. Thus it is displaying the church to those who are outside as an ensign raised for the nations,5 under which the scattered children of God can be brought together into one6 until there is one fold and one shepherd.7

3. It is in this context that this holy council has judged that the following principles, dealing with the renewal and progress of the liturgy, should be recalled to mind, and practical norms laid down.

Among these principles and norms there are some which can and should be applied both to the Roman rite and to all the other rites; however, the practical norms which follow are to be understood as referring only to the Roman rite, unless it is a matter which, by the very nature of the topic, affects also the other rites.

4. Finally, faithfully in accordance with the tradition, this holy council declares that the church regards all duly recognised rites as having equal legal force and as to be held in equal honour; it wishes to preserve them for the future

1 *Roman missal,* prayer over the gifts for 9th Sunday after Pentecost.
' See Heb 13, 14.
1 See Eph 2, 21-22.
4 See Eph 4, 13.
5 See Is 11, 12.
' See Jn 11, 52.
7 See Jn 10, 16.

atque optat ut, ubi opus sit, caute ex integro ad mentem sanae traditionis recognoscantur et novo vigore, pro hodiernis adiunctis et necessitatibus, donentur.

Cap. I De principiis generalibus ad sacram liturgiam instaurandam atque fovendam λ

I. De satrae liturgiae natura eix/qne monento in vita ectleitae

5. Deus, „qui omnes homines vult salvos fieri et ad agnitionem veritatis venire" (1 Tm 2, 4), ..multifariam multisque modis olim loquens patribus in prophetis (Heb 1,1), ubi venit plenitudo temporis, misit Filium suum, Verbum carnem factum, Spiritu Sancto unctum, ad evangelizandum io pauperibus, ad sanandos contritos corde,8 „medicum carnalem et spiri- tualem 9 mediatorem Dei et hominum.10 Ipsius namque humanitas, in unitate personae Verbi, fuit instrumentum nostrae salutis. Quare in Christo „nostrae reconciliationis processit perfecta placatio, et divini cultus nobis est indita plenitudo".11 is

Hoc autem humanae redemptionis et perfectae Dei glorificationis opus, cui divina magnalia in populo veteris testamenti praeluserant, adimplevit Christus dominus, praecipue per suae beatae passionis, ab inferis resurrec- tionis et gloriosae ascensionis paschale mysterium, quo „mortem nostram moriendo destruxit, et vitam resurgendo reparavit".12 Nam de latere io Christi in cruce dormientis ortum est totius ecclesiae mirabile sacramen- tum.13

6. Ideoque, sicut Christus missus est a Patre, ita et ipse apostolos, repletos Spiritu sancto, misit, non solum ut, praedicantes evangelium omni creaturae,14 annuntiarent Filium Dei morte sua et resurrectione nos îs a potestate satanae15 et a morte liberasse et in regnum Patris transtulisse, sed etiam ut, quod annuntiabant, opus salutis per sacrificium et sacramenta, circa quae tota vita liturgica vertit, exercerent. Sic per baptismum homines paschali Christi mysterio inseruntur: commortui, consepulti, conresuscitati ;18 spiritum accipiunt adoptionis filiorum, „in quo clamamus: 30 abba, Pater" (Rm 8,15), et ita fiunt veri adoratores, quos Pater quaerit.17

' Cf. Is 61,1; Lc 4,18.

*** Ignatius Antiochenus,** *Ad Eph.,* **7,2: ed. F. X. Funk,** *Patret Apostolici,* **I, Tubingae 1901, p. 218.**

10 Cf. 1 Tm 2, 5.

11 Sacramentariitm Veronense **(Leonianum) : ed. C. Mohlberg, Romae 1956, n. 1265, p. 162.**

11 Mittale romansm, **praefatio paschalis.**

n Cf. Augustinus, *Enarr. in Ps. CXXXVII1,* **2: CChr. XL, Tumholti 1956, p. 1991 et oratio post secundam lectionem sabbati sancti, in missali romano, ante instaurationem hebdomadae sanctae.**

»« Cf. Mc 16, 15.

'» Cf. Ac 26. 18.

« Cf. Rm 6, 4; Eph 2, 6; Coi 3, 1; 2 Tm 2, 11.

'' Cf. Io 4. 23.

and encourage them in every way. Moreover, where necessary, it wants them to be revised in the light of sound tradition, and to be given new vigour in order to meet today's circumstances and needs.

Chapter 1. General principles regarding the renewal and encouragement of the liturgy

I. The nature of the liturgy and its significance in the life of the church

5. God's desire is that "all human beings should be saved and come to the recognition of the truth" (1 Tm 2,4), and he "spoke in many and various ways in the past to our ancestors through the prophets" (Heb 1,1). When the fullness of time came, he sent his Son, the Word made flesh, anointed with the holy Spirit. He was to preach the good news to the poor, and bind up hearts that were broken[8] — a healer who was both flesh and spirit,[9] a mediator between God and human beings.[10] For the humanity of this very Son, in the unity of the person of the Word, was the means of our salvation. Thus, in Christ, "the perfect peace which is our reconciliation came into being, and it became possible for us fully to express our worshipful relationship with God".[11]

The great divine acts among the people of the old covenant foreshadowed this deed of human redemption and perfect glorification of God; Christ the lord brought it to its completion, above all through the paschal mystery, that is, his passion, his resurrection from the dead and his glorious ascension. Through this, "in dying he destroyed our death; in rising he restored our life".[12] For the tremendous sacrament which is the whole church arose from the side of Christ as he slept on the cross.[13]

6. Just as Christ was sent by the Father, he himself sent apostles, filled with the holy Spirit, and for the same purpose: that they should preach the good news to every creature,[14] and thus announce that the Son of God, by his death and resurrection, had freed us from the power of Satan[15] and death, and carried us over into the Father's kingdom. Not only this, however: they were also to enact what they were announcing through sacrifice and sacraments, the things around which the whole of liturgical life revolves. This is how it is that people are implanted into the paschal mystery of Christ through baptism: how they die with him, are buried with him and rise with him;[16] how they receive the spirit of adoption as daughters and sons, the spirit "in whom we cry, Abba, Father" (Rm 8.15), and thus become the true worshippers whom the Father seeks.[17] In a

8 See Is 61, 1 ; Lk 4, 18.

' Ignatius of Antioch, *Ad Eph. (To the Ephesians),* 7, 2; ed. F. X. Funk, *Patres Apostohci,* I, Tubingen 1901, p. 218.

10 See 1 Tm 2, 5.

11 *Sacramentarium Veronense* (Leonine): ed. C. Mohlberg, Rome 1956, no. 1265, p. 162.

12 *Roman missal,* preface of Easter.

13 See Augustine, *Enarr. in Ps. CXXXVI11 (Exposition of Psalm 138),* 2: CChr, 40, Turnhout 1956, p. 1991 ; and the prayer after the second reading of Holy Saturday, in the Roman missal, before the renewal of Holy Week.

14 See Mk 16, 15.

15 See Ac 26, 18.

16 See Rm 6, 4; Eph 2, 6; Col 3, 1; 2 Tm 2, 11.

17 Seejn 4, 23.

Similiter quotiescumque dominicam cenam manducant, mortem Domini annuntiant donec veniat.[18] Idcirco, ipsa die pentecostes, qua ecclesia mundo apparuit, „qui receperunt sermonem" Petri ..baptizati sunt". Et erant „perseverantes in doctrina apostolorum et communicatione fractionis panis et orationibus ... collaudantes Deum et habentes gratiam ad omnem plebem" (Ac 2, 41-42, 47). Numquam exinde omisit ecclesia quin in unum conveniret ad paschale mysterium celebrandum: legendo ea ,,in omnibus scripturis quae de ipso erant" (Lc 24,27), eucharistiam celebrando in qua „mortis eius victoria et triumphus [illegible]repraesentantur [19]*et simul gratias agendo „Deo super inenarrabili dono [illegible] (2 Cor 9, 15) in Christo lesu, „in laudem gloriae eius" (Eph 1, 12), per virtutem Spiritus sancti.

7. Ad tantum vero opus perficiendum, Christus ecclesiae suae semper adest, praesertim in actionibus liturgicis. Praesens adest in missae sacrificio cum in ministri persona, „idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce [illegible]btulit [illegible] tum maxime sub speciebus eucharisticis. Praesens adest virtute sua in sacramentis, ita ut cum aliquis baptizat, Christus ipse baptizet.[21] Praesens adest in verbo suo, siquidem ipse loquitur dum sacrae scripturae in ecclesia leguntur. Praesens adest denique dum supplicat et psallit ecclesia, ipse qui promisit: „Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio [illegible]orum (Mt 18, 20).

Reapse tanto in opere, quo Deus perfecte glorificatur et homines sanctificantur, Christus ecclesiam, sponsam suam dilectissimam, sibi semper consociat, quae Dominum suum invocat et per ipsum aeterno Patri cultum tribuit.

Merito igitur liturgia habetur veluti lesu Christi sacerdotalis muneris exercitatio, in qua per signa sensibilia significatur et modo singulis proprio efficitur sanctificatio hominis, et a mystico lesu Christi corpore, capite nempe eiusque membris, integer cultus publicus exercetur.

Proinde omnis liturgica celebratio, utpote opus Christi sacerdotis eiusque corporis, quod est ecclesia, est actio sacra praecellenter, cuius efficacitatem eodem titulo eodemque gradu nulla alia actio ecclesiae adaequat.

8. In terrena liturgia caelestem illam praegustando participamus, quae in sancta civitate lerusalem, ad quam peregrini tendimus, celebratur, ubi Christus est in dextera Dei sedens, sanctorum minister et tabernaculi veri;[22] cum omni militia caelestis exercitus hymnum gloriae Domino canimus; memoriam sanctorum venerantes partem aliquam et societatem cum iis speramus; salvatorem exspectamus dominum nostrum lesum

18 Cf. 1 Cor 11, 26.

18 Cone. Trid., sess. XIII, 11 oct. 1551, decr. *Deti. Eucharist.,* **c. 5: CT,** *Diariorum, Actorum. Epistolarum, Tractatuum nova collectio,* **ed- soc. Goerresianae, t. VII.** *Actorum* **pars IV, Friburgi Brisgoviae 1961, p. 202 (v. supra p. 696, 4).**

10 Cone. Trid., sess. XXII, 17 sept. 1562, doctr. *De ss. Missae tacrif.,* **c. 2: CT,** *ed. cit.,* **t. VIII.** *Actorum* **pars V, Friburgi Brisgoviae 1919, p. 960 (v. supra p. 733, 40-41).**

81 Cf. Augustinus, *In loamis Evangelium Tractatui VI,* **cap. I, n. 7: PL 35, 1428.**

« Cf. Ap 21, 2; Coi 3, 1; Heb 8, 2.

similar way, each time people eat the Lord's supper, they are proclaiming the death of the Lord until he comes.[18] This is the principle operative as, on the very day of Pentecost, when the church appeared in the world, those who received Peter's word "were baptised". And they were "steadfast in the apostles' teaching and the fellowship of breaking bread and the prayers ... praising God together and winning the good opinions of all the people" (Ac 2, 41-42, 47). Since then, therefore, the church has never failed to meet together to celebrate the easter mystery, reading "in all the scriptures the things concerning himself" (Lk 24,27), and celebrating the eucharist, in which "the victory and triumph of his death are represented".[19] At the same time it gives thanks to God in Christ Jesus "for his inexpressible gift" (2 Cor 9, 15) "in praise of his glory" (Eph 1, 12), through the power of the holy Spirit.

7. Christ is always present to his church, especially during the liturgy, so that this great task can be fully accomplished. He is present through the sacrifice which is the mass, at once in the person of the minister — "the same one who then offered himself on a cross is now making his offering through the agency of priests"[20]— and also, most fully, under the eucharistie elements. He is present through his power in the sacraments; thus, when anyone baptises, Christ himself is baptising.[21] He is present through his word, in that he himself is speaking when scripture is read in church. Finally, he is present when the church is praying or singing hymns, he himself who promised, "where two or three are gathered in my name, there I am in the midst of them" (Mt 18, 20).

In fact, throughout this great process by which God is being perfectly glorified and human beings becoming holy, Christ is uniting the church, his dearly cherished wife, to himself, the church who calls upon her Lord, and worships the eternal Father through him.

It is therefore quite right to think of the liturgy as the enacting of the priestly role of Jesus Christ. In the liturgy, the sanctification of human beings is being expressed through signs accessible to the senses, and carried out in a way appropriate to each of them. Furthermore, the mystical body of Jesus Christ, that is the head and the members, is together giving complete and definitive public expression to its worship.

This is why every liturgical celebration, inasmuch as it is the act of Christ the priest and his body which is the church, is above all an activity of worship. No other activity of the church equals it in terms of its official recognition or its degree of effectiveness.

8. In the liturgy on earth, we are sharing by anticipation in the heavenly one, celebrated in the holy city, Jerusalem, the goal towards which we strive as pilgrims, where Christ is, seated at God's right hand, he who is the minister of the saints and of the true tabernacle.[22] We are singing the hymn of God's glory with all the troops of the heavenly army. In lovingly remembering the saints in our liturgy, we are hoping in some way to share in what they now enjoy, and to

See 1 Cor 11, 26.

19 Council of Trent, session 13, 11 Oct. 1551, Decree *On the eucharist,* ch. 5: CT, *Diariorum, Actorum, Epistolarum, Tractatuum nava collectio,* ed. Goerresian society, t. VII. *Actorum* part IV, Freiburg im Breisgau 1961, p. 202 (see above p. 696).

20 Council of Trent, session 22, 17 Sept. 1562, Teaching *On the mass,* ch. 2: CT, *ed. cit.,* t. VIII. *Actorum* part V, Freiburg im Breisgau 1919, p. 960 (see above p. 733).

21 Sec Augustine, *In loannts Evangelium (On John's gospel),* treatise 6, ch. 1, no. 7: PL 35, 1428; CChr 36, 56-57.

22 See Ap 21, 2; Col 3, 1; Heb 8, 2.

Christum, donec ipse apparebit vita nostra, et nos apparebimus cum ipso in gloria.33

9. Sacra liturgia non explet totam actionem ecclesiae; nam antequam homines ad liturgiam accedere possint, necesse est ut ad fidem et con-

Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt nisi mittantur?" (Rm 10, 14-15).

Quare ecclesia non credentibus praeconium salutis annuntiat, ut omnes homines solum Deum verum et quem misit lesum Christum cognoscant et te a viis suis convertantur, paenitentiam agentes.21 Credentibus vero semper fidem et paenitentiam praedicare debet, eos praeterea debet ad sacramenta disponere, docere servare omnia quaecumque mandavit Christus,2528 allicere ad omnia opera caritatis, pietatis et apostolatus, quibus operibus manifestum fiat christifideles de hoc mundo quidem non esse, sed tamen is esse lucem mundi eosdemque Patrem glorificare coram hominibus.

10. Attamen liturgia est culmen ad quod actio ecclesiae tendit et simul fons unde omnis eius virtus emanat. Nam labores apostolici ad id ordinantur ut omnes, per fidem et baptismum filii Dei facti, in unum conveniant, in medio ecclesiae Deum laudent, sacrificium participent et cenam domini- to cam manducent.

Vicissim, ipsa liturgia impellit fideles ut „sacramentis paschalibus" satiati fiant „pietate concordes";2e orat ut „vivendo teneant quod fide perceperunt" renovatio vero foederis Domini cum hominibus in eucharistia fideles in urgentem caritatem Christi trahit et accendit. Ex w liturgia ergo, praecipue ex eucharistia, ut c fonte, gratia in nos derivatur et maxima cum efficacia obtinetur illa in Christo hominum sanctificatio et Dei glorificatio, ad quam, uti ad finem, omnia alia ecclesiae opera contendunt.

11. Ut haec tamen plena efficacitas habeatur, necessarium est ut fideles so cum recti animi dispositionibus ad sacram liturgiam accedant, mentem suam voci accommodent, et supernae gratiae cooperentur, ne eam in vacuum recipiant.29 Ideo sacris pastoribus advigilandum est ut in actione liturgica non solum observentur leges ad validam et licitam celebrationem, sed ut fideles scienter, actuose et fructuose eandem participent. «

12. Vita tamen spiritualis non unius sacrae liturgiae participatione continetur. Christianus enim ad communiter orandum vocatus, nihilominus debet etiam intrare in cubiculum suum ut Patrem in abscondito oret,29 immo, docente Apostolo, sine intermissione orare.30 Et ab eodem

» **Cf. Ph 3, 20; Coi 3, 4.**
« **Cf. Io 17, 3; Lc 24, 47; Ac 2, 38.**
« **Cf. Mt 28. 20.**
28 *Minait romanum,* **postcommunio vigiliae paschalis et dominicae resurrectionis.**
27 *Ibid.,* **oratio missae feriae III infra octavam paschae.**
28 **Cf. 2 Cor 6, 1.**
« **Cf. Mt 6, 6.**
20 **Cf. 1 Th 5. 17.**

become their companions. We are waiting for our saviour, our lord Jesus Christ, until he, our life, appears, and until we appear with him in glory.23

9. Liturgy is not the only activity of the church. Before people can come to the liturgy, they must be called to faith and conversion. "How shall people call on him in whom they have not believed? Or how are they to believe in him of whom they have not heard? And how are they to hear without a preacher? How, indeed, will people preach unless they are sent?" (Rm 10, 14-15).

Thus the church is publicly proclaiming the message of salvation to those who do not believe, so that all people may know the only true God and Jesus Christ whom he has sent, and turn away from their self-centred ways, doing penance.24 As for believers, of course the church must always preach faith and repentance; but, in addition, it must also prepare them for the sacraments, it must teach them to observe all that Christ has commanded,25 and it must attract them to the whole range of activities involved in love, holiness and the apostolate. These activities will make it plain that those who believe in Christ, though indeed they are not of this world, are nevertheless the light of the world, and glorifying the Father among human beings.

10. The liturgy is, all the same, the high point towards which the activity of the church is directed, and, simultaneously, the source from which all its power flows out. For the point of apostolic work is that all those who have become children of God through faith and baptism can assemble together in order to praise God in the midst of the church, to share in sacrifice, and to eat the Lord's supper.

In turn, the liturgy itself inspires those who have eaten their fill of the "easter sacraments" to become "united in holiness and mutual love".26 It prays that, "as they live their lives they may hold fast to what they have perceived through faith".2 The renewal of the Lord's covenant with human beings in the eucharist really does have the effect of drawing believers into the overwhelming love of Christ, and fires them with it. From the liturgy, then, especially from the eucharist, grace comes flowing to us as if from a fountain; and in it the holiness of human beings and the glory of God in Christ, the purpose towards which everything else going on in the church is directed, is realised in a fully effective way.

11. If, however, this fully effective presence is to be appropriated, believers must approach the liturgy with the dispositions of a suitable heart and mind. What they think and feel must be at one with what they say; they must do their part in the working of the grace that comes from above if they are not to have received it in vain. And so, those with responsibility for leadership in worship must take care, not only to see that the laws regarding valid and licit celebration are kept while the liturgy is being done; but also that the people are able to take part in it in such a way that they are active, that they know what is going on, and that they will receive benefit.

12. However, the spiritual life has more to it than sharing the liturgy. Christians, though called to prayer together, must nevertheless also go to their own

25 See Ph 3, 20; Col 3, 4.
24 Seejn 17, 3; Lk 24, 47; Ac 2, 38.
25 See Mt 28, 20.
26 *Roman missal,* prayer after communion for the Easter vigil and Easter Sunday.
Ibid., opening prayer at mass for Tuesday within the octave of Easter.
29 See 2 Cor 6, 1.

Apostolo docemur mortificationem lesu semper circumferre in corpore nostro, ut et vita lesu manifestetur in carne nostra mortali.31 Quapropter Dominum in missae sacrificio precamur ut, ,,hostiae spiritualis oblatione suscepta, nosmetipsos" sibi perficiat „munus aeternum 32

13. Pia populi christiani exercitia, dummodo legibus et normis ecclesiae conformia sint, valde commendantur, praesertim cum de mandato apostolicae sedis fiunt.

Speciali quoque dignitate gaudent sacra ecclesiarum particularium exercitia, quae de mandato episcoporum celebrantur, secundum consuetudines aut libros legitime approbatos.

Ita vero, ratione habita temporum liturgicorum, eadem exercitia ordinentur oportet, ut sacrae liturgiae congruant, ab ea quodammodo deriventur, ad eam populum manuducant, utpote quae natura sua iisdem longe antecellat.

IS 77. Z?/ *liturgiea institutione et de actuosa participatione prosequendis*

14. Valde cupit mater ecclesia ut fideles universi ad plenam illam, consciam atque actuosam liturgicarum celebrationum participationem ducantur, quae ab ipsius liturgiae natura postulatur et ad quam populus christianus, „genus electum, regale sacerdotium, gens sancta, populus to adquisitionis (1 Pt 2, 9; cf. 2, 4-5), vi baptismatis ius habet et officium. Quae totius populi plena et actuosa participatio, in instauranda et fovenda sacra liturgia, summopere est attendenda: est enim primus, isque necessarius fons, e quo spiritum vere christianum fideles hauriant; et ideo in tota actione pastorali, per debitam institutionem, ab animarum pastoribus est is sedulo adpetenda.

Sed quia, ut hoc evenire possit, nulla spes effulget nisi prius ipsi animarum pastores spiritu et virtute liturgiae penitus imbuantur in eaque efficiantur magistri, ideo pernecesse est ut institutioni liturgicae cleri apprime consulatur. Quapropter sacrosanctum concilium ea quae so sequuntur statuere decrevit.

15. Magistri, qui sacrae liturgiae disciplinae in seminariis, studiorum domibus religiosis et facultatibus theologicis docendae praeficiuntur, ad munus suum in institutis ad hoc speciali cura destinatis probe instituendi sunt.

ss 16. Disciplina de sacra liturgia in seminariis et studiorum domibus religiosis inter disciplinas necessarias et potiores, in facultatibus autem theologicis inter disciplinas principales est habenda, et sub aspectu cum theologico et historico, tum spirituali, pastorali et iuridico tradenda. Curent insuper aliarum disciplinarum magistri, imprimis theologiae dog- <0 maticae, sacrae scripturae, theologiae spiritualis et pastoralis ita, ex intrinsecis exigentiis proprii uniuscuiusque obiecti, mysterium Christi et

51 Cf. 2 Cor 4, 10-11.

31 Mittale romanum, **oratio super oblata feriae II infra octavam pentecostes.**

room and pray to their Father in secret.[29] Indeed, according to Paul's teaching, they must pray without ceasing.[30] Again we are taught, also by Paul, always to carry round the dying of Jesus in our bodies, so that the life of Jesus also can be manifested in our mortal flesh.[31] It is on this account that, during the sacrifice of the mass, we pray the Lord, "to receive the offering of the spiritual victim", and then raise "our very selves" to their perfection in becoming "an eternal gift" for himself.[32]

13. Provided they conform to the laws and norms of the church, the devotions found among the Christian people are strongly affirmed, especially when they have the authorisation of the apostolic see.

The devotions found in individual churches, celebrated with episcopal authorisation and following legitimately approved customs or books, are also especially valued.

However, these devotions need to be kept under control, in keeping with the liturgical seasons, so that they cohere with the liturgy, in some way derive from it, and lead the people to it, inasmuch as the liturgy, by its nature, is far more important than they are.

IL Fostering liturgicalformation and active participation

14. The church very much wants all believers to be led to take a full, conscious and active part in liturgical celebration. This is demanded by the nature of the liturgy itself; and, by virtue of their baptism, it is the right and the duty of the Christian people, "the chosen race, the royal priesthood, the holy nation, the people of whom God has taken possession" (1 Pt 2, 9; see 2, 4-5). This full and active sharing on the part of the whole people is of paramount concern in the process of renewing the liturgy and helping it to grow, because such sharing is the first, and necessary, source from which believers can imbibe the true Christian spirit. Therefore, in all pastoral activity, those charged with responsibility must work strenuously towards this sharing by means of appropriate formation.

However, there is no clear prospect of this coming about unless those who are responsible for pastoral care first get thoroughly immersed in the spirit and power of the liturgy themselves, and become competent in it. Therefore it is especially necessary that priority be given to decisions on the liturgical formation of the clergy. All this leads this holy council to make the following stipulations.

15. Professors put in charge of teaching the subject of liturgy in seminaries, religious houses of study and faculties of theology, must be thoroughly trained for their posts in institutions specially designed for the purpose.

16. The subject of liturgy must be regarded in seminaries and in religious houses of study as a compulsory "core" subject; in theology faculties, it is to be regarded as one of the principal areas of enquiry. It must be taught both theologically and historically, and also with regard to its spiritual, pastoral and juridical aspects. Moreover, teachers of other branches of study, especially dogma, scripture, spirituality and pastoral theology, should see that they give

29 See Mt 6, 6.
30 See 1 Th 5, 17.
31 See 2 Cor 4, 10-11.
32 *Roman missal,* prayer over the gifts for Monday within the octave of Pentecost.

historiam salutis excolere, ut exinde earum connexio cum liturgia et unitas sacerdotalis institutionis aperte clarescant.

17. Clerici, in seminariis domibusque religiosis, formationem vitae spiritualis liturgicam adquirant, cum apta manuductione qua sacros ritus intellegere et toto animo participare queant, tum ipsa sacrorum mysterio- s rum celebratione, necnon aliis pietatis exercitiis spiritu sacrae liturgiae imbutis; pariter observantiam legum liturgicarum addiscant, ita ut vita in seminariis et religiosorum institutis liturgico spiritu penitus informetur.

18. Sacerdotes, sive saeculares sive religiosi, in vinea Domini iam operantes, omnibus mediis opportunis iuventur ut plenius semper quae 10 in functionibus sacris agunt intellegant, vitam liturgicam vivant, eamque cum fidelibus sibi commissis communicent.

19. Liturgicam institutionem necnon actuosam fidelium participatio- nem, internam et externam, iuxta ipsorum aetatem, condicionem, vitae genus et religiosae culturae gradum, animarum pastores sedulo ac is patienter prosequantur, unum e praecipuis fidelis mysteriorum Dei dispensatoris muneribus absolventes; et· gregem suum hac in re non verbo tantum, sed etiam exemplo ducant'.

20. Transmissiones actionum sacrarum ope radiophonica et televisihca, praesertim si agatur de sacro faciendo, discrete ac decore fiant, ductu et io sponsione personae idoneae, ad hoc munus ab episcopis destinatae.

HI. Df sacrat hturgiat instaurationi

21. Pia mater ecclesia, ut populus christianus in sacra liturgia abundan- tiam gratiarum securius assequatur, ipsius liturgiae generalem instauratio- nem sedulo curare cupit. Nam liturgia constat parte immutabili, utpote 25 divinitus instituta, et partibus mutationi obnoxiis, quae decursu temporum variare possunt vel etiam debent, si in eas forte irrepserint quae minus bene ipsius liturgiae intimae naturae respondeant, vel minus aptae factae sint.

Qua quidem instauratione, textus et ritus ita ordinari oportet, ut 30 sancta, quae significant, clarius exprimant, eaque populus christianus, in quantum fieri potest, facile percipere atque plena, actuosa et communitatis propria celebratione participare possit.

Quare sacrosanctum concilium generaliores has normas statuit.

A) *Normae generales* 33

22. § 1. Sacrae liturgiae moderatio ab ecclesiae auctoritate unice pendet: quae quidem est apud apostolicam sedem et, ad normam iuris, apud episcopum.

§ 2. Ex potestate a iure concessa, rei liturgicae moderatio inter limites statutos pertinet quoque ad competentes varii generis territoriales episco- 40 porum coetus legitime constitutos.

§ 3. Quapropter nemo omnino alius, etiamsi sit sacerdos, quidquam proprio mane in liturgia addat, demat, aut mutet.

due respect to the mystery which is Christ and the history of salvation, against the background of the intrinsic demands of the subject-matter dealt with specifically by each of them. In this way, the connection between these subjects and the liturgy, and the underlying unity of priestly formation, will become self-evidently clear.

17. Clerical students should get a spiritual formation in their seminaries and religious houses that is oriented towards the liturgy. This should come both through suitable guidance, enabling the students to understand the rites of worship and share them wholeheartedly, and also through the actual celebration of the mysteries of worship, together with other religious activities imbued by the spirit of the liturgy. Equally, they are also to learn the observance of liturgical laws, so that life in seminaries and in religious houses can be decisively shaped by the spirit of the liturgy.

18. Priests, whether secular or religious, who are already engaged in apostolic work, should be helped by every appropriate means to grow continually in their understanding of what they are doing in their liturgical roles, to live the life of the liturgy, and to communicate this to the people in their care.

19. Those responsible for pastoral care should conscientiously and patiently work to impart a liturgical formation to the people and to foster their taking an active part in the liturgy, both inwardly and outwardly, in ways suited to their age, the circumstances they are in, the kind of life they lead, and their level of religious culture. In this they will be fulfilling one of the most important tasks of a faithful steward of God's mysteries. Their leadership of their people in this matter should be a matter not just of words, but also of example.

20. Broadcasts of liturgical events on radio or television — especially if it is a question of a mass — should be done tastefully and fittingly. They should be supervised and guaranteed by a suitable person designated for the purpose by the bishops.

///. The renewal ofthe liturgy

21. In order that the Christian people can more surely obtain the abundance of graces in the liturgy, the church wishes to make strenuous efforts at a general reform of the liturgy itself. For the liturgy consists both of a part that cannot be changed, insofar as it has been divinely laid down, and also of parts that are subject to modification, parts which in the course of time can vary — indeed, which must do so if, by any chance, things have crept in which might be less appropriate to the innermost character of the liturgy as such, or which might have become less suitable than they once were.

Moreover, in the course of this renewal, the texts and rites must be organised so as to express more clearly the holy things which they represent, and so that thus the Christian people, insofar as this is possible, will be able to understand these things easily, and to enter into them through a celebration that is expressive of their full meaning, is effective, involving, and the community's own.

Thus, this holy council has decided on these generalised norms.

/1) *General nonns*

22. §1. The regulation of the liturgy depends solely on the authority of the church, which resides with the apostolic see and, within the normal functioning of the law, with the bishop.

23. Ut sana traditio retineatur et tamen via legitimae progressioni aperiatur, de singulis liturgiae partibus recognoscendis accurata investigatio theologica, historica, pastoralis semper praecedat. Insuper considerentur cum leges generales structurae et mentis liturgiae, tum experientia ex recentiore instauratione liturgica et ex induitis passim concessis promanans. Innovationes, demum, ne fiant nisi vera et certa utilitas ecclesiae id exigat, et adhibita cautela ut novae formae ex formis iam exstantibus organice quodammodo crescant.

Caveatur etiam, in quantum fieri potest, ne notabiles differentiae rituum inter finitimas regiones habeantur.

24. Maximum est sacrae scripturae momentum in liturgia celebranda. Ex ea enim lectiones leguntur et in homilia explicantur, psalmi canuntur, atque ex eius afflatu instinctuque preces, orationes et carmina liturgica effusa sunt, et ex ea significationem suam actiones et signa accipiunt. Unde ad procurandam sacrae liturgiae instaurationem, progressum et aptationem, oportet ut promoveatur ille suavis et vivus sacrae scripturae affectus, quem testatur venerabilis rituum cum orientalium tum occidentalium traditio.

25. Libri liturgici quam primum recognoscantur, peritis adhibitis et episcopis consultis ex diversis orbis regionibus.

B) *Normae ex indole liticrgiae utpote actionis bierarcbicae et communitati] propriae*

26. Actiones liturgicae non sunt actiones privatae, sed celebrationes ecclesiae, quae est ..unitatis $acramentum' scilicet plebs sancta sub episcopis adunata et ordinata.[33]

« Quare ad universum corpus ecclesiae pertinent illudque manifestant et afficiunt; singula vero membra ipsius diverso modo, pro diversitate ordinum, munerum et actualis participationis, attingunt.

27. Quoties ritus, iuxta propriam cuiusque naturam, secum ferunt celebrationem communem, cum frequentia et actuosa participatione fidelium, inculcetur hanc, in quantum fieri potest, esse praeferendam celebrationi eorundem singulari et quasi privatae.

Quod valet praesertim pro missae celebratione, salva semper natura publica et sociali cuiusvis missae, et pro sacramentorum administratione.

28. In celebrationibus liturgicis quisque, sive minister sive fidelis, munere suo fungens, solum et totum id agat, quod ad ipsum ex rei natura et normis liturgicis pertinet.

29. Etiam ministrantes, lectores, commentatores et ii qui ad scholam cantorum pertinent, vero ministerio liturgico funguntur. Propterea munus suum tali sincera pietate et ordine exerceant, quae tantum ministerium decent quaeque populus Dei ab eis iure exigit.

Ideo oportet eos spiritu liturgiae, suo cuiusque modo, sedulo imbui, et ad partes suas rite et ordinate obeundas institui.

M **Cyprianus.** *De catb. eccl. unitate,* **7: ed. G. Hand, in CSEL, t. III, 1, Vindobonae 1868, pp. 215-16. Cf.** *Ep.* **66, n. 8, 3:** *ed. cit.,* **t. III, 2, Vindobonae 1871, pp. 732-33.**

§2. As a result of the power that the law has devolved on them, the regulation of the sphere of liturgy within fixed boundaries belongs also to the competent local episcopal groupings of various kinds that have been legally set up.

§3. Thus, absolutely no one other than these, even a priest, should disruptively add, remove or change anything in the liturgy on his or her own.

23. In order that healthy tradition can be preserved while yet allowing room for legitimate development, thorough investigation — theological, historical and pastoral — of the individual parts of the liturgy up for revision is always to be the first step. The general laws regarding the structure and intention of the liturgy should also be taken into account, as well as the experience stemming from more recent liturgical renewal and from the special concessions that have, from time to time, been granted. Finally, changes should not be made unless a real and proven need of the church requires them, and care should be taken to see that new forms grow in some way organically out of the forms already existing.

As far as possible, moreover, marked differences between the rites found in neighbouring places should be avoided.

24. The importance of scripture in the celebration of the liturgy is paramount. For it is texts from scripture that form the readings and are explained in the homily; it is scripture's psalms that are sung; from scripture's inspiration and influence flow the various kinds of prayers as well as the singing in the liturgy; from scripture the actions and signs derive their meaning. The ancient tradition of both the eastern and the western rites tells of a heartfelt and living love for scripture. This love must be allowed to grow if there is to be a renewal, development and adaptation of the liturgy.

25. As soon as possible, the books used in the liturgy are to be revised, with experts brought in, and bishops from various parts of the world consulted.

B) Norms which derive from the nature of the liturgy as an activity which is hierarchical and belonging to the community.

26. Liturgical events are not private actions but celebrations of the church, which is "the sacrament of unity", the holy people drawn into an ordered whole under the bishops.[33]

Therefore these celebrations are for the whole body which is the church, making this whole body visible and having effects on it; in a different kind of way they touch the individual members of the church, a way related to the differences of ranks, of roles and of levels of participation.

27. Whenever the particular character of the rites suggests a community celebration, with a congregation present and actively taking part, it should be stressed that this sort of celebration is to be preferred, as far as possible, to a celebration of them by one person alone, as it were in private.

This applies especially to the celebration of mass and to the administration of the sacraments, although it remains true that any mass whatever is, by nature, public and communal.

28. During liturgical celebration, everyone, whether minister or in the congregation, should, while carrying out their own role, do all that and only that which is their due — this being determined by the nature of the celebration and by liturgical norms.

29. Servers, readers, commentators and those who belong to the choir are

Cyprian, *De cath. eccl. unitate (On the unity of the catholic church),* 7: ed. G. Hand, in CSEL, t. Ill, 1, Vienna 1868, pp. 215-216; CChr3, 254-255. See *Ep. (Letters),* 66, no. 8, 3: cd. G. Hand, in CSEL, t. HI, 2, Vienna 1871, pp. 732-733.

30. Ad actuosam participationem promovendam, populi acclamationes, responsiones, psalmodia, antiphonae, cantica, necnon actiones seu gestus ct corporis habitus foveantur. Sacrum quoque silentium suo tempore servetur.

31. In libris liturgicis recognoscendis, sedulo attendatur ut rubricae etiam partes fidelium praevideant.

32. In liturgia, praeter distinctionem ex munere liturgico et ordine sacro manantem, et praeter honores ad normam legum liturgicarum auctoritatibus civilibus debitos, nulla privatarum personarum aut condicionum, sive in caerimoniis, sive in exterioribus pompis, habeatur acceptio.

C) *Nomae ex itdole didactim et pastorali liturgiae*

33. Etsi sacra liturgia est praecipue cultus divinae maiestatis, magnam etiam continet populi fidelis eruditionem.[34] In liturgia enim Deus ad populum suum loquitur; Christus adhuc evangelium annuntiat. Popu- lus vero Deo respondet tum cantibus tum oratione.

Immo, preces a sacerdote, qui coetui in persona Christi praeest, ad Deum directae, nomine totius plebis sanctae et omnium circumstantium dicuntur. Signa undem visibilia, quibus utitur sacra liturgia ad res divinas invisibiles significandas, a Christo vel ecclesia delecta sunt. Unde non solum quando leguntur ea quae „ad nostram doctrinam scripu sunt" (Rm 15, 4), sed etiam dum ecclesia vel orat vel canit vel agit, participan- tium fides alitur, mentes in Deum excitantur ut rationabile obsequium ei praestent, gratiamque eius abundantius recipiant.

Exinde in insuuratione facienda generales normae quae sequuntur observari debent.

34. Ritus nobili simplicitate fulgeant, sint brevitate perspicui et repetitiones inutiles evitent, sint fidelium captui accommodati, neque generatim multis indigeant explanationibus.

35..Ut clare appareat in liturgia ritum et verbum intime coniungi:

1) In celebrationibus sacris abundantior, varior et aptior lectio sacrae scripturae instauretur.

2) Locus aptior sermonis, utpote partis actionis liturgicae, prout ritus patitur, etiam in rubricis notetur; et fidelissime ac rite adimpleatur mini- sterium praedicationis. Haec vero imprimis ex fonte sacrae scripturae et liturgiae hauriatur, quasi annuntiatio mirabilium Dei in historia salutis seu mysterio Christi, quod in nobis praesens semper adest et operatur, praesertim in celebrationibus liturgicis.

3) Etiam catechesis directius liturgica omnibus modis inculcetur; et in 'ipsis ritibus, si necessariae sint, breves admonitiones, a sacerdote vel competenti ministro, opportunioribus tantum momentis, praescriptis vel similibus verbis, dicendae, praevideantur.

34 Cf. Conc. Trid., sess. XXII, 17 sept. 1562, doctr. *De tt. Miiiae tacrif.,* **c. 8: CT,** *ed. cit.,* **t. VIII, p. 961. (v. supra p. 735, 9).**

also performing a genuine liturgical ministry. They should therefore play their part with the kind of real devotion and decorum that is appropriate in a ministry of such importance and that the people of God rightfully demand of them.

They must thus be thoroughly steeped in the spirit of the liturgy, each in their own way, and trained to play their pans properly and with decorum.

30. In order to encourage their taking an active share, acclamations for the people, together with responses, psalmody, antiphons and hymns, should be developed, as well as actions, movements and bodily self-expression. When it is appropriate, a worshipping silence should also be kept.

31. When the books used in the liturgy are being revised, great care is to be taken that the official instructions envisage parts for the people.

32. In the liturgy, no special preference should be given either to private individuals or to social classes, whether in ceremonies or exterior display — this apart from the distinctions grounded on liturgical functions or the sacrament of order, and the honour due to civil authority as set out in liturgical law.

Q *Nonns derivingfrom the educational and pastoral nature ofthe liturgy*

33. Although the liturgy is primarily the worship of the divine majesty, it contains also a large element of instruction for the believers who form the congregation.34 For, in the liturgy, God is speaking to his people; Christ is still proclaiming his good news. The people are responding to God himself, both in their singing and in their prayers.

Moreover, the prayers addressed to God by the priest, who presides over the gathering in the role of Christ, are said in the name of the entire holy people, and of all who are present. Finally, the visible signs which the liturgy uses to symbolise invisible divine things have been chosen for this purpose either by Christ or by the church. And so, it is not just when the things which "are written for our instruction" (Rm 15,4) are read out, but also while the church is singing, praying or performing, that the faith of those taking part is nourished and their minds raised to God, enabling them to give him free and conscious service and to receive his grace more abundantly.

In the light of this, the following generalised guidelines are to be observed in the process of renewal.

34. The rites should radiate a rich simplicity; they should be brief and lucid, avoiding pointless repetitions; they should be intelligible to the people, and should not in general require much explanation.

35. In order that the intimate connection between word and ritual in the liturgy can become clearly apparent:

1) In liturgical celebrations, a fuller, more varied and more appropriate approach to the reading of scripture is to be restored.

2) Because the sermon is part of the liturgical event, it also, to the extent that the rite allows, should be given a more suitable place in the official instructions; and the ministry of preaching should be carried out properly and very conscientiously. The first sources of this ministry should in fact be none other than scripture and the liturgy, in that these are the proclamation of the wonderful deeds of God in the history of salvation, the mystery that is Christ, always present and at work in and among us, especially in liturgical celebrations.

3) In addition, every step shou d be taken to get across the meaning of the

u See council of Trent, session 22, 17 Sept. 1562, Teaching *On the mass,* ch. 8: CT, *ed. at.,* t. VIII. p. 961 (sec above p. 735).

4) Foveatur sacrae verbi Dei celebratio in solemniorum festorum pervigiliis, in aliquibus feriis adventus et quadragesimae, atque in dominicis et diebus festis, maxime in locis quae sacerdote carent: quo in casu celebrationem diaconus vel alius ab episcopo delegatus dirigat,

s 36. § 1. Linguae latinae usus, salvo particulari iure, in ritibus latinis servetur.

§ 2. Cum tamen, sive in missa, sive in sacramentorum administratione, sive in aliis liturgiae partibus, haud raro linguae vernaculae usurpatio valde utilis apud populum existere possit, amplior locus ipsi tribui valeat,

io imprimis autem in lectionibus et admonitionibus, in nonnullis orationibus et cantibus, iuxta normas quae de hac re in sequentibus capitibus singillatim statuuntur.

§ 3. Huiusmodi normis servatis, est competentis auctoritatis ecclesiasticae territorialis, de qua in art. 22 § 2, etiam, si casus ferat, consilio

is habito cum episcopis finitimarum regionum eiusdem linguae, de usu et modo linguae vernaculae statuere, actis ab apostolica sede probatis seu confirmatis.

§ 4. Conversio textus latini in linguam vernaculam in liturgia adhibenda, a competenti auctoritate ecclesiastica territoriali, de qua supra, approbari

to debet.

D) *Normae ad aptattonem ingtnio et traditionibus populorum perficiendam*

37. Ecclesia, in iis quae fidem aut bonum totius communitatis non tangunt, rigidam unius tenoris formam ne in liturgia quidem imponere cupit; quinimmo, variarum gentium populorumque animi ornamenta ac

a dotes colit et provehit; quidquid vero in populorum moribus indissolubili vinculo superstitionibus erroribusque non adstipulatur, benevole perpendit ac, si potest, sartum tectumque servat, immo quandoque in ipsam liturgiam admittit, dummodo cum rationibus veri et authentici spiritus liturgici congruat.

jo 38. Servata substantiali unitate ritus romani, legitimis varietatibus et aptationibus ad diversos coetus, regiones, populos, praesertim in missionibus, locus relinquatur, etiam cum libri liturgici recognoscuntur; et hoc in structura rituum et in rubricis instituendis opportune prae oculis habeatur.

35 39. Intra limites in editionibus typicis librorum liturgicorum statutos, erit competentis auctoritatis ecclesiasticae territorialis, de qua in art. 22 § 2, aptationes definire, praesertim quoad administrationem sacramentorum, quoad sacramentalia, processiones, linguam liturgicam, musicam sacram et artes, iuxta tamen normas fundamentales quae hac in constitu-

40 tione habentur.

40. Cum tamen variis in locis et adiunctis, profundior liturgiae aptatio urgeat, et ideo difficilior evadat:

1) A competenti auctoritate ecclesiastica territoriali, de qua in art. 22 § 2, sedulo et prudenter consideretur quid, hoc in negotio, ex traditionibus

45 ingenioque singulorum populorum opportune in cultum divinum

liturgy more explicitly. In the rites themselves, room should be made, if necessary, for short pieces of commentary. These should be done by the priest or by a competent minister, following more or less closely a formula laid down. They should happen only at more appropriate points.

4) The worshipping celebration of the word of God is to be encouraged. This may take place through all-night vigils on the night before more special feasts, on some days of Advent or Lent, or on Sundays and feast days, especially in places where there is no priest. In this case, a deacon or some other person chosen by the bishop should lead the celebration.

36. §1. The use of the Latin language is to be maintained in the Latin rites, except where a particular law might indicate otherwise.

§2. However, in the mass, the administration of the sacraments, and in other parts of the liturgy, there can not at all infrequently exist a practice of using the local language, a practice which is really helpful among the people. It should therefore become possible for more scope to be given for such practices, firstly in the readings and in instructions given to the people, in some prayers and in some of the singing, following the norms laid down on this point in the individual subsequent chapters.

§3. Beyond the observance of these norms, it is a matter for the competent local church authority (see article 22 §2), if necessary also in consultation with bishops from neighbouring areas which have the same language, to lay down regulations as to whether and how the local language should be used. These decisions should be examined or confirmed by the apostolic see.

§4. The translation of the Latin text into the local language, for use in the liturgy, must be approved by the competent local church authority mentioned above.

D) Norms aimed at bringing about adaption to the temperament and traditions ofpeoples

37. In matters that do not affect the faith or the well-being of the whole community, the church has no desire, not even in the liturgy, to impose a rigid monolithic structure. Rather, on the contrary, it cultivates and encourages the gifts and endowments of mind and heart possessed by various races and peoples. It examines sympathetically whatever elements among peoples' customs do not constitute an irretrievable connivance with superstitions or false beliefs, and, if it can, it preserves them safe and sound. Indeed, it sometimes allows them into the liturgy itself, provided they are consistent with the thinking behind the true and authentic spirit of the liturgy.

38. Provided that the fundamental unity of the Roman rite is preserved, room is to be left, even when the books used in the liturgy are revised, for legitimate variations and adaptations to meet the needs of different gatherings, areas and peoples, especially in mission territories. Due weight should be given to this consideration in drawing up ritual forms or official instructions.

39. Within limits to be laid down in the standard editions of the books used in the liturgy, it will be the job of the competent local church authority (see article 22 §2) to specify adaptations — especially regarding the administration of the sacraments, regarding sacramentals, processions, liturgical language, and the art and music of worship. But they should follow the basic norms to be found in this constitution.

40. However, in some places or in some situations, there may arise a pressing need for a more radical adaption of the liturgy. This will turn out to be more difficult. In this case:

admitti possit. Aptationes, quae utiles vel necessariae existimantur, apostolicae sedi proponantur, de ipsius consensu introducendae.

2) Ut autem apt^tio cum necessaria circumspectione fiat, eidem auctoritati ecclesiasticae territoriali ab apostolica sede facultas tribuetur, si casus ferat, ut in quibusdam coetibus ad id aptis et per determinatum tempus & necessaria praevia experimenta permittat et dirigat.

3) Quia leges liturgicae difficultates speciales, quoad aptationem, praesertim in missionibus, secum ferre solent, in illis condendis praesto sint viri, in re de qua agitur, periti.

/I' *De vita liturgica in dioeceii et in paroecia fovenda* 10

41. Episcopus ut sacerdos magnus sui gregis habendus est, a quo vita suorum fidelium in Christo quodammodo derivatur et pendet.

Quare omnes vitam liturgicam dioeceseos circa episcopum, praesertim in ecclesia cathedrali, maximi faciant oportet: sibi persuasum habentes praecipuam manifestationem ecclesiae haberi in plenaria et actuosa is participatione totius plebis sanctae Dei in iisdem celebrationibus liturgicis, praesertim in eadem eucharistia, in una oratione, ad unum altare cui praeest episcopus a suo presbyterio et ministris circumdatus.35

42. Cum episcopus in ecclesia sua ipsemet nec sempei' nec ubique universo gregi praeesse possit, necessario constituere debet fidelium 20 coetus, inter quos paroeciae, localiter sub pastore vices gerente episcopi ordinatae, eminent: nam quodammodo repraesentant ecclesiam visibilem per orbem terrarum constitutam.

Quare vita liturgica paroeciae eiusque relatio ad episcopum in mente et praxi fidelium et cleri fovenda est; et adlaborandum ut sensus communita- *ts* tis paroecialis, imprimis vero in communi celebratione missae dominicalis, floreat.

V. Dt acticne pastorali liturgica promovenda

43. Sacrae liturgiae fovendae atque instaurandae studium merito habetur veluti signum providentialium dispositionum Dei super nostra 30 aetate, veluti transitus Spiritus sancti in sua ecclesia; et vitam ipsius, immo huius nostri temporis universam rationem religiose sentiendi et agendi, nota propria distinguit.

Quapropter, ad hanc actionem pastoralem liturgicam ulterius in ecclesia fovendam, sacrosanctum concilium decernit: 35

44. A competenti auctoritate ecclesiastica territoriali, de qua in art. 22 § 2, expedit ut instituatur commissio liturgica, a viris in scientia liturgica, musica, arte sacra ac re pastorali peritis iuvanda. Cui commissioni, in quantum fieri potest, opem ferat quoddam institutum liturgiae pastoralis, constans sodalibus, non exclusis, si res ita ferat, laicis in hac materia 40

14 Cf. Ignatius Antiochenus, *Ad Magn.* **7;** *Ad Pbilad.* **4;** *Ad Smyrn.* **8: ed F. X. Funk,** *cit.,* **I, pp. 236,266,281.**

1) The competent local church authority (see article 22 §2) should carefully and conscientiously consider, in this regard, which elements from the traditions and particular talents of individual peoples can be brought into divine worship. Adaptations which are adjudged useful or necessary should be proposed to the apostolic see, and introduced with its consent.

2) That said, in order that the necessary careful consideration can go into the process of adaptation, the apostolic sec will, if necessary, give to the above-mentioned church authority general permission to allow and direct the necessary prior experimentation for a limited period of time — this among certain gatherings suitable for this purpose.

3) Because liturgical laws tend to involve particular difficulties when it comes to adaptation, especially in the missions, there should be experts on this particular matter available while things are in their early stages.

IV. The encouragement of liturgical life in the diocese and the parish

41. The bishop should be thought of as the high priest of his flock; the life of his people in Christ in some way derives from him and depends on him.

Therefore, everyone should regard the liturgical life of the diocese centring on the bishop, above all in the cathedral church, as of the highest importance. They should be convinced that the church is displayed with special clarity when the holy people of God, all of them, are actively and fully sharing in the same liturgical celebrations — especially when it is the same eucharist — sharing one prayer at one altar, at which the bishop is presiding, surrounded by his presbyterate and his ministers.3'

42. Since the bishop himself in his church cannot always or everywhere preside over the whole flock, he must of necessity set up assemblies of believers. Parishes, organised locally under a parish priest who acts in the bishop's place, are the most important of these, because in some way they exhibit the visible church set up throughout the nations of the world.

Therefore, the way in which clergy and people think and act must be more deeply marked by the liturgical life of the parish, and by the relationship which that has to the bishop. Special effort is to be made in order that there can be, within the parish, a flourishing sense of community, in the first place through what really is a communal celebration of Sunday mass.

V. The development of liturgically oriented pastoral activity

43. The current enthusiasm for the encouragement and renewal of the liturgy is rightly seen as a sign of God's providential designs with regard to our time, and as a movement of the holy Spirit within his church. This enthusiasm has left its own mark on the church's life, and indeed on the whole concept of religious awareness and action as it is found in our time.

Therefore, this holy council, in order further to facilitate the growth of this liturgically oriented pastoral activity, stipulates:

44. It would be desirable for the competent local church authority (see article 22 §2) to set up a liturgical commission, helped by experts in liturgical theory, music, sacral art, and pastoral practice. This commission should, as far as possible, be helped by some kind of institute of pastoral liturgy, whose members

55 See Ignatius of Antioch, *Ad Magn. (To the Magnesians),* 7; *Ad Philad. (To the Philadelphians)* 4; *Ad Smym. (To the Smymaeans),* 8: ed. F. X. Funk, *op. cit.,* 1, pp. 236, 266, 281.

praestantibus. Ipsius commissionis erit, ductu auctoritatis ecclesiasticae territorialis, de qua supra, et actionem pastoralem liturgicam in sua dicione moderari, et studia atque necessaria experimenta promovere, quoties agatur de aptationibus apostolicae sedi proponendis.

45. Eadem ratione, in singulis dioecesibus commissio de sacra liturgia habeatur, ad actionem liturgicam, moderante episcopo, promovendam.

Opportunum aliquando evadere potest ut plures dioeceses unam commissionem constituant, quae, collaris consiliis, rem liturgicam provehat.

46. Praeter commissionem de sacra liturgia, in quavis dioecesi constituantur, quantum fieri potest, etiam commissiones de musica sacra et de arte sacra.

Necessarium est ut hae tres commissiones consociatis viribus adlaborent; immo non raro congruum erit ut in unam commissionem coalescant.

Cap. Π. De sacrosancto eucharistiae mysterio

47. Salvator noster, in cena novissima, qua nocte tradebatur, sacrificium eucharisticum corporis et sanguinis sui instituit, quo sacrificium crucis in saecula, donec veniret, perpetuaret, atque adeo ecclesiae dilectae sponsae memoriale concrederet mortis et resurrectionis suae: sacramentum pietatis, signum unitatis, vinculum caritatis,1 convivium paschale, „in quo Christus sumitur, mens impletur gratia et futurae gloriae nobis pignus datur".2

48. Itaque ecclesia sollicitas curas eo intendit ne christifideles huic fidei mysterio tamquam extranei vel muri spectatores intersint, sed per ritus et preces id bene intellegentes, sacram actionem conscie, pie et actuose participent, verbo Dei instituantur, mensa corporis Domini reficiantur, gratias Deo agant, immaculatam hostiam, non tantum per sacerdotis manus, sed etiam una cum ipso offerentes, seipsos offere discant, et de die in diem consummentur, Christo mediatore, in unitatem cum Deo et inter se,3 ut sit tandem Deus omnia in omnibus.

49. Quapropter, ut sacrificium missae, etiam rituum forma, plenam pastoralem efficacitatem assequatur, sacrosanctum concilium, ratione habita missarum, quae concurrente populo celebrantur, praesertim diebus dominicis et festis de praecepto, ea quae sequuntur decernit.

50. Ordo missae ita recognoscatur, ut singularum partium propria ratio necnon mutua connexio clarius pateant, atque pia et actuosa fidelium participatio facilior reddatur.

1 **Cf. Augustinus,** *In laannii Erangelium Tractatus XXVI,* **cap. VI, n. 13: PL 35, 1613.**

2 *Breviarium romanum.* **In festo sanctissimi corporis Christi, ad Π vesperas, antiphona ad magnificat.**

s **Cf. Cyrillus Alex.,** *Commentarium in loanrns Erangehum,* **lib. XI, capp. XI-XII: PG 74, 557-565, praesertim 564-565.**

should consist of people who are outstanding in this field — not excluding lay people if they are the ones who arc the experts. Under the leadership of the competent local church authority mentioned above, the role of this commission will be to direct liturgically oriented pastoral activity within the area under its care, and, whenever there is question of suggesting adaptations to the apostolic see, to set in motion studies and the necessary experimentation.

45. In the same way, there should be a commission to deal with the liturgy in each individual diocese in order to develop liturgical activity under the guidance of the bishop.

It may sometimes turn out to be convenient for a number of dioceses to set up one commission which can develop the area of liturgy by pooling ideas.

46. As well as a commission for the liturgy, there should also be in every diocese, as far as possible, commissions for the music and art of worship.

It is necessary that these commissions enhance their work by co-ordinating their efforts. Indeed, often it will be appropriate for them to come together into one commission.

Chapter 2. The holy mystery which is the eucharist

47. Our saviour inaugurated the eucharist sacrifice of his body and blood at the last supper on the night he was betrayed, in order to make his sacrifice of the cross last throughout time until he should return; and indeed to entrust a token to the church, his beloved wife, by which to remember his death and resurrection. It is a sacrament of faithful relationships, a sign of unity, a bond of divine love,[1] a special easter meal. In it, "Christ is received, the inner self is filled with grace, and a pledge of future glory is given to us".[2]

48. And so the church devotes careful efforts to prevent Christian believers from attending this mystery of faith as though they were outsiders or silent onlookers: rather, having a good understanding of this mystery, through the ritual and the prayers, they should share in the worshipping event, aware of what is happening and devoutly involved. They should be formed by God's word, and refreshed at the table of the Lord's body; they should give thanks to God; they should learn to offer themselves as they offer the immaculate victim — not just through the hands of the priest, but also they themselves making the offering together with him; and, as each day goes by, they should be led towards their final goal of unity with God and among themselves through the mediation of Christ,[3] so that finally God may be all in all.

49. With these things in mind, this holy council has made the following stipulations, taking account of masses celebrated with the people present, particularly on Sundays and holydays of obligation. The reason for this is so that the very design of the rites may make a contribution towards bringing about the full pastoral effect of the sacrifice of the mass.

50. There is to be a revision of the way the mass is structured, so that the specific ideas behind the individual parts and their connection with one another

[1] See Augustine, *In loannis Evangelium (On John's gospel),* treatise 26, ch. 6, no. 13; PL 35, 1613; CChr 36, 266.

[2] *Roman breviary,* feast of Corpus Christi, 2nd vespers, antiphon for Magnificat.

[3] See Cyril of Alexandria, *Commentarium in loannis Evangelium (Commentary on John's gospel),* book XI, chs. 11-12: PG 74, 557-565, especially 564-565.

Quamobrem ritus, probe servata eorum substantia, simpliciores fiant; ea omittantur quae temporum decursu duplicata fuerunt vel minus utiliter addita; restituantur vero ad pristinam sanctorum patrum normam nonnulla quae temporum iniuria deciderunt, prout opportuna vel necessaria videantur.

51. Quo ditior mensa verbi Dei paretur fidelibus, thesauri biblici largius aperiantur, ita ut, intra praestitutum annorum spatium, praestantior pars scripturarum sanctarum populo legatur.

52. Homilia, qua per anni liturgici cursum ex textu sacro fidei mysteria et normae vitae Christianae exponuntur, ut pars ipsius liturgiae valde commendatur; quinimmo in missis quae diebus dominicis et festis de praecepto concurrente populo celebrantur, ne omittatur, nisi gravi de causa.

53. „Oratio communis seu „fidelium", post evangelium et homiliam, praesertim diebus dominicis et festis de praecepto, restituatur, ut, populo eam participante, obsecrationes fiant pro sancta ecclesia, pro iis qui nos in potestate regunt, pro iis qui variis premuntur necessitatibus, ac pro omnibus hominibus totiusque mundi salute.[4]

54. Linguae vernaculae in missis cum populo celebratis congruus locus tribui possit, praesertim in lectionibus et „oratione communi", ac, pro condicione locorum, etiam in partibus quae ad populum spectant, ad normam art. 36 huius constitutionis. Provideatur tamen ut christifideles etiam lingua latina partes ordinarii missae quae ad ipsos spectant possint simul dicere vel cantare.

Sicubi tamen amplior usus linguae vernaculae in missa opportunus esse videatur, servetur praescriptum art. 40 huius constitutionis.

55. Valde commendatur illa perfectior missae participatio qua fideles post communionem sacerdotis ex eodem sacrificio corpus dominicum sumunt. Communio sub utraque specie, firmis principiis dogmaticis a concilio tridentino suturis,[5] in casibus ab apostolica sede definiendis, tum clericis et religiosis, tum laicis concedi potest, de iudicio episcoporum, veluti ordinaris in missa sacrae suae ordinationis, professis in missa religiosae suae professionis, neophytis in missa quae baptismum subsequitur.

56. Duae partes e quibus missa quodammodo constat, liturgia nempe verbi et eucharistica, ram arcte inter se coniunguntur, ut unum actum cultus efficiant. Sacra proinde synodus vehementer hortatur animarum pastores ut, in catechesi tradenda, fideles sedulo doceant de integra missa participanda, praesertim diebus dominicis et festis de praecepto.

57. § 1. Concelebratio, qua unitas sacerdotii opportune manifestatur, in ecclesia usque adhuc in usu remansit tam in oriente quam in occidente, Quare facultatem concelebrandi ad sequentes casus concilio extendere placuit:

4 Cf. 1 **Tm 2, 1-2.**

6 sess. XXI, *Doctrina de Communione tub utroque rpecie et parvulorum,* **capp. 1-3, cann. 1-3: CT,** *ed. ci!.,* **t. VIII, pp. 698-699 (v. supra pp. 726-727).**

can be more clearly apparent, and so that it becomes easier for the people to take a proper and active part.

Therefore the rites, in a way that carefully preserves what really matters, should become simpler. Duplications which have come in over the course of time should be discontinued, as should the less useful accretions. Some elements which have degenerated or disappeared through the ill effects of the passage of time are to be restored to the ancient pattern of the fathers, insofar as seems appropriate or necessary.

51. In order that believers can be provided with a richer diet of God's word, the rich heritage of the Bible is to be opened more widely, in such a way that a fuller and more nourishing selection of the scriptures gets read to the people within a fixed period of years.

52. Through the homily, the hidden realities of faith and the guiding principles of Christian life are explained over the course of the liturgical year from the text of scripture. It is strongly encouraged, as it forms a part of the liturgy itself. Indeed, in masses celebrated on Sundays and holydays of obligation with the people present, it is not to be left out unless there is a cogent reason for doing so.

53. The "common prayer" or "prayer of the faithful", which comes after the gospel and the homily, is to be restored, especially on Sundays and holydays of obligation. Thus there will be prayers, shared by the people, for the church, for those who have secular power over us, for those who are beset by needs of various kinds, and finally for all men and women, and the salvation and well-being of the whole world.[4][5]

54. There may well be a suitable place for the local language in masses celebrated with a congregation — especially in the readings, the "common prayer", and, if local circumstances warrant, in the parts which call for the people to join in, following article 36 of this constitution. But steps should be taken so that Christian believers can at the same time also say or sing in Latin the parts of the mass which are appropriately theirs.

However, if a fuller use of the local language in the mass than this seems appropriate anywhere, the regulation in article 40 of this constitution is to be observed.

55. It is strongly encouraged that the people take part in the mass more fully by receiving the body of the Lord, after the priest's communion, from the same sacrifice as that from which he has received. Without in any way retracting the dogmatic principles laid down by the council of Trent,[3] communion under both kinds may be allowed at the discretion of bishops, both to clergy and religious, and to lay people, in cases to be determined by the apostolic see. Examples might be: people being ordained during the mass of their ordination, people being professed in the mass of their religious profession, and people who have been newly baptised in the mass following on their baptism.

56. The two parts which in some way go to make up the mass, namely the liturgy of the word and the liturgy of the eucharist, are so closely bound up with each other that they amount to one single act of worship. Therefore the synod strongly encourages those with pastoral responsibility to instil in their people, when they pass on instruction, the need to share in the whole mass, especially on Sundays and holydays of obligation.

4 See 1 Tm 2, 1-2.

5 Session 21, *Teaching on communion under both kindsand ofchildren,* chs. 1-3, canons 1-3: CT, *ed. at.,* t. VilI, pp. 698-699 (see above pp. 726-727).

1° *a)* feria V in ccna Domini, tum ad missam chrismatis, tum ad missam vespertinam;

b) ad missas in conciliis, conventibus episcopalibus et synodis;

r) ad missam in benedictione abbatis.

s 2° Praeterea, accedente licentia ordinarii, cuius est de opportunitate concelebrationis iudicare:

a) ad missam conventualem et ad missam principalem in ecclesiis, cum utilitas christifidelium singularem celebrationem omnium sacerdotum praesentium non postulat;

io *b)* ad missas in conventibus cuiusvis generis sacerdotum tum saecularium tum religiosorum.

§2. 1° Ad episcopum vero pertinet concelebrationis disciplinam in dioecesi moderari.

2° Salva tamen semper sit cuique sacerdoti facultas missam singularem is celebrandi, non vero eodem tempore in eadem ecclesia, nec feria V in cena Domini.

58. Novus ritus concelebrationis conficiatur, pontificali et missali romano inserendus.

Cap. III. De ceteris sacramentis et de sacramentalibus

μ 59. Sacramenta ordinantur ad sanctificationem hominum, ad aedificationem corporis Christi, ad cultum denique Deo reddendum; ut signa vero etiam ad instructionem pertinent. Fidem non solum supponunt, sed verbis et rebus etiam alunt, roborant, exprimunt; quare fidei sacramenta dicuntur. Gratiam quidem conferunt, sed eorum celebratio fideles u optime etiam disponit ad eandem gratiam fructuose recipiendam, ad Deum rite colendum et ad caritatem exercendam.

Maxime proinde interest ut fideles signa sacramentorum facile intelligant et ea sacramenta impensissime frequentent, quae ad vitam Christianam alendam sunt instituta.

so 60. Sacramentalia praeterea sancta mater ecclesia instituit. Quae sacra sunt signa quibus, in aliquam sacramentorum imitationem, effectus praesertim spirituales significantur et ex ecclesiae impetratione obtinentur. Per ea homines ad praecipuum sacramentorum effectum suscipiendum disponuntur et varia vitae adiuncta sanctificantur.

« 61. Itaque liturgia sacramentorum et sacramentalium id efficit ut fidelibus bene dispositis omnis fere eventus vitae sanctificetur gratia divina manante ex mysterio paschali passionis mortis et resurrectionis Christi, a quo omnia sacramenta et sacramentalia suam virtutem derivant; nullusque paene rerum materialium usus honestus ad finem hominem « sanctificandi Deumque laudandi dirigi non possit.

62. Cum autem, successu temporum, quaedam in sacramentorum et sacramentalium ritus irrepserint, quibus eorum natura et finis nostris temporibus minus eluceant, atque adeo opus sit quaedam in eis ad nostrae aetatis necessitates accommodare, sacrosanctum concilium ea quae sequuntur de eorum recognitione decernit.

57. §1. Concélébration, which is a good way of demonstrating the unity of the priesthood, has remained in use within the church, both east and west, until now. The council has therefore decided to extend permission for concélébration so that it covers the following occasions:

1. *a)* Holy Thursday, at both the chrism mass and the evening mass;
   Z›) masses during councils, conferences of bishops and synods;
   c) mass for the blessing of an abbot.

2. In addition, with the agreement of the ordinary, who has the role of deciding whether or not concélébration is appropriate:
   a) conventual mass and the principal mass in a church, when the needs of Christian believers do not require each of the priests available to celebrate individually;
   b) masses at every kind of meeting of priests, either secular or religious.

§2.1. However, it is for the bishop to superintend the practice of concélébration within his diocese.

2. Without prejudice to the fact that every priest may always celebrate an individual mass, this should not happen at the same time in the same church, nor on Holy Thursday.

58. A new rite of concélébration is to be composed, and put into the pontifical and the Reman missal.

Chapter 3. The other sacraments, and sacramentels

59. The purpose of the sacraments is to make people holy, to build up the body of Christ, and finally, to express a relationship of worship to God; because they are signs, they certainly also belong under the heading of teaching. They not only presuppose faith; they also nourish it, strengthen it and express it, both through words and through objects. This is why they are called sacraments of faith. It is true that they confer grace; but, while they are being celebrated, they also are very powerful in opening people up to receive this same grace fruitfully, so that they can express properly their relationship to God, and enact divine love.

Thus it is most important that the people can easily understand the symbolism of the sacraments, and attend these sacraments, whose purpose is the nourishment of the Christian life, frequently and eagerly.

60. The church has also set up sacramentals. These are sacred signs through which, rather like with the sacraments, effects brought about primarily on the spiritual level are symbolised, and obtained through the prayer of the church. Through them people are opened up to absorb the action of the sacraments, action of such crucial importance; and various features of life are sanctified.

61. Thus, for believers who are suitably open, the liturgy of sacraments and sacramentals brings it about that practically everything which happens in life is sanctified with the grace that flows from the eastcr mystery of Christ's passion, death and resurrection: the source from which all sacraments and sacramentals draw their power. And there is hardly any reputable use of material things that cannot be pointed towards the sanctification of humanity and the praise of God.

62. However, in the course of time, certain things have crept into the rites of the sacraments and of the sacramentals which have the effect of making their nature and purpose less clear in our time, so much so that there is great need to adapt certain things in them to the needs of our age. With this in mind, this holy council makes the following stipulations concerning their review.

63. Cum haud raro in administratione sacramentorum et sacramentalium valde utilis esse possit apud populum linguae vernaculae usurpatio, amplior locus huic tribuatur, iuxta normas quae sequuntur:

a) In administratione sacramentorum et sacramentalium lingua vernacula adhiberi potest ad normam art. 36;

b) Iuxta novam ritualis romani editionem, ritualia particularia, singularum regionum necessitatibus, etiam quoad linguam, accommodata, a competenti ecclesiastica auctoritate territoriali de qua in art. 22 § 2 huius constitutionis quam primum parentur, et, actis ab apostolica sede recognitis, in regionibus ad quas pertinet adhibeantur. In iis autem ritualibus vel peculiaribus collectionibus rituum conficiendis, ne omittantur instructiones, in rituali romano singulis ritibus praepositae, sive pastorales et rubricales, sive quae peculiare momentum sociale habent.

64. Instauretur catechumenatus adultorum pluribus gradibus distinctus, de iudicio ordinarii loci in usum deducendus; quo fiat ut tempus catechumenatus, aptae institutioni destinatum, sacris ritibus successivis temporibus celebrandis, sanctificari possit.

65. In terris missionum, praeter ea quae in traditione Christiana habentur, illa etiam elementa initiationis admitti liceat, quae apud unumquemque populum in usu esse reperiuntur, quatenus ritui christiano accommodari possunt, ad normam an. 37-40 huius constitutionis.

66. Uterque ritus baptizandi adultos, tum simplicior, tum, ratione habita catechumenatus instaurati, solemnior, recognoscatur; et missali romano missa propria „In collatione baptismi" inseratur.

67. Ritus baptizandi parvulos recognoscatur et verae infantium condicioni accommodetur; partes etiam parentum et patrinorum eorumque officia, in ipso ritu, magis pateant.

68. In ritu baptismi ne desint accommodationes, de iudicio ordinarii loci adhibendae, pro magno baptizandorum concursu. Conficiatur item ordo brevior quo, praesertim in terris missionum, catechistae, et generatim, in periculo mortis, fideles, absente sacerdote vel diacono, uti possint.

69. Loco ritus qui „ordo supplendi omissa super infantem baptizatum" appellatur, novus conficiatur quo apertius et congruentius indicetur infantem, qui ritu brevi baptizatus fuerit, iam receptum esse in ecclesiam. Item novus ritus conficiatur pro valide iam baptizatis, ad sacra catholica conversis, quo significetur eos in ecclesiae communionem admitti.

70. Aqua baptismalis, extra tempus paschale, in ipso ritu baptismi probata formula breviore benedici potest.

71. Ritus confirmationis recognoscatur etiam ut huius sacramenti intima connexio cum tota initiatione Christiana clarius eluceat; quapropter renovatio promissionum baptismi convenienter ipsam sacramenti susceptionem praecedet.

Confirmatio, pro opportunitate, intra missam conferri potest; ad ritum autem extra missam quod attinet, paretur formula ad modum introductionis adhibenda.

63. It is not at all uncommon for the use of the local language to be really helpful among the people in the administration of the sacraments and sacramental·. More room is to be made for this, in line with the following norms:

a) In the administration of the sacraments and the sacramental·, the local language may be introduced, following what is laid down in article 36;

b) There is to be a new edition of the Roman book of rites, and, following this as a model, each competent local church authority (see article 22 §2) should prepare its own, adapted to the needs of individual areas, including those to do with language, as soon as possible. Once these have been reviewed by the apostolic see, they should be introduced in the appropriate areas. However, when these books or local collections of rites are being drawn up, the instructions put in the Roman ritual before each individual rite are not to be left out, whether these be instructions of a pastoral and practical kind, or instructions which have some special social concern.

64. The catechumenate for adults is to be renewed and broken up into more stages, a reform to be introduced at the discretion of the local ordinary. In this way, the time of the catechumenate, which is set aside for appropriate initiation, can be sanctified through liturgical rites to be celebrated at a series of points.

65. In mission countries, in addition to what is given in the Christian tradition, it should also be permitted to incorporate whatever means of initiation are found to be the custom among each individual people, insofar as these can be sensitively integrated with the Christian ritual, following articles 37-40 of this constitution.

66. Both rites of adult baptism are to be revised, the simpler one and the more elaborate one, the latter with reference to the renewed catechumenate. A special mass is to be put into the Roman missal entitled "For the conferring of baptism".

67. The rite of infant baptism is to be revised, and adapted to the reality of the situation with babies. Moreover, the roles of the parents and godparents, together with their duties, should become clearer in the actual rite.

68. Within the rite of baptism, there should be ways of adapting it for the baptism of a large number of candidates, to be introduced at the discretion of the local ordinary. There should be a shorter way of doing it, which catechists, especially in mission lands, can use in the absence of a priest or deacon — as well as believers at large when there is danger of death.

69. In place of the rite called, "How to make up for what has been left out during the baptism of a baby", a new one should be composed. This is to signify more clearly and more appropriately that the baby who was baptised according to a short rite has now been received into the church. Likewise a new rite should be drawn up for converts to the catholic church who have already been validly baptised; this should signify that they are being admitted to the communion of the church.

70. Apart from during the season of Easter, the water of baptism may be blessed during the actual rite of baptism, using an approved fairly short formula.

71. The rite of confirmation is also to be revised. The point of this revision is that the very close connection of this sacrament with the whole process of Christian initiation may become more clearly visible. For this reason, it will be a good idea for people to make a renewal of baptismal promises prior to receiving this sacrament.

If the occasion allows, confirmation can be administered during mass; as for

72. Ritus et formulae paenitentiae ita recognoscantur, ut naturam et effectum sacramenti clarius exprimant.

73. „Extrema unctio" quae etiam et melius „unctio infirmorum" potest, non est sacramentum eorum tantum qui in extremo vitae discrimine versantur. Proinde tempus opportunum eam recipiendi iam certe habetur cum fidelis incipit esse in periculo mortis propter infirmitatem vel senium.

74. Praeter ritus seiunctos unctionis infirmorum et viatici, conficiatur ordo continuus secundum quem unctio aegroto conferatur post confessionem et ante receptionem viatici.

75. Unctionum numerus pro opportunitate accommodetur, et orationes ad ritum unctionis infirmorum pertinentes ita recognoscantur, ut respondeant variis condicionibus infirmorum, qui sacramentum suscipiunt.

76. Ritus ordinationum, sive quoad caeremonias sive quoad textus, recognoscantur. Allocutiones episcopi, initio cuiusque ordinationis aut consecrationis, fieri possunt lingua vernacula.

In consecratione episcopali impositionem manuum fieri licet ab omnibus episcopis praesentibus.

77. Ritus celebrandi matrimonium, qui exstat in rituali romano, recognoscatur et ditior fiat, quo clarius gratia sacramenti significetur et munera coniugum inculcentur.

„Si quae provinciae... aliis laudabilibus consuetudinibus et caeremoniis in celebrando matrimonii sacramento „utuntur, eas omnino retineri sancta synodus vehementer optat" [1]

Insuper competenti auctoritati ecclesiasticae territoriali, de qua in art. 22 § 2 huius constitutionis, relinquitur facultas, ad normam art. 63, exarandi ritum proprium usibus locorum et populorum congruentem, firma tamen lege ut sacerdos assistens requirat excipiatque contrahentium consensum.

78. Matrimonium ex more intra missam celebretur, post lectionem evangelii et homiliam, ante „orationem fidelium". Oratio super sponsam, ita opportune emendata ut aequalia officia mutuae fidelitatis utriusque sponsi inculcet, dici potest lingua vernacula.

Si vero sacramentum matrimonii sine missa celebratur, epistola et evangelium missae pro sponsis legantur in initio ritus et benedictio sponsis semper impertiatur.

79. Sacramentalia recognoscantur, ratione habita normae primariae de conscia, actuosa et facili participatione fidelium, et attentis nostrorum temporum necessitatibus. In ritualibus recognoscendis ad normam art. 63, etiam nova sacramentalia, prout necessitas expostulat, addi possunt.

Benedictiones reservatae perpaucae sint, et in favorem tantum episcoporum vel ordinariorum.

[1] **Cone. Trid., sess. XXIV, Dccr.** *De reformatione,* **cap.** 1: **CT,** *ed. cil.,* **t. IX.** *Actorum* **pars VI, Friburgi Brisgoviae 1924, p. 969 (v. supra p. 756, 41-43). Cf.** *Rituale romanum,* **tit. VIII, c. II, n. 6.**

the rite when mass is not celebrated, a formula for use as a kind of introduction should be drawn up.

72. The rites and formulas of penance arc to be revised in such a way that they express more clearly what the sacrament is and what it brings about.

73. "Final anointing", which can also and better be called "anointing of the sick", is not a sacrament exclusively for those who arc involved in the final crisis of life and death. There can therefore be no doubt that the point when a Christian begins to be in danger of death, either through illness or old age, is already a suitable time to receive it.

74. To supplement the separate rites of the anointing of the sick and communion for the dying, a continuous rite is to be drawn up, in which a sick person will be anointed after making a confession and before receiving communion.

75. The number of anointings should be whatever suits the occasion, and the prayers which belong to the rite of anointing the sick should be revised in such a way as to meet the differing circumstances of the sick people who receive the sacrament.

76. The rites for different kinds of ordination are to be revised — both the ceremonies and the texts. Addresses by the bishop at the beginning of any ordination or consecration can be made in the local language.

During the consecration of a bishop, it is permissible for the laying on of hands to be carried out by all the bishops present.

77. The rite of celebrating marriage in the Roman book of rites is to be revised, and made richer, in such a way that it will express the grace of the sacrament more clearly, and emphasise the duties of wife and husband.

"If any parts of the world … use other praiseworthy customs and ceremonies" while celebrating the sacrament of matrimony, "the synod is very concerned that they be preserved in their entirety".[1]

Moreover, in accordance with article 63, the competent local church authority (see article 22 §2 of this constitution) has been delegated the power to compose its own rite, one that is matched to the customs of the places and of the peoples that come under it. However, the law which requires the priest witnessing the marriage to ask for and obtain the consent of the parties contracting it should remain.

78. Marriage should normally be celebrated during mass, after the reading of the gospel and the homily, and before the "prayer of the faithful". The prayer over the bride, duly corrected so as to emphasise the equal duty of both husband and wife to remain faithful to each other, may be said in the local language.

If in fact the marriage is celebrated without there being mass, the epistle and the gospel of the nuptial mass should be read at the beginning of the ceremony, and the blessing should always be given to the couple.

79. The sacramentals should be revised, bearing in mind the fundamental principle that people should be able to take part actively, easily and with awareness of what is happening; the revision should also pay attention to the needs of our time. When, in accordance with article 63, the books of rites are being revised, new sacramentals can also be added as need dictates.

Reserved blessings should be very few; they should be only for bishops or ordinaries.

[1] Council of Trent, session 24, Decree *On reform,* ch. I: CT, *ed. cit.,* t. IX. *Actorum* part VI, Freiburg im Breisgau 1924, p. 969 (see above p. 756). See *Roman ritual,* tit. Vill, ch. 2, no. 6.

Provideatur ut quaedam sacramentalia, saltem in specialibus rerum adiunctis et de iudicio ordinarii, a laicis congruis qualitatibus praeditis, administrari possint.

80. Ritus consecrationis virginum, qui in pontificali romano habetur, recognitioni subiciatur.

Conficiatur praeterea ritus professionis religiosae et renovationis votorum, qui ad maiorem unitatem, sobrietatem et dignitatem conferat, ab iis qui professionem vel votorum renovationem intra missam peragunt, salvo iure particulari, assumendus.

Professio religiosa laudabiliter intra missam fiet.

81. Ritus exsequiarum paschalem mortis Christianae indolem manifestius exprimat, atque condicionibus et traditionibus singularum regionum, etiam quoad colorem liturgicum, melius respondeat.

82. Recognoscatur ritus sepeliendi parvulos, ac propria missa donetur.

Cap. IV. De Officio divino

83. Summus novi atque aeterni testamenti sacerdos, Christus Iesus, humanam naturam assumens, terrestri huic exsilio hymnum illum invexit, qui in supernis sedibus per omne aevum canitur. Universam hominum communitatem ipse sibi coagmentat, eandemque in divino hoc concinendo laudis carmine secum consociat.

Illud enim sacerdotale munus per ipsam suam ecclesiam pergit, quae non tantum eucharistia celebranda, sed etiam aliis modis, praesertim officio divino persolvendo, Dominum sine intermissione laudat et pro totius mundi salute interpellat.

84. Divinum officium ex antiqua traditione Christiana ita est constitutum ut totus cursus diei ac noctis per laudem Dei consecretur. Cum vero mirabile illud laudis canticum rite peragunt sacerdotes aliique ad hanc rem ecclesiae instituto deputati vel christifideles una cum sacerdote forma probata orantes, tunc vere vox est ipsius sponsae, quae sponsum alloquitur, immo etiam oratio Christi cum ipsius corpore ad Patrem.

85. Omnes proinde qui haec praestant, tum ecclesiae officium explent, tum summum sponsae Christi honorem participant, quia laudes Deo persolventes stant ante thronum Dei nomine matris ecclesiae.

86. Sacerdotes sacro pastorali ministerio addicti eo maiore fervore horarum laudes persolvent, quo vividius conscii erunt sibi observandum esse monitum Pauli: „Sine intermissione orate" (1 Th 5, 17); operi enim in quo laborant Dominus solus efficacitatem et incrementum dare potest, qui dixit: „Sine me nihil potestis facere" (Io 15, 5); propterea apostoli, diaconos instituentes, dixerunt: „Nos vero orationi et ministerio verbi instantes erimus" (Ac 6, 4).

87. Ut autem divinum officium, sive a sacerdotibus sive ab aliis ecclesiae membris melius et perfectius in rerum adiunctis peragatur, sacrosancto concilio, instaurationem ab apostolica sede feliciter inceptam persequenti, de officio iuxta ritum romanum ea quae sequuntur placuit decernere.

Provision should be made so that some sacramentals, at least in special circumstances and at the discretion of the ordinary, can be administered by suitably quali lied lay people.

80. The rite of consecration of virgins found in the Roman pontifical is to be subjected to review.

Moreover, a rite of religious profession and renewal of vows is to be drawn up, which should make it a more integrated, restrained and dignified occasion. Except where there is some particular law to the contrary, it is to be adopted by those who make their profession or renewal of vows during mass.

It is a very good idea for religious profession to take place during mass.

81. The funeral rites should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions of individual parts of the world. This also applies to the question of liturgical colour.

82. The rite for burying little children should be revised, and a special mass provided.

Chapter 4. The divine office

83. When he assumed human nature, the high priest of the new and eternal covenant, Christ Jesus, introduced into this exile here on earth the hymn which is sung in the realms above throughout every age. He joins the whole human community to himself, and makes it his partner in this divine singing together of a song of praise.

For he is carrying on that priestly role through none other than his church, which is continually praising the Lord and interceding for the salvation and well-being of the whole world, not only by celebrating the eucharist, but also in other ways, above all by carrying out the divine office.

84. Following ancient Christian tradition, the divine office is arranged in such a way that the whole cycle of day and night can be consecrated through the praise of God. When priests and others assigned to this task by a decision of the church perform this wonderful hymn of praise properly — or when it is done by Christian believers at large together with a priest, praying it according to an approved form — then it is really the voice of the bride herself, speaking to her husband: and, what is even more, it is the prayer of Christ to the Father, which he makes in union with his whole body.

85. Thus all those who have this responsibility are at once carrying out an office of the church, and are sharing in the highest honour of Christ's bride, because while they perform their acts of praising God, they are standing in front of God's throne explicitly as the church.

86. To the extent that they become more clearly aware of their need to follow the advice of Paul when he said, "pray constantly" (1 Th 5, 17), priests assigned to pastoral ministry will be all the more assiduous in carrying out the liturgy of the hours. For only the Lord can give effectiveness and growth to the task at which they are working — the Lord who said, "apart from me you can do nothing" ÿn 15, 5). It is this which led the apostles, when they were instituting deacons, to say, "Our really pressing occupations will be prayer and the ministry of the word" (Ac 6, 4).

87. But so that, given present circumstances, the divine office can be carried out better and more adequately, whether by priests or by other members of the church, the holy council has decided to make the following stipulations regard-

88. Cum sanctificatio diei sit tinis officii, cursus horarum traditus ita instauretur ut horis veritas temporis, quantum fieri potest, reddatur, simulque ratio habeatur vitae hodiernae condicionum in quibus versantur praesertim ii qui operibus apostolicis incumbunt.

89. Itaque, in instauratione officii, hae normae serventur:

a) Laudes, ut preces matutinae, et vesperae, ut preces vespertinae, ex venerabili universae ecclesiae traditione duplex cardo officii cotidiani, horae praecipuae habendae sunt et ita celebrandae;

b) Completorium ita instruatur, ut fini diei apte conveniat;

c) Hora quae matutinum vocatur, quamvis in choro indolem nocturnae budis retineat, ita accommodetur ut qualibet diei hora recitari possit, et e psalmis paucioribus lectionibusque longioribus constet;

d) Hora prima supprimatur;

e) In choro, horae minores tertia, sexta, nona serventur. Extra chorum e tribus unam seligere licet, diei tempori magis congruentem.

90. Cum praeterea officium divinum, utpote oratio publica ecclesiae, sit fons pietatis et orationis personalis nutrimentum, obsecrantur in Domino sacerdotes aliique omnes divinum officium participantes, ut in eo persolvendo mens concordet voci; ad quod melius assequendum, liturgicam et biblicam, praecipue psalmorum, institutionem sibi uberiorem comparent.

In instauratione vero peragenda, venerabilis ille romani officii saecularis thesaurus ita aptetur, ut htius et facilius eo frui possint omnes quibus traditur.

91. Ut cursus horarum, in art. 89 propositus, reapse observari possit, psalmi non amplius per unam hebdomadam, sed per longius temporis spatium distribuantur.

Opus recognitionis psalterii, feliciter inchoatum, quamprimum perducatur ad finem, respectu habito latinitatis Christianae, usus liturgici etiam in cantu, necnon totius traditionis btinae ecclesbe.

92. Ad lectiones quod attinet, haec serventur:

a) lectio sacrae scripturae ita ordinetur, ut thesauri verbi divini in pleniore amplitudine expedite adiri possint;

b) lectiones de operibus patrum, doctorum et scriptorum ecclesiasticorum depromendae melius seligantur;

c) passiones seu vitae sanctorum fidei historicae reddantur.

93. Hymni, quantum expedire videtur, ad pristinam formam restituantur, iis demptis vel mutatis quae mythologiam sapiunt aut christianae pietati minus congruunt. Recipiantur quoque, pro opportunitate, alii qui in hymnorum thesauro inveniuntur.

94. Praestat, sive ad diem revera sanctificandum, sive ad ipsas horas cum fructu spirituali recitandas, ut in horarum absolutione tempus servetur, quod proxime accedat ad tempus verum uniuscuiusque horàe canonicae.

95. Communitates choro obligatae, praeter missam conventualem, tenentur officium divinum cotidie in choro celebrare, et quidem:

a) totum officium, ordines canonicorum, monachorum et monialium,

ing the office used in the Roman rite, carrying on further a renewal which fortunately has been begun by the apostolic see.

88. The purpose of the office is to sanctify the day. Therefore the traditional sequence of the hours should be restored in such a way that, as far as possible, each hour of the office should once again match a time in the day. At the same time, the circumstances of life today should be kept in mind — circumstances which particularly affect those who devote their energies to apostolic tasks.

89. The following norms are therefore to be kept in the process of the renewal of the office:

a) It is a hallowed tradition of the whole church that lauds, as morning prayers, and vespers, as evening prayers, are regarded as the twofold hinge of the daily office. They are thus to be considered the principal hours, and celebrated as such.

b) Compline is to be organised in such a way as to be well suited to the end of the day.

c) The hour which is called matins is to be adapted so that it can be said at any hour of the day, although in choir it is to retain the character of nocturnal praise. It should consist of fewer psalms and longer readings.

d) The hour of prime is to be suppressed.

e) In choir, the minor hours of terce, sext and none should be kept. Outside choir, one of the three may be chosen, the one more suited to the time of the day.

90. The divine office is also a source of holiness and of nourishment for personal prayer, insofar as it is the public prayer of the church. Priests, and everyone else who shares in the divine office, are therefore urged very strongly to carry it out inwardly as well as vocally. In order better to achieve this, they should deepen their training in liturgy and in the Bible, especially the psalms.

Moreover, in the process of renewal, the ancient and hallowed heritage of the Roman office is to be modified in such a way that all to whom it is handed on will be able to enjoy it more easily and more fully.

91. In order for it to be possible in practice to keep the scheme of hours put forward in article 89, the psalms should no longer be distributed over one week, but rather over a more extended period of time.

The job of revising the psalter, which fortunately has already begun, should be completed as soon as possible. The revision should bear in mind church conventions of Latin usage, and the liturgical use of the psalms, including their sung use — not forgetting the whole tradition of the Latin church.

92. As for readings, the following stipulations are to be kept:

a) The reading of scripture is to be organised in such a way that the richnesses of the divine word become freely and more fully accessible;

b} The readings taken from works written by the fathers, the doctors and the writers of the church are to be better chosen;

c) The accounts of martyrdoms or lives of the saints are to be restored to historical credibility.

93. To the extent that seems fitting, the hymns are to be restored to their original form. Things which smack of mythology or which arc less suited to Christian holiness are to be removed or changed. Other hymns from the tradition may, if it seems appropriate, be brought in.

94. It is important that the time of day given over to carrying out the hours is the one closest to the time implicit in each individual hour — both in order genuinely to sanctify the day, and so that spiritual benefit can be derived from saying them.

aliorumque regularium ex iure vel constitutionibus choro adstrictorum;

b) capitula cathedralia vel collegialia, cas partes officii, quae sibi a iure communi vel particulari imponuntur;

r) omnes autem illarum communitatum sodales, qui sunt aut in ordinibus maioribus constituti aut solemniter professi, conversis exceptis, debent eas horas canonicas soli recitare, quas in choro non persolvunt.

96. Clerici choro non obligati, si sunt in ordinibus maioribus constituti, cotidie, sive in communi, sive soli, obligatione tenentur totum officium persolvendi, ad normam art. 89.

97. Opportunae commutationes divini officii cum actione liturgica a rubricis definiantur.

In casibus singularibus iustaque de causa, ordinarii possunt subditos suos ab obligatione officium recitandi ex toto vel ex parte dispensare vel id commutare.

98. Sodales cuiusvis instituti status perfectionis, qui, vi constitutionum, is partes aliquas divini officii absolvunt, orationem publicam ecclesiae agunt.

Item, publicam ecclesiae orationem agunt, si quod parvum officium, vi constitutionum, recitant, dummodo in modum officii divini confectum ac rite approbatum sit.

99. Cum officium divinum sit vox ecclesiae seu totius corporis mystici Deum publice laudantis, suadetur ut clerici choro haud obligati, ac praesertim sacerdotes conviventes vel in unum convenientes, aliquam saltem divini officii partem in communi persolvant.

Omnes autem sive in choro sive in communi officium persolventes munus sibi concreditum quam perfectissime, tam interna animi devotione quam externa agendi ratione, peragant.

Praestat insuper ut officium in choro et in communi, pro opportunitate, cantetur.

100. Curent animarum pastores ut horae praecipuae, praesertim vesperae, diebus dominicis et festis sollemnioribus, in ecclesia communiter celebrentur. Commendatur ut et ipsi laici recitent officium divinum, vel cum sacerdotibus, vel inter se congregati, quin immo unusquisque solus.

101. § 1) luxta saecularem traditionem ritus latini, in officio divino lingua latina clericis servanda est, facta tamen ordinario potestate usum versionis vernaculae ad normam art. 36 confectae concedendi, singulis pro casibus, iis clericis, quibus usus linguae latinae grave impedimentum est quominus officium debite persolvant.

§ 2) Monialibus, necnon sodalibus, sive viris non clericis sive mulieribus, institutorum statuum perfectionis, in officio divino, etiam in choro celebrando, concedi potest a superiore competente ut lingua vernacula utantur, dummodo versio approbata sit.

§ 3) Quivis clericus officio divino adstrictus, si officium divinum una cum coetu fidelium, vel cum iis qui sub § 2 recensentur, lingua vernacula celebrat, suae obligationi satisfacit, dummodo textus versionis sit approbatus.

95. Communities with choral obligations must celebrate the divine office daily in choir, as well as their conventual mass. More specifically:

uj orders of canons, monks and nuns, as well as of others under rule, who have choral obligations under law or their constitutions, are bound to the whole office;

b) cathedral or collegiate chapters arc bound to those parts of the office imposed on them by general or particular law;

c) all members of those communities who are in major orders or who have been solemnly professed must recite on their own the canonical hours which they have not performed in choir. This does not apply to lay sisters or brothers.

96. Clerics who do not have choral obligations are under obligation, if they are in major orders, to carry out the whole office each day, either in a group or on their own. This is to be understood in terms of article 89.

97. There should be official instructions setting out when it is permissible to replace the divine office with a liturgical event.

In individual cases, and for a good reason, ordinaries can excuse those under them from their obligation of reciting the office, either completely or partially; or they can replace it with another obligation.

98. Members of any organisation of religious life who, under their constitutions, carry out some parts of the divine office, are carrying out the public prayer of the church.

They are likewise carrying out the public prayer of the church if they recite any little office under their constitutions, provided it is drawn up on lines similar to those of the divine office and is properly approved.

99. The divine office is the voice of the church, of the whole mystical body, praising God in public. It is therefore recommended that clerics who do not have choral obligations — especially priests who live together or who are meeting together — carry out at least some part of the divine office as a group.

All who carry out the office either in choir or in a group should play the part entrusted to them as fully as possible, both in their inward devotion of mind and heart and in their visible style of conduct.

Moreover, it is preferable for the office in choir and in common to be sung, as circumstances allow.

100. Those responsible for pastoral care should see that the principal hours, especially vespers, be celebrated together by a group in the church on Sundays and on more special feasts. It is recommended that lay people also recite the divine office — either with priests, or gathered among themselves, or even each person alone.

101. §1) Following the age-old tradition of the Latin rite, Latin is to be kept in the divine office for clerics. However, power is given to ordinaries to allow in individual cases the use of a version in the local language, drawn up in accordance with the guidelines found in article 36, for those clerics for whom the use of Latin is a major obstacle to fulfilling the office properly.

§2) The competent superior can allow nuns and members of religious institutes — either men who are not clerics or women — to use the local language in the divine office, even when it is celebrated in choir, provided that the version has been approved.

§3) Any cleric who is bound to say the divine office, fulfils his obligation if he says office in the local language together with a group of Christians or with those mentioned under §2, provided that the text of the version has been approved.

Cap. V. De anno liturgico

102. Pia mater ecclesia suum esse ducit sponsi sui divini opus salutiferum, statis diebus per anni decursum, sacra recordatione celebrare. In unaquaque hebdomada, die quam dominicam vocavit, memoriam habet
* resurrectionis Domini, quam semel etiam in anno, solemnitate maxima paschatis, una cum beata ipsius passione, frequentat.

Totum vero Christi mysterium per anni circulum explicat, ab incarnatione et nativitate usque ad ascensionem, ad diem pentecostes et ad exspectationem beatae spei et adventus Domini.

i» Mysteria redemptionis ita recolens, divitias virtutum atque meritorum Domini sui, adeo ut omni tempore quodammodo praesentia reddantur, fidelibus aperit, qui ea attingant et gratia salutis repleantur.

103. In hoc annuo mysteriorum Christi circulo celebrando, sancta ecclesia beatam Mariam Dei genetricem cum peculiari amore veneratur,
is quae indissolubili nexu cum Filii sui opere salutari coniungitur; in qua praecellentem redemptionis fructum miratur et exaltat, ac veluti in purissima imagine, id quod ipsa tota esse cupit et sperat cum gaudio contemplatur.

104. Memorias insuper martyrum aliorumque sanctorum, qui per
xo multiformem Dei gratiam ad perfectionem provecti, atque aeternam iam adepti salutem, Deo in caelis laudem perfectam decantant ac pro nobis intercedunt, circulo anni inseruit ecclesia. In sanctorum enim nataliciis praedicat paschale mysterium in sanctis .cum Christo compassis et conglorificatis, et fidelibus exempla eorum proponit, omnes per Christum
ti ad Patrem trahentia, eorumque meritis Dei beneficia impetrat.

105. Variis denique anni temporibus iuxta traditas disciplinas, ecclesia fidelium eruditionem perficit, per pias animi et corporis exercitationes, instructionem, precationem, paenitentiae et misericordiae opera. Quapropter placuit sacrosancto concilio ea quae sequuntur decernere.

so 106. Mysterium paschale ecclesia, ex traditione apostolica, quae originem ducit ab ipsa die resurrectionis Christi, octava quaque die celebrat, quae dies Domini seu dies dominica merito nuncupatur. Hac enim die christifideles in unum convenire debent ut, verbum Dei audientes ct eucharistiam participantes, memores sint passionis, resurrectionis et
os gloriae domini lesu, et gratias agant Deo qui eos „regeneravit in spem vivam per resurrectionem lesu Christi ex mortuis" (1 Pt 1, 3). Itaque dies dominica est primordialis dies festus, qui pietati fidelium proponatur et inculcetur, ita ut etiam fiat dies laetitiae et vacationis ab opere. Aliae celebrationes, nisi revera sint maximi momenti, ipsi ne praeponantur,
io quippe quae sit fundamentum et nucleus totius anni liturgici.

107. Annus liturgicus ita recognoscatur ut, servatis aut restitutis sacrorum temporum traditis consuetudinibus et disciplinis iuxta nostrae aetatis condiciones, ipsorum indoles nativa retineatur ad fidelium pietatem debite alendam in celebrandis mysteriis redemptionis Christianae, maxime
is vero mysterio paschali. Accommodationes autem, secundum locorum condiciones, si quae forte necessariae sint, fiant ad normam art. 39 et 40.

Chapter 5. The liturgical year

102. The church considers it her role to celebrate the salvific action of her divine husband by recalling it to mind in worship on fixed days throughout the course of the year. In each week, on the day it has called "the Lord's day" (Sunday), the church has a commemoration of the resurrection of the Lord, which, in union with his passion, it also celebrates once a year in the greatest of festivals, Easter.

Moreover, the church unfolds the whole mystery of Christ over the cycle of the year, from his incarnation and birth to his return to heaven, to the day of Pentecost, and to our waiting for our hope of bliss and the return of the Lord.

By renewing in this way the mysteries of our redemption, the church opens to believers the riches of the greatness and achievements of its Lord, so much so that these can, in some way, be made present to every period of time. Thus believers can come into contact with them, and be filled with the grace of salvation.

103. While it celebrates this annual round of the events of Christ's sacramental life and work, the church gives honour to Mary, the mother of God, with a quite special love. She is inseparably linked to the saving activity of her son; in her, the church admires and holds up the outstanding result of the redemption, and joyfully contemplates what is, as it were, a totally undistorted picture of its desires and hopes for itself as a whole.

104. The church has also put commemorations of martyrs and of other saints into the cycle of the year. These people were brought to their full potential through the grace of God active in many different ways: and they already possess eternal salvation. They are singing perfect praise to God in heaven, and are interceding for us. By celebrating the days on which the saints died, the church proclaims the easter mystery as found in the holy ones who have suffered with Christ and been glorified with him, puts the example of these people before believers as models who attract all women and men to the Father through Christ, and begs God for favours through what they have gained.

105. Finally, at various times in the year, the church uses traditional means to complete the formation of its members: religious activities for mind, heart and body; instruction; prayer; penance; helping others. In regard to these matters, this holy council has decided to make the following stipulations.

106. Every seventh day, the church celebrates the easter mystery. This is a tradition going back to the apostles, taking its origin from the actual day of Christ's resurrection — a day thus appropriately designated "the Lord's day". For on this day, Christian believers should come together, in order to commemorate the suffering, resurrection and glory of the lord Jesus, by hearing God's word and sharing the eucharist; and to give thanks to God who has made them, "born anew to a living hope through the resurrection of Jesus Christ from the dead" (1 Pt 1, 3). Thus Sunday is the fundamental feast day; it should be presented as such for the religious observance of believers, and the point driven home, so that it also becomes a day of rejoicing and of rest from work. Other celebrations, unless they really are of the highest importance, should not take precedence over it, in that the Sunday is the basis and centre of the whole liturgical year.

107. The liturgical year is to be revised. The traditional customs and practices of the liturgical seasons are to be preserved or restored, in line with the circumstances of our time. Their basic thrust is to be retained, so that they nourish as

108. Fidelium animi dirigantur imprimis ad dies festos Domini, quibus mysteria salutis per annum celebrantur. Proinde proprium de tempore aptum suum locum obtineat super festa sanctorum, ut integer mysteriorum salutis cyclus debito modo recolatur.

109. Duplex indoles temporis quadragesimalis, quod praesertim per memoriam vel praeparationem baptismi et per paenitentiam fideles, instantius verbum Dei audientes et orationi vacantes, componit ad celebrandum paschale mysterium, tam in liturgia quam in catechesi liturgica pleniore in luce ponatur. Proinde:

a) elementa baprismalia liturgiae quadragesimalis propria abundantius adhibeantur; quaedam vero ex anteriore traditione, pro opportunitate, restituantur;

b) idem dicatur de elementis paenitentialibus. Quoad catechesim autem animis fidelium inculcetur, una cum consectariis socialibus peccati, illa propria paenitentiae natura quae peccatum, prout est offensa Dei, detestatur; nec praetermittantur partes ecclesiae in actione paenitentiali atque oratio pro peccatoribus urgeatur.

110. Paenitentia temporis quadragesimalis non tantum sit interna et individualis, sed quoque externa et socialis. Praxis vero paenitentialis, iuxta nostrae aetatis et diversarum regionum possibilitates necnon fidelium condiciones, foveatur, et ab auctoritatibus, de quibus in art. 22, commendetur.

Sacrum tamen esto ieiunium paschale, feria VI in passione et morte Domini ubique celebrandum et, iuxta opportunitatem, etiam sabbato sancto producendum, ut ita, elato et aperto animo, ad gaudia dominicae resurrectionis perveniatur.

111. Sancti iuxta traditionem in ecclesia coluntur, eorumque reliquiae authenticae atque imagines in veneratione habentur. Festa sanctorum mirabilia quidem Christi in servis eius praedicant et fidelibus opportuna praebent exempla imitanda.

Ne festa sanctorum festis ipsa mysteria salutis recolentibus praevaleant, plura ex his particulari cuique ecclesiae vel nationi vel religiosae familiae relinquantur celebranda, iis tantum ad ecclesiam universam extensis, quae sanctos memorant momentum universale revera prae se ferentes.

Cap. VI. De musica sacra

112. Musica traditio ecclesiae universae thesaurum constituit pretii inaestimabilis, inter ceteras artis expressiones excellentem, eo praesertim quod ut cantus sacer qui verbis inhaeret necessariam vel integralem liturgiae sollemnis partem efficit.

Profecto sacros concentus laudibus extulerunt cum sacra scriptura,[1] tum sancti patres atque Romani pontifices, qui recentiore aetate, praeeunte sancto Pio X, munus musicae sacrae ministeriale in dominico servitio pressius illustrarunt.

1 **Cf. Eph 5, 19; Coi 3, 16.**

they should people's religious observance in celebrating the mysteries of Christian redemption — above all the easter mystery. If adaptations turn out to be necessary, given the situations in different places, they should be made in accordance with articles 39 and 40.

108. The first loyalty of believers should be directed towards the feast days of the Lord, on which the sacramental events of salvation are celebrated over the course of the year. Therefore the liturgy of the season should be given its proper place above the feasts of the saints, so that the whole cycle of the mysteries of salvation can be appropriately recalled.

109. The twofold character of the season of Lent — for Lent, through reminding believers of baptism or preparing them for it, and through penance, makes them ready to celebrate the easter mystery, as they listen more attentively to the word of God and set aside time for prayer — should be brought out more clearly, both in the liturgy and in teaching based on the liturgy. Accordingly:

a) the baptismal features particular to the liturgy of Lent are to be brought into it more fully; indeed, insofar as circumstances allow, certain elements from earlier tradition are to be restored;

b) the same goes for the penitential elements. Moreover, in teaching, the distinctive character of penance as a repudiation of sin, inasmuch as it constitutes an offence against God, is to be impressed on the minds and hearts of believers. This should go together with a sense of the consequences of sin in society. Also, the roles of the church in penitential activity should not be omitted, and the need to pray for sinners should be emphasised.

110. Penance during the lenten season should not only be inward and individual, but also public and collective. Moreover, penitential activity, in ways suited to our time, to different parts of the world, and to the situations in which believers find themselves, must really be encouraged and recommended by the authorities mentioned in article 22.

However, the paschal fast must be kept sacrosanct. It is to be observed everywhere on Good Friday, and, if circumstances allow, it should be carried over to Holy Saturday. This is so that people can thus come through to the joys of Easter Sunday with minds and hearts concentrated and receptive.

111. It is traditional to honour the saints in the church, and to hold their authentic relics and pictures in veneration. The feasts of the saints proclaim what are in fact the wonders of Christ in those who serve him, and they provide for believers models that can properly be imitated.

In order to avoid the feasts of saints being given more weight than the feasts renewing the actual mysteries of salvation, more of them should be left to be celebrated by an individual church, country or religious family. Only those feasts commemorating saints whose importance really is universal should be extended over the whole church.

Chapter 6. The music of worship

112. The musical tradition of the universal church constitutes a priceless treasure, more so than other artistic expressions, especially insofar as the sacral chant which is superimposed onto words makes a necessary and integral contribution to solemn liturgy.

The use of xvorshipping music has obviously been strongly affirmed, both in scripture[1] and by the fathers and popes. More recently, these last, beginning

[1] See Eph 5, 19; Col 3, 16.

Ideo musica sacra tanto sanctior erit quanto arctius cum actione liturgica connectetur, sive orationem suavius exprimens vel unanimitatem fovens, sive ritus sacros maiore locupletans sollemnitate. Ecclesia autem omnes verae artis formas, debitis praeditas dotibus, probat easque in cultum divinum admittit.

Sacrosanctum igitur concilium normas ac praecepta ecclesiasticae traditionis et disciplinae servans finemque musicae sacrae respiciens, qui gloria Dei est atque sanctificatio fidelium, ea quae sequuntur statuit.

113. Formam nobiliorem actio liturgica accipit, cum divina officia sollemniter in cantu celebrantur, quibus ministri sacri intersint quaque populus actuose participet.

Quoad linguam adhibendam, serventur praecepta art. 36; quoad missam an. 54; quoad sacramenta, an. 63; quoad officium divinum, art. 101.

114. Thesaurus musicae sacrae summa cura servetur et foveatur, Scholae cantorum assidue provehantur, praesertim apud ecclesias cathédrales; episcopi vero ceterique animarum pastores sedulo curent ut in qualibet actione sacra in cantu peragenda universus fidelium coetus actuosam participationem sibi propriam praestare valeat, ad normam art. 28 et 30.

115. Magni habeatur institutio et praxis musica in seminariis, in religiosorum utriusque sexus novitiatibus et studiorum domibus, necnon in ceteris institutis et scholis catholicis; ad quam quidem institutionem assequendam, magistri, qui musicae sacrae docendae praeficiuntur, sedulo conformentur.

Commendantur insuper instituta superiora de musica sacra pro opportunitate erigenda.

Musicae vero artifices, cantores, imprimis pueri, etiam germana institutione liturgica donentur.

116. Ecclesia cantum gregorianum agnoscit ut liturgiae romanae proprium: qui ideo in actionibus liturgicis, ceteris paribus, principem locum obtineat. Alia genera musicae sacrae, praesertim vero polyphonia, in celebrandis divinis officiis minime excluduntur, dummodo spiritui actionis liturgicae respondeant, ad nonnam art. 30.

117. Compleatur editio typica librorum cantus gregoriani; immo paretur editio magis critica librorum iam editorum post instaurationem sancti Pii X.

Expedit quoque ut paretur editio simpliciores modos continens, in usum minorum ecclesiarum.

118. Cantus popularis religiosus sollerter foveatur, ita ut in piis sacrisque exercitiis et in ipsis liturgicis actionibus, iuxta normas et praecepta rubricarum, fidelium voces resonare possint.

119. Cum in regionibus quibusdam, praesertim missionum, gentes inveniantur quibus propria est traditio musica, magnum momentum in earum vita religiosa ac sociali habens, huic musicae aestimatio debita necnon locus congruus praebeatur, tam in fingendo earum sensu religioso, quam in cultu ad earum indolem accommodando, ad mentem art. 39 et 40.

with St. Pius X, have brought out more clearly the ministerial role of sacral music in the service of the Lord.

And so, the closer the music of worship is linked to liturgical activity, the holier it will be — whether it is expressing prayer more eloquently, or building unity of heart and mind, or enriching the rites of worship with greater solemnity. The church approves of all forms of true art if they have the necessary qualities, and receives them into divine worship.

In this light, this holy council, continuing the norms and rules of church tradition and discipline, and keeping in mind the purpose of music in worship, that is, the glory of God and the growth in holiness of believers, has made the following stipulations.

113. When singing is used to heighten the celebration of religious services, with ministers of worship taking part and the people actively joining in, the liturgical activity takes on a richer character.

As for the language to be used, the instructions of article 36 should be followed; for mass, see article 54; for sacraments, see article 63; for the divine office, see article 101.

114. Very great efforts should be made to preserve and develop the rich heritage of music in churches. The growth of choirs should be energetically fostered, especially in cathedral churches. At the same time, bishops and others in positions of pastoral responsibility should make strenuous efforts to see that the whole gathering of believers are able to take the active part which is proper to them in any event of worship meant to be conducted through song, in keeping with articles 28 and 30.

115. A lot should be made of musical education and of musical activity in seminaries, in noviceships and houses of studies for religious of both sexes, and in other catholic schools and institutions. Thus, in order for this education to become a reality, professors put in charge of teaching the music of worship should be thoroughly trained.

In addition, it is recommended that higher institutes of the music of worship be set up as circumstances allow.

Also, it is important that specialist musicians and singers, especially children, be given a genuine liturgical training.

116. The church recognises Gregorian chant as something special to the Roman liturgy, which should thus, other things being equal, be given a place of primacy in liturgical activity. Other sorts of sacral music, especially of course polyphony, are in no way excluded from the celebration of religious services, provided that they fit in with the spirit of the liturgical event, in keeping with article 30.

117. The standard edition of the books of Gregorian chant is to be completed; moreover, a more critical edition should be prepared of the books that have already been edited following the reform of St. Pius X.

It would also be good if an edition comprising simpler melodies could be prepared, for use in smaller churches.

118. Religious singing by the people is to be resourcefully encouraged, so as to enable the voices of believers to ring out in their religious devotions and worship — and indeed in liturgical events — following the norms and provisions officially laid down.

119. In some parts of the world, especially mission areas, peoples are found who have a musical tradition of their own, a tradition which has great importance for their religious and cultural way of life. This music must be taken with

Quapropter in institutione musica missionariorum diligenter curetur, ut, quantum heri potest, traditionalem earum gentium musicam tam in scholis quam in actionibus sacris promovere valeant.

120. Organum tubulatum in ecclesia latina magno in honore habeatur, tamquam instrumentum musicum traditionale, cuius sonus ecclesiae caeremoniis mirum addere valet splendorem, atque mentes ad Deum ac superna vehementer extollere.

Alia vero instrumenta, de iudicio et consensu auctoritatis territorialis competentis, ad normam art. 22 § 2, 37 et 40, in cultum divinum admittere licet, quatenus usui sacro apta sint aut aptari possint, templi dignitati congruant, atque revera aedificationi fidelium faveant.

121. Sentiant musicae artifices, spiritu christiano imbuti, se ad musicam sacram colendam et ad thesaurum eius augendum esse vocatos.

Modos autem componant, qui notas verae musicae sacrae prae se ferant atque non solum a maioribus scholis cantorum cani possint, sed minoribus quoque scholis conveniant et actuosam participationem totius coetus fidelium foveant.

Textus cantui sacro destinati catholicae doctrinae sint conformes, immo ex sacris scripturis et fontibus liturgicis potissimum hauriantur.

Cap. VH. De arte sacra deque sacra supellectile

122. Inter nobilissimas ingenii humani exercitationes artes ingenuae optimo iure adnumerantur, praesertim autem ars religiosa eiusdemque culmen, ars nempe sacra. Quae natura sua ad infinitam pulchritudinem divinam spectant, humanis operibus aliquomodo exprimendam, et Deo eiusdemque laudi et gloriae provehendae eo magis addicuntur, quo nihil aliud eis propositum est, quam ut operibus suis ad hominum mentes pie in Deum convertendas maxime conferant.

Alma mater ecclesia proinde semper fuit ingenuarum artium amica, earumque nobile ministerium, praecipue ut res ad sacrum cultum pertinentes vere essent dignae, decorae ac pulchrae, rerum supernarum signa et symbola, continenter quaesivit, artificesque instruxit. Immo earum veluti arbitram ecclesia iure semper se habuit, diiudicans inter artificum opera quae fidei, pietati legibusque religiose traditis congruerent, atque ad usum sacrum idonea haberentur.

Peculiari sedulitate ecclesia curavit ut sacra supellex digne et pulchre cultus decori inserviret, eas mutationes sive in materia, sive in forma, sive in ornatu admittens, quas artis technicae progressus per temporis decursum invexit.

Placuit proinde patribus hisce de rebus ea quae sequuntur decernere.

123. Ecclesia nullum artis stilum veluti proprium habuit, sed secundum gentium indoles ac condiciones atque variorum rituum necessitates modos cuiusvis aetatis admisit, efficiens per decursum saeculorum artis thesaurum omni cura servandum. Nostrorum etiam temporum atque omnium gentium et regionum ars liberum in ecclesia exercitium habeat, dummodo sacris aedibus sacrisque ritibus debita reverentia debitoque honore

due seriousness; suitable scope is to be given for it to contribute both to their development of their sense of the religious, and to the adaptation of religious worship to their particular temperament, in keeping with articles 39 and 40.

For this reason, special care should be taken in the musical training of missionaries, so that, as far as possible, they will be able to encourage the traditional music of these peoples in schools, in choirs, and in acts of worship.

120. The pipe organ should be held in great honour in the Latin church, in chat it is the traditional musical instrument, whose sounds can add a remarkable dignity to the ceremonies of the church, and powerfully raise minds and hearts to God and to things above.

At the same time, other instruments may be brought into the worship of God, at the discretion of the competent local church authority and with its agreement — following articles 22 §2,37 and 40 — insofar as they are suitable for purposes of worship or can be made so, insofar as they cohere with the dignity of the temple, and insofar as they really contribute to the building up of believers.

121. Those who work with music, and who have absorbed the spirit of Christianity, should feel themselves called to cultivate the music of worship, and to contribute to its rich tradition.

They should bring together compositions which exhibit the characteristics of true worshipping music, and which can be sung not only by major choirs, but which are also suitable for more modest ones, and encourage the whole gathering of believers actively to take part.

The texts which are chosen for the music of worship should be in conformity with catholic teaching: indeed, they should draw principally on scripture and on sources from within the liturgy.

Chapter 7. The art and furnishings of worship

122. The fine arts are very rightly reckoned among the most noble expressions of human creativity — and especially religious art, together with its highest form, namely the art of worship. By their nature, they are oriented to the infinite divine beauty, which is in some way to be expressed through works done by human beings. Insofar as their only purpose is to do as much as possible to turn human minds and hearts towards a right relationship with God, they are thought of as God's, and as praising him, extending his glory.

Thus the church has always been a friend of the fine arts. It has never ceased to seek after the noble service they provide and to train artists and craftspeople. The chief purpose for this has been so that the things which form part of liturgical worship can be suitable, dignified and beautiful — signs and symbols of things above. Moreover, the church has always, with good reason, thought of itself as a kind of judge, separating out works of art that are religiously consistent with its traditions of faith, holiness and law, and that are to be regarded as suitable for use in w'orship.

In permitting the alterations in material, design or decoration which have come as a result of the advance of artistic technique through the course of time, the church has been especially careful to see that sacral furnishings contribute to the decorum of worship by being dignified and beautiful.

These considerations have led the council in its decision to make the following stipulations on these matters.

123. The church has not regarded any style of art as its own: rather, it has taken in what has been current in every age, in the light of the temperaments of

inserviat; ita ut eadem ad mirabilem illum gloriae concentum, quem summi viri per praeterita saecula catholicae fidei cecinere, suam queat adiungere vocem.

124. Curent ordinarii ut artem vere sacram promoventes eique faventes, potius nobilem intendant pulchritudinem quam meram sumptuositatem. Quod etiam intellegatur de sacris vestibus et ornamentis. Curent episcopi ut artificum opera, quae fidei et moribus, ac Christianae pietati repugnent, offendantque sensum vere religiosum vel ob formarum depravationem, vel ob artis insufficientiam, mediocritatem ac simulationem, ab aedibus Dei aliisque locis sacris sedulo arceantur.

In aedificandis vero sacris aedibus, diligenter curetur ut ad liturgicas actiones exsequendas et ad fidelium actuosam participationem obtinendam idoneae sint.

125. Firma maneat praxis, in ecclesiis sacras imagines fidelium venerationi proponendi; attamen moderato numero et congruo ordine exponantur, ne populo christiano admirationem inficiant, neve indulgeant devotioni minus rectae.

126. In diiudicandis artis oleribus ordinarii locorum audiant commissionem dioecesanam de arte sacra, et, si casus ferat, alios viros valde peritos, necnon commissiones de quibus in articulis 44, 45, 46.

Sedulo advigilent ordinarii ne sacra supellex vel opera pretiosa, utpote ornamenta domus Dei, alienentur vel disperdantur.

127. Episcopi vel per se ipsos vel per sacerdotes idoneos qui peritia et artis amore praediti sunt, artificum curam habeant, ut eos spiritu artis sacrae et sacrae liturgiae imbuant.

Insuper commendatur ut scholae vel acadetniae de arte sacra ad artifices formandos instituantur in illis regionibus in quibus id visum fuerit.

Artifices autem omnes, qui ingenio suo ducti, gloriae Dei in ecclesia sancta servire intendunt, semper meminerint agi de sacra quadam Dei creatoris imitatione et de operibus cultui catholico, fidelium aedificationi necnon pietati eorumque instructioni religiosae destinatis.

128. Canones et statuta ecclesiastica, quae rerum externarum ad sacrum cultum pertinentium apparatum spectant, praesertim quoad aedium sacrarum dignam et aptam constructionem, altarium formam et aedificationem, tabernaculi eucharistici nobilitatem, dispositionem et securitatem, baptisterii convenientiam et honorem, necnon congruentem sacrarum imaginum, decorationis et ornatus rationem, una cum libris liturgicis ad normam art. 25 quam primum recognoscantur: quae liturgiae instauratae minus congruere videntur, emendentur aut aboleantur; quae vero ipsi favent, retineantur vel introducantur.

Qua in re, praesertim quoad materiam et formam sacrae supellectilis et indumentorum, territorialibus episcoporum coetibus facultas tribuitur res aptandi necessitatibus et moribus locorum, ad normam art. 22 huius constitutionis.

129. Clerici, dum philosophicis et theologicis studiis incumbunt, etiam de artis sacrae historia eiusque evolutione instituantur, necnon de sanis principiis quibus opera artis sacrae inniti debent, ita ut ecclesiae venerabilia

peoples, their circumstances, and the needs of the various rites. In doing this through the course of centuries, it has brought into being a rich heritage, and every care is to be taken to preserve it. The art of our time also, and the art of every race and part of the world, should be allowed to function freely in the church, provided it is of service to the buildings of worship and the rites of worship, exhibiting due reverence and honour. Thus it will be able to join its voice to the wonderful chorus of glory in which great masters have sung throughout past ages of catholic faith.

124. Ordinaries should see to it, in their encouragement and support of authentic worshipping art, that their aim is noble beauty rather than mere sumptuousness. This should also apply to the vestments and decoration of worship. Bishops should see that works done by artists which clash with faith, with the requirements of morality, and with the religious attitude appropriate to Christianity, and which are offensive to a true religious sense, be kept well and truly out of the house of God and out of other places of worship — whether this is because of the decadence of the forms, or because the art is below standard, mediocre and pretentious.

Moreover, when churches are being built, care should be taken to see that they are suitable for the conducting of liturgical events, and for bringing it about that believers actively share in them.

125. The practice of putting worshipful symbols in churches for people to venerate should be uncompromisingly maintained. However, the number put out should be kept under control, and they should be arranged in a suitable pattern, in case they excite sensationalism among the Christian people or pander to a devotion that is not quite right.

126. Local ordinaries should take advice from the diocesan commission for sacral art when they are taking decisions on works of art, and, if appropriate, from other really expert people; also from the commissions mentioned in articles 44, 45 and 46.

Ordinaries should be very careful not to lose ownership of sacral furnishings or works of value, nor to destroy them, for they are the ornaments of God's house.

127. Bishops, either personally or through suitable priests gifted with expertise and love of art, should look after artists and craftspeople, so as to instil in them the spirit of the liturgy and of worshipping art.

It is also recommended that schools or academies of worshipping art be set up to form artists and craftspeople in those parts of the world where it seems appropriate.

All artists and craftspeople, who, led by their creativity, want to give service to God's glory in the church, should always remember that they are dealing with a kind of worshipping imitation of God the creator, as well as with works of art set aside for catholic worship, for the spiritual growth of believers, and for their devotion and religious formation.

128. The ecclesiastical canons and statutes which deal with the provision of visible things for worship are to be revised as soon as possible, in conjunction with the revision of the books used in the liturgy as laid down in article 25. This applies especially to the following: how churches should be built in a way that is dignified and suitable; the design and construction of altars; the need for the eucharistie tabernacle to be dignified, well positioned and secure; the practicability of having a suitable place for baptism, and how it should be respected; a suitable set of principles for regulating worshipful symbols, decoration and

monumenta aestiment atque servent, et artificibus in operibus efficiendis congrua consilia queant praebere.

130. Convenit ut usus pontificalium reservetur illis ecclesiasticis personis, quae aut charactere episcopali, aut peculiari aliqua iurisdictione gaudent.

Appendix

Sacrosancti oecumenici concilii vaticani secundi de calendario recognoscendo declaratio

Sacrosanctum oecumenicum concilium vaticanum secundum, haud parvi momenti aestimans multorum desideria de festo paschatis certae dominicae assignando et de calendario stabiliendo, omnibus sedulo perpensis, quae ex inductione novi calendarii manare possint, haec quae sequuntur declarat:

1. Sacrosanctum concilium non obnititur quin festum paschatis certae dominicae in calendario gregoriano assignetur, assentientibus iis quorum intersit, praesertim fratribus ab apostolicae sedis communione seiunctis.

2. Item sacrosanctum concilium declarat se non obsistere inceptis quae conferant ad calendarium perpetuum in societatem civilem inducendum.

Variorum autem systematum, quae ad calendarium perpetuum stabiliendum et in societatem civilem inducendum excogitantur, iis tantum ecclesia non obsistit, quae hebdomadam septem dierum cum dominica servant et tutantur, nullis diebus extra hebdomadam interiectis, ita ut hebdomadarum successio intacta, nisi accedant gravissimae rationes de quibus apostolica sedes iudicium ferat, relinquatur.

Decretum de instrumentis communicationis socialis

1. Inter mirifica technicae artis inventa, quae hodiernis praesertim temporibus, Deo favente, humanum ingenium e rebus creatis deprompsit, peculiari sollicitudine mater ecclesia ea excipit ac prosequitur quae hominis animum potissimum respiciunt, quaeque novas aperuerunt vias cuiusvis generis nuntios, cogitata ac praecepta facillime communicandi. E quibus vero inventis ea eminent instrumenta, quae non modo singulos homines, sed ipsas multitudines totamque humanam societatem, natura sua attingere ac movere valent, sicuti prelum, cinematographeum, radiophonia, televisio et alia huiusmodi, quae proinde instrumenta communicationis socialis merito vocari possunt.

2. Novit quidem mater ecclesia haec instrumenta, si recte adhibeantur, humano generi valida praebere subsidia, cum multum conferant ad relaxandos et excolendos animos atque ad Dei regnum propagandum et firmandum; novit etiam homines posse ea adhibere contra divini conditoris consilium et in suorum ipsorum iacturam convertere; immo materno angitur doloris sensu ob damna quae ex pravo eorum usu humanae consociationi nimis saepe orta sunt.

Quare sacrosancta synodus, summorum pontificum et episcoporum, in re tanti momenti, vigilanti curae instans, suum esse censet quaestiones praecipuas tractare cum instrumentis communicationis socialis conexas.

ornamentation. What seems to be less in keeping with the renewed liturgy should be corrected or abolished; what in fact suits it should be kept or introduced.

In this matter, especially regarding the material and design of the furnishings and vestments of worship, local groupings of bishops have been given the power to adapt things to the needs and customs of their areas, in keeping with article 22 of this constitution.

129. While they are doing their studies in philosophy and theology, clerics should also be trained in the history of the art of worship and its development, together with the sound principles on which works of art for worship should be based. They will thus appreciate and preserve the hallowed monuments of the church, and be able to give suitable advice to artists and craftspeople as they bring their works into being.

130. It is appropriate for the use of pontifical insignia to be reserved to those ecclesiastics who either are bishops or hold some special jurisdiction.

Appendix

Declaration by the second holy ecumenical council held at the Vatican concerning the revision of the calendar

The second holy ecumenical council held at the Vatican regards the wishes of many people to assign the feast of Easter to a fixed Sunday and to stabilise the calendar as a matter of considerable importance. It has taken great trouble to assess all the consequences that might come from bringing in a new calendar, and declares the following:

1. This holy council has no difficulty with assigning the feast of Easter to a fixed Sunday within the Gregorian calendar if other interested parties agree, especially sisters and brothers who are separated from communion with the apostolic see.

2. Likewise, this holy council declares that it is not opposed to initiatives aimed at introducing a permanent stabilisation of the calendar into civil society.

However, from among the various systems aimed at fixing a permanent calendar and introducing it into civil society, the church is prepared to accept only those systems which preserve a week of seven days with a Sunday, and guarantee it, without throwing in any days outside the week, thus leaving the succession of weeks intact. This applies "unless very serious factors intervene, in which case the apostolic see is to make a decision.

Decree on the mass media

1. Among the marvellous inventions of modern technology which the genius of human beings, by God's help, has made out of created things, mother church welcomes and watches with special interest those which most touch the human spirit, and which have opened up fresh ways of communicating news, ideas and directives of all sorts with great ease. Outstanding among them are those which are capable, by their nature, of reaching and influencing not only individuals, but whole masses of people, indeed the whole of society, namely the press, the cinema, radio, television and such like, which can rightly be described as instruments of social communication.

2. The church is, of course, aware that these instruments, rightly used, can confer considerable benefits on the human race, for they can provide much that

Confidit insuper suam doctrinam et disciplinam hoc modo propositam, non modo christiiidelium saluti, sed etiam totius consortionis humanae progressui esse profuturam.

Caput 1

s 3. Catholica ecclesia, cum ad salutem universis hominibus afferendam a Christo domino constituta sit tdeoque evangelizandi necessitate com-pellatur, sui officii panes esse ducit nuntium salutis, ope etiam instrumen-torum communicationis socialis, praedicare hominesque de eorum recto usu docere.

i· Ecclesiae ergo nativum ius competit quodvis horum instrumentorum genus, quatenus ad Christianam educationem omnemque suam de ani-marum salute operam sunt necessaria vel utilia, adhibendi atque possidendi; ad sacros vero pastores munus pertinet fideles ita instituendi atque moderandi ut iidem, horum etiam instrumentorum auxilio, suam totiusque is humanae familiae salutem ac perfectionem persequantur.

Ceterum, laicorum praesertim est huiusmodi instrumenta humano christianoque spiritu vivificare, ut magnae humani convictus expectation! divinoque consilio plene respondeant.

4. Ad recte haec instrumenta adhibenda omnino necesse est ut omnes, « qui iisdem utantur, ordinis moralis normas noscant et fideliter in hac provincia ad effectum deducant. Rerum materiam ergo considerent quae, pro peculiari cuiusque instrumenti natura, communicantur; simul vero adiuncta seu circumstantias omnes, hoc est finem, personas, locum, tem-pus ceteraque prae oculis habeant quibus ipsa communicatio perficitur 2s quaeque eiusdem honestatem possunt mutare, vel prorsus novare; inter quae numeratur modus agendi uniuscuiusque instrumentorum proprius, eorum scilicet vis, quae tanta esse potest ut homines, praesertim si imparati sint, eamdem animadvertere, imperio regere ac, si res ferat, reicere, difficulter valeant.

'10 5. Praecipue vero necesse est ut omnes quorum interest rectam de horum instrumentorum usu conscientiam sibi efforment, praesertim quod attinet ad nonnullas quaestiones nostra aetate acrius agitatas.

Prima quaestio informationem, quam aiunt, spectat, seu nuntiorum exquisitionem atque evulgationem. Patet, profecto, eam, ob hodiernae 35 humanae societatis progressum atque ob arctiora vincula inter eiusdem membra, perutilem atque plerumque necessariam evasisse; publica enim et tempestiva eventuum rerumque communicatio pleniorem et continuam eorum notitiam praebet singulis hominibus, ita ut ipsi ad bonum com-mune efficaciter conferre possint omnesque auctiorem totius civilis 4o societatis profectum facilius promoveant. Inest ergo in societate humana ius ad informationem de iis quae hominibus, sive singulis, sive societate coniunctis, secundum uniuscuiusque condiciones, conveniant. Huius tamen rectum iuris exercitium expostulat ut, quoad suum obiectum communicatio sit semper vera atque, iustitia et caritate servatis, integra; «s praeterea, quoad modum, sit honesta et conveniens, scilicet leges morales

contributes to relaxation and improvement of mind, and to the spread and strengthening of the kingdom of God. But it is also aware that people can use them contrary to the plan of the Creator and so turn them into instruments for hurt to themselves. Like a mother, she is deeply distressed by the damage to society which arises all too often from their misuse.

For these reasons, the holy synod, following the example of vigilance shown by popes and bishops in a matter of such importance, feels that its duty is to deal with the main problems connected with the mass media. It is confident, moreover, that the teaching and directives set forth in this way will be of service not only to Christians but also to the whole of human society.

Chapter I

3. The catholic church has been founded by Christ our lord to bring salvation to all and is under an obligation to proclaim the gospel. It considers it part of its mission to spread the message of salvation through the media, and to instruct people on their proper use.

The church has a natural right to use and to possess any of the media in so far as they are necessary or useful for Christian education and the total work of the salvation of souls. Pastors of souls have a duty to instruct and guide the faithful in such a way that they too may further their own salvation and perfection and that of the entire human family, with the help of these instruments.

The laityalso have a special role in animating the media with a human and Christian spirit, so that they may fulfil the high hopes of the human family and the plan of the Creator.

4. For a right use of the media, it is essential that all who use them should know the principles of morality and apply them effectively in this field. They must carefully consider the material which each medium has to convey in its own way, as well as the attendant circumstances such as the aim, the people, the time involved in the communication, and what circumstances may change its propriety, or even alter it completely. Among these circumstances must be included the particular way in which each medium operates: for example, its impact can be so powerful that people, if taken off their guard, can only with great difficulty be aware of it, control it, or, if necessary, reject it.

5. It is most important that all concerned should develop for themselves a right conscience on the use of the mass media, especially in relation to some problems which are fiercely debated in our own days.

The first problem concerns the search for and the publication of what is called "news". It is obvious that on account of the advance of modern society and the closer bonds between its members, news can be very useful and frequently essential. The public and timely communication of events provides fuller and continuous information, so that individuals can contribute effectively to the common good, and all can more easily promote a wider service to society in general. So, society has a right to information on affairs which concern people individually or collectively, according to the circumstances of each person. However, the proper use of this right demands that the information be objectively true, and complete within the limits of justice and charity. As regards the manner of presentation, it should be decent and appropriate, that is it must

hominisque legitima iura et dignitatem, cum in nuntiis quaeritandis tum in evulgandis, sancte servet; non omnis enim scientia prodest ,.caritas vero ædificat (1 Cor 8, 1).

6. Secunda quaestio rationes respicit intercedentes inter artis, ut aiunt, iura et legis moralis normas. Cum increbrescentes de hac re controversiae non raro ortum ducant a falsis doctrinis de ethica et aesthetica, concilium obiectivi ordinis moralis primatum absolute omnibus tenendum edicit, quippe qui ceteros omnes rerum humanarum ordines, artis non excepto, licet dignitate praestantes, unus superet congruenterque componat. Solus enim ordo moralis hominem, Dei rationalem creaturam et ad superna vocatum, in tota ipsius natura attingit idemque, si quidem integre fideliterque servetur, ad perfectionem et beatitudinem plene assequendam ipsum adducit.

7. Postremo, mali moralis narratio, descriptio vel repraesentatio possunt sane, etiam ope instrumentorum communicationis socialis, inservire ad hominem penitius cognoscendum explorandumque, ad veri bonique magnificentiam manifestandam atque extollendam, opportunioribus ceterum effectibus dramaticis obtentis; attamen, ne damnum potius quam utilitatem animis afferant, legibus moralibus omnino obtemperent, praesertim si agatur de rebus quae debitam reverentiam exigant, vel quae hominem, originali labe vulneratum, facilius ad pravas cupiditates incitent.

8. Cum publicae opiniones hodie vim et auctoritatem maximam exerceant in omnium ordinum civium vitam, sive privatam sive publicam, necesse est ut omnia societatis membra sua iustitiae et caritatis officia, hac quoque in provincia, adimpleant; itaque, istorum etiam instrumentorum ope, contendant ad rectas publicas opiniones efformandas atque panden-das.

9. Peculiaria officia obstringunt receptores omnes, lectores scilicet, spectatores et auditores, qui communicationes his instrumentis diffusas, personali ac libera electione, recipiunt. Recta enim electio postulat ut iidem omnibus quae virtute, scientia et arte praestent plene faveant; ea autem vitent quae vel sibi spiritalis detrimenti causa vel occasio fiant, vel alios per pravum exemplum in periculum inducere possunt, vel bonis communicationibus obstent malasque promoveant; quod plerumque fit pretium praebitoribus solvendo qui ob oeconomicas dumtaxat rationes haec instrumenta adhibeant.

Ut ergo iidem receptores legem moralem adimpleant, officium ne praetermittant sese tempestive certiores faciendi de sententiis quae his in rebus a competenti auctoritate ferantur, atque eisdem secundum rectae conscientiae normas obsequendi; ut vero minus rectis suasionibus facilius obsistant, bonis autem plene faveant, curent suam conscientiam aptis auxiliis dirigere atque instituere.

10. Receptores, praesertim iuniores, curent ut in usu horum instrumen-torum moderationem et disciplinam assuescant; studeant insuper ut res visas, auditas, lectas penitius intellegant; cum educatoribus ac peritis de iisdem disserant et rectum iudicium proferre ediscant. Parentes vero

respect the moral law and the legitimate rights and dignity of people, both in the search for news and in its publication. For not all knowledge is profitable, "but love builds up" (1 Cor 8, 1).

6. The second problem concerns the inter-relation of the principles of what is termed art and the standards of morality. Since increasing disputes on this subject frequently arise from false ethical and aesthetical principles, the council asserts that the absolute primacy of an objective moral law must be acknowledged by all. For it is the one which excels and integrates all other levels of human affairs, however conspicuous their merits may be, art included. It is the moral law which touches human beings, God's rational creatures endowed with a heavenly destiny, in the whole of their nature, and which, if faithfully and fully observed, leads them to the attainment of perfection and happiness.

7. Lastly, the reporting, description and representation of moral evil by means of the media can be of service in understanding and exploring human nature more fully, and in portraying and praising the excellence of the true and the good, with the aid of suitable dramatic effects. Nevertheless, to prevent harm rather than good being done to souls, the moral law must be strictly observed, especially if it is a question of material which demands due reverence, or which may more easily arouse the baser passions of people, wounded as they are by original sin.

8. Since public opinion exercises today an enormous influence on the lives, public and private, of all classes of citizens, it is essential that all members of society should fulfil their obligations of justice and love in this sphere, and make an effort to shape and spread sound public opinion by means of the media.

9. A particular obligation falls on all readers, viewers and listeners who obtain information from the media by their own free choice. A right choice requires that they should give full support to everything which is noteworthy for virtue, knowledge and art. Likewise, they ought to avoid anything which could be a cause or an occasion of spiritual harm to themselves, or might lead others into danger by bad example, or hinder good communications and further evil ones; this happens for the most part when people exploit the media for financial gain.

In order to comply with the moral law, those who use the media should not neglect their duty of keeping themselves informed in good time of opinions voiced by competent authority in these matters, and of obeying them according to the norms of a right conscience. They should take steps to guide and form their conscience by suitable means in orders to counteract more easily less correct opinions and to support the good.

10. Those who are recipients of the mass media, especially the young, should strive to exercise moderation and self-control in their use of them. They should aim at a fuller understanding of what they see, hear or read. They should discuss these subjects with teachers and experts and learn how to form a sound judgment on them. Parents, for their part, must bear in mind their duty of constant vigilance so that entertainments, periodicals and suchlike which may be a danger

suum esse officium meminerint sedulo invigilandi ne spectacula, folia et alia huiusmodi, quae fidei aut moribus infensa sint, domestici convictus limen intrent, neve filii familias alibi talibus occurrant.

11. Praecipuum morale officium quoad rectum instrumentorum communicationis socialis usum respicit diurnarios, scriptores, actores, scaenarum artifices, effectores, diribitores, distributores, exercentes et venditores, criticos ceterosque qui quocumque modo in communicationibus efficiendis et transmittendis partem habeant; omnino enim patet quae et quam gravis momenti officia iis omnibus sint tribuenda in hodiernis hominum condicionibus, cum ipsi, informando atque incitando, humanum genus recte vel pessum ducere possint.

Eorum itaque erit oeconomicas, vel politicas, vel artis rationes ita componere ut eaedem bono communi numquam adversentur; quod ut expeditius obtineant, ipsi laudabiliter nomen consociationibus dent ad suam professionem spectantibus, quae suis membris — etiam, si opus fuerit, inito foedere de codice morali recte servando — legum moralium reverentiam in suae artis negotiis et officiis imponant.

Semper autem memores sint magnam partem lectorum et spectatorum e iuvenibus constare, qui indigent prelo atque spectaculis quae honesta oblectamenta praebeant atque ad altiora animos alliciant. Curent insuper ut communicationes de rebus ad religionem spectantibus personis dignis ac peritis tractanda concredantur et debita reverentia perficiantur.

12. Civilis auctoritas hac in re peculiaribus officiis obstringitur ratione boni communis, ad quod haec instrumenta ordinantur. Eiusdem enim auctoritatis est, pro suo munere, informationis veram iustamque libertatem, qua hodierna societas ad sui profectum omnino eget, praesertim ad prelum quod attinet, defendere ac tutari; religionem, culturam, optimas artes fovere; receptores, ut suis legitimis iuribus libere frui possint, tueri. Praeterea civilis potestatis est ea incepta adiuvare quae, licet praesertim iuventuti maxime sint utilia, suscipi secus non possunt.

Denique eadem publica potestas, quae legitime operam dat civium valetudini, tenetur officio, per legum promulgationem ac sedulam exeeutionem, iuste et vigilanter consulendi ne ex horum instrumentorum pravo usu gravia discrimina publicis moribus et societatis progressui obveniant. Per hanc vigilem curam minime singulorum vel coetuum comprimitur libertas, praesertim si validae deficiant cautiones ex parte eorum qui, ex suscepto munere, haec instrumenta adhibent.

Peculiaris autem tutela exerceatur ad iuniores defendendos a prelo et spectaculis quae eorum aetati noxia sint.

Caput II

13. Omnes ecclesiae filii communi animo consilioque conentur ut instrumenta communicationis socialis, nulla interposita mora et maxima adhibita industria, efficaciter in multiplicibus apostolatus operibus, prout rerum et temporum adiuncta exposcent, usurpentur, noxia incepta praecurrentes, illis praesertim in regionibus quarum moralis et religiosus progressus urgentiorem navitatem exquirit.

to faith or morals never gain admittance to their homes, and that their children do not encounter them elsewhere.

11. The main moral responsibility concerning the proper use of the media falls on journalists, writers, actors, designers, producers, middlemen, distributors, operators, sellers, critics and others who, in some way or other, play their part in producing and transmitting communications. It is quite obvious what serious obligations lie on those who are in a position to lead people in the right path or in the wrong path by the information they provide and the influence they exert in modern social conditions.

It will be their responsibility to draw up guidelines in economic, political and artistic matters which never conflict with the common good. The better to secure this end, it would be commendable if they formed unions of their own particular profession which imposed on their members — by a formal contract if necessary — a proper respect for the moral law in their own sphere of business.

They should always bear in mind that a large section of their readers and viewers are young people who need publications and programmes which provide wholesome entertainment and raise their minds to higher things. Care must be taken that features on religious subjects be entrusted to upright and competent people, and produced with due reverence.

12. The civil authority, by reason of the common good to which the media are directed, has special obligations here. Because of its particular role, it must carefully safeguard the true and just freedom of communication which modem society needs for its progress, especially in what concerns the press. It should foster religion, culture and the fine arts, and protect those who use the media, so that they may freely exercise their legitimate rights. Further the civil authority should assist those projects which, despite their great usefulness especially for the young, could not otherwise be undertaken.

Finally, public authority, which rightly devotes itself to the welfare of its citizens, is bound by its very purpose to ensure, by the promulgation of laws and their exact enforcement, and by a just vigilance, that the misuse of the media does not inflict serious harm on public morality and the welfare of society. The freedom of individuals or of associations is in no way curtailed by this public vigilance, especially when effective safeguards are lacking on the pan of those who are professionally engaged in the media.

Extra safeguards need to be employed to protect the young from publications and performances which might harm them at their time of life.

Chapter 2

13. All members of the church should be of one mind and heart in their efforts to utilize the media, effectively and without delay, in the manifold works of the apostolate, as times and circumstances demand. They should forestall harmful projects, especially in those places where moral and religious development is more urgently in need of support.

Sacri ergo pastores suum munus in hac provincia, cum eorumdem ordinario praedicationis officio arcte conexum, explere properent; laici quoque, qui in his instrumentis adhibendis panes habent, Christo testimonium reddere satagent, imprimis suis cuiusque muneribus perite et apostolico animo pcrfungentes, immo, pro sua parte, technicis, oeconomicis, cultus artisque facultatibus actioni pastorali ecclesiae directe auxiliatricem praestantes operam.

14. Imprimis prelum honestum foveatur. Ad lectores autem chrisriano spiritu plene imbuendos, prelum etiam excitetur et provehatur veri nominis catholicum, quod scilicet — sive directe ab ipsa auctoritate ecclesiastica, sive a catholicis viris promotum et dependens — manifeste hoc animo edatur ut publicas opiniones iuri naturae et catholicis doctrinis praeceptisque consonas efformet, firmet atque promoveat, facta vero quae ecclesiae vitam respiciant pervulget ac recte explanet. Moneantur autem fideles de necessitate catholicum prelum legendi atque diffundendi ad iudicium Christianum sibi de omnibus eventibus efformandum.

Taeniolarum effectio et exhibitio ad honestam animi relaxationem, humanum cultum et artem utilium, imprimis autem earum quae iuventuti destinentur, validis omnibus auxiliis promoveantur et in tuto ponantur: quod praesertim fit opes atque incepta honestorum effectorum et distributorum adiuvando ac simul coniungendo, pelliculas laude dignas criticorum consensu et praemiis commendando, catholicorum proborumque exercentium auditoria fovendo ac inter se consociando.

Itidem efficax adiumentum feratur transmissionibus radiophonicis et televisificis honestis, imprimis iis quae familiis sint consentaneae. Catholicae autem transmissiones sollerter foveantur, quibus auditores et spectatores ad vitam ecclesiae participandam inducantur atque veritatibus religiosis imbuantur. Sollicite quoque, ubi oportuerit, excitandae sunt stationes catholicae; curandum vero est ut earum transmissiones convenienti perfectione et efficacitate praestent.

Consulatur insuper ut nobilis et prisca scaenica ars, quae iam per instrumenta communicationis socialis late propagatur, ad spectatorum humanitatem morumque conformationem contendat.

15. Ut necessitatibus nuper expositis provideatur, sacerdotes, religiosi necnon laici tempestive instituantur, qui congrua peritia polleant in his instrumentis ad fines apostolatus moderandis.

Imprimis debent laici arte, doctrina et moribus instrui, multiplicato scholarum, facultatum et institutorum numero, ubi diurnarii, auctores cinématographe! et radiophonicarum televisificarumque transmissionum ceterique quorum interest, integram formationem, spiritu christiano imbutam, praesertim quoad doctrinam socialem ecclesiae, nancisci possint. Scaenici quoque actores instituendi ac iuvandi, ut sua arte humanae societati convenienter prosint. Sedulo denique parandi sunt critici litterarii, cinematographici, radiophonici, televisifici ceterique, qui suam quisque scientiam optime calleant atque talia iudicia ferre edoceantur et incitentur in quibus semper ratio moralis in sua luce collocetur.

Pastors of souls should lose no time in fulfilling their obligation in this respect, closely connected as it is with their ordinary work of preaching. The laity too who are engaged in the media should strive to bear witness to Christ, especially by performing their particular task with skill and apostolic zeal, and also by affording direct help to the pastoral activity of the church by the contributions that each person can make in technology, economics, culture and art.

14. First of all, a respectable press must be encouraged. A press worthy of the name "catholic" should be established and developed to imbue its readers with a Christian spirit. Whether it is set up directly by ecclesiastical authority or with the backing of catholic lay people, it should have the explicit intention of moulding, strengthening and promoting public opinion in harmony with the natural law and the teaching of the catholic church. It should circulate news of events in the church and offer accurate comment. The faithful should be instructed on the need to read and support the catholic press so that they may be able to form a Christian judgment on all events for themselves.

The production and showing of films which contribute to wholesome relaxation, culture and art, especially if they are intended for the young, should be vigorously promoted and guaranteed by effective means. This can best be achieved by supporting and co-ordinating resources and projects of reputable producers and distributors, by commending praiseworthy films by awards and the favourable review of critics, and by encouraging and co-ordinating the cinemas of Catholics and people of integrity.

Likewise, effective support should be given to wholesome radio and television broadcasts, especially those suitable for the family. Catholic broadcasts should be intelligently fostered in order to draw hearers and viewers to a share in the life of the church and to instil religious truths in them. Where opportune, catholic transmission stations should be set up, provided their broadcasts attain an acceptable standard and efficiency.

In addition, the ancient and noble art of the theatre, which is now being popularized by the mass media, should aim at educating the finer feelings and moral sense of its audiences.

15. To make provision for the needs set out above, timely training should be given to priests, religious and lay people so that they may be qualified by the appropriate skill to utilize the media for apostolic work.

In the first place, lay people need to be trained in art, doctrine and morality. More schools, faculties and colleges have to be set up, where journalists and writers for the cinema, radio and television, and others concerned, can acquire an integrated formation, imbued with a Christian spirit, particularly in matters relating to the church's social doctrine. Actors too must be given training and support if their art is to be a fitting benefit to society. Finally, careful preparation is needed by literary critics and critics of the cinema, radio and television, and others, so that they may become experts in their field, and be taught and encouraged to offer such opinions as will present the moral code in its true light.

16. Cum rectus instrumentorum usus communicationis socialis, quae receptoribus praesto sunt aetate cultuque diversis, accommodatas et proprias requirat eorumdem receptorum institutionem atque exercitationem, incepta quae huic fini consequendo sint apta — praesertim si iunioribus destinentur — in scholis catholicis cuiusve gradus, in seminariis necnon in apostolatus laicorum coetibus foveantur, multiplicentur atque iuxta morum Christianorum principia dirigantur. Quod ut promptius efficiatur, doctrinae et disciplinae catholicae de hac re propositio ac explicatio in catechismo tradatur.

17. Cum prorsus dedeceat ecclesiae filios desides pati verbum salutis alligari ac praepediri technicis moris vel expensis, ingentissimis sane, quae istorum instrumentorum propria sunt, monet haec sancta synodus eosdem officio obstringi sustinendi et auxiliandi catholicas ephemerides, folia periodica atque dnematographica incepta, stationes transmissionesque radiophonicas et televisificas, quorum finis praecipuus sit veritatem evulgare et defendere atque Christianae institutioni humanae societatis providere. Simul vero consociationes et singulos viros, qui in rebus oeconomicis vel technicis magna polleant auctoritate, instanter invitat ut suis opibus suaque peritia libenter haec instrumenta, quatenus veri nominis culturae et apostolatui inserviunt, largiter sustentent.

18. Quo autem ecclesiae multiformis apostolatus circa instrumenta communicationis socialis efficacius roboretur, in omnibus orbis dioecesibus, episcoporum iudicio, quotannis dies celebretur in qua fideles edoceantur de suis in hac rerum parte officiis, invitentur ad preces pro hac causa fundendas et ad stipem ad eumdem finem conferendam, quae scilicet in instituta et incepta ab ecclesia in hac re promota, sustentanda ac fovenda, iuxta orbis catholici necessitates, sancte impendatur.

19. In sua suprema pastorali cura adimplenda circa instrumenta communicationis socialis praesto est summo pontifici peculiare sanctae sedis officium.1

20. Episcoporum autem erit huiusmodi operibus et inceptis in propriis dioecesibus invigilare eademque promovere et, quatenus ad apostolatum publicum spectent, ordinare, iis non exceptis quae religiosorum exemptorum moderamini subiciuntur.

21. Cum vero efficax pro tota natione apostolatus unitatem consiliorum et virium requirat, haec sancta synodus statuit et mandat, ut officia nationalia pro rebus preli, cinematographei, radiophoniae et televisionis ubique constituantur omnique ope adiuventur. Horum ergo officiorum praesertim erit consulere ut conscientia fidelium in his instrumentis adhibendis recte efformetur necnon quidquid in hac provincia a catholicis agitur fovere et ordinare.

*** Patres autem concilii, votum ..Secretariatus de scriptis prelo edendis et de spectaculis moderandis" libenter excipientes, summum pontificem reverenter rogant ut huius officii munera et competentia ad omnia communicationis socialis instrumenta, prelo non excepto, extendantur, ascitis ex variis nationibus tei peritis, etiam laicis.**

16. Since the mass media are available for people of different ages and cultural background, their correct use demands a special theory and practice adapted to the different groups. Undertakings which have this end in view, especially for the young, must be fostered and increased in catholic schools at all levels, in seminaries, and in associations of the lay apostolate. To obtain this end more expeditiously, the presentation and explanation of relevant catholic doctrine and practice should be given in catechetical instructions.

17. It would be a disgrace if apathy on the part of members of the church allowed the work of salvation to be fettered or impeded by the technical difficulties which the mass media present and their admittedly enormous costs. Hence this holy synod reminds them that they have an obligation to maintain and assist catholic newspapers, periodicals, film enterprises, radio and television stations and programmes, whose main purpose is the diffusion and defence of truth, and the provision of Christian principles for the whole of society. At the same time, it makes an earnest appeal to groups or individuals who exercise great influence in economics and technology, to give willingly and generously of their wealth and talents to the media, in so far as they promote true culture and apostolic work.

18. In order that the manifold apostolate of the church through the mass media may be more effectively strengthened, there should be observed annually in ever}' diocese throughout the world, at the discretion of the bishop, a day on which the faithful are instructed in their obligations in this matter. They should be urged to pray for this intention, and to make a contribution which will be used to support and develop institutes and enterprises undertaken in this field by the church, according to the needs of the catholic world.

19. For the fulfilment of his duty as chief shepherd regarding the media, the supreme pontiff has available a special department of the holy see.[1]

20. It will be the responsibility of bishops in their own dioceses to supervise and promote enterprises of this kind, and where there is a question of a public apostolate, to co-ordinate them, including work entrusted to exempt religious.

21. A really effective apostolate throughout a country requires a unity of policy and effort. Hence this synod decrees that national centres for the press, cinema, radio and television are to be set up everywhere and encouraged in every way. It will be the duty of these centres to ensure that the faithful form a right conscience in their use of the media, and to foster and regulate the activity of Catholics in this field.

[1] The council fathers, however, willingly acceding to the request of the "Secretariate for the press and entertainments", respectfully petition the pope that the functions and competence of this secretariate be extended to cover all the mass media, including the press, and that experts from various countries, including lay people, be appointed to it.

In unaquaque natione eorum moderatio peculiari episcoporum coetui, vel alicui episcopo delegato, concredatur; in iisdem autem officiis laici quoque partes habeant, qui catholicae doctrinae harumque artium periti sint.

22. Cum insuper eorundem instrumentorum efficacitas limites nationum excedat, atque singulos quasi cives efficiat totius consortionis humanae, in hac provincia incepta nationalia inter se cooperentur etiam in ambitu international!. Ofticia autem, de quibus in n. 21, operose adlaborent una cum sua cuiusque consociatione catholica internationali. Hae autem consociationes catholicae internationales a sola sancta sede legitime approbantur et ab eadem pendent.

Clausulae

23. L t universa huius sanctae synodi principia et normae de instrumentis communicationis socialis ad effectum deducantur, de expresso mandato concilii, instructio pastoralis edatur cura sanctae sedis officii, de quo in n. 19, adiuvantibus ex variis nationibus rei peritis.

24. Ceterum confidit haec sancta synodus hanc suam institutorum et normarum traditionem libenter acceptam et sancte custoditam fore ab omnibus ecclesiae filiis, qui idcirco, etiam his auxiliis utentes, nedum damna patiantur, salis lucisque instar, terram condiant ac mundum collustrent; insuper omnes bonae voluntatis homines, imprimfs eos qui haec instrumenta moderantur, invitat ut studeant eadem unice flectere in bonum humanae societatis, cuius sors magis in dies ab eorum recto usu pendet. Itaque, sicut priscis iam artium monumentis, novis etiam hisce inventis nomen Domini glorificetur, secundum illud Apostoli: „Iesus Christus heri et hodie, ipse et in saecula14 (Heb 13, 8).

SESSIO V

21 nov.1964

Constitutio dogmatica de ecclesia

Cap. I. De ecclesiae mysterio

1. Lumen gentium cum sit Christus, haec sacrosancta synodus, in Spiritu sancto congregata, omnes homines claritate eius, super faciem ecclesiae resplendente, illuminare vehementer exoptat, omni creaturae evangelium annuntiando (cf. Mr 16,15). Cum autem ecclesia sit in Christo veluti sacramentum seu signum et instrumentum intimae cum Deo unionis totiusque generis humani unitatis, naturam missionemque suam universalem, praecedentium conciliorum argumento instans, pressius fidelibus suis et mundo universo declarare intendit. Condiciones huius temporis huic ecclesiae officio urgentiorem vim addunt, ut nempe homines cuncti^ variis hodie vinculis socialibus, technicis, culturalibus arctius coniuncti, plenam etiam unitatem in Christo consequantur.

In each country, the supervision of these centres should be entrusted to a special commission of bishops or to a bishop delegated for the purpose. Lay people, who are well instructed in catholic teaching and skilled in their own profession, should play their part in such centres.

22. Further, the influence of the mass media passes beyond national boundaries and makes individuals, so to speak, citizens of human society as a whole. Hence such national enterprises need to be organized also on an international basis. The centres referred to in article 21 should collaborate closely with their corresponding international catholic association. These international catholic associations receive lawful approval only from the holy see, and are responsible to it.

Conclusions

23. To make effective all the principles and guidelines of this synod on the mass media, the council explicitly directs that a pastoral instruction is to be published by the department of the holy see (as in article 19), with the assistance of experts from different countries.

24. For the rest, this synod has every confidence that its presentation of undertakings and norms will be willingly received and faithfully observed by all members of the church. In this way, they will not suffer harm in their use of the media, but rather be the salt of the earth and the light of the world. The synod also appeals to all men and women of goodwill, especially those working with the mass media, to use them solely for the good of human society, whose destiny is daily becoming more and more dependent on their right use. So it will come about that the name of the Lord is glorified by these inventions of our own days as it was by the masterpieces of former times, according to the saying of St. Paul, "Jesus Christ is the same yesterday, today and forever" (Heb 13, 8).

SESSION 5

21 November 1964

Dogmatic constitution on the church

Chapter 1. The mystery of the church

1. Since Christ is the light of the nations, this holy synod, called together in the holy Spirit, strongly desires to enlighten all people with his brightness, which gleams over the face of the church, by preaching the gospel to every creature (see Mk 16,15). And since the church is in Christ as a sacrament or instrumental sign of intimate union with God and of the unity of all humanity, the council, continuing the teaching of previous councils, intends to declare with greater clarity to the faithful and the entire human race the nature of the church and its universal mission. This duty of the church is made more urgent by the particular circumstances of our day so that all people, more closely bound together as they are by social, technological and cultural bonds, may also attain full unity in Christ.

2. Aeternus Pater, liberrimo et arcano sapientiae ac bonitatis suae consilio, mundum universum creavit, homines ad participandam vitam divinam elevare decrevit, eosque lapsos in Adamo non dereliquit, semper cis auxilia ad salutem praebens, intuitu Christi, redemptoris, „qui est imago Dei invisibilis, primogenitus omnis creaturae" (Col 1, 15). Omnes autem electos Pater ante saecula ..praescivit et praedestinavit conformes heri imaginis Filii sui, ut sit ipse primogenitus in multis fratribus" (Rm 8, 29). Credentes autem in Christum convocare statuit in sancta ecclesia, quae iam ab origine mundi praefigurata, in historia populi Israel ac foedere antiquo mirabiliter praeparata,[1] in novissimis temporibus constituta, effuso Spiritu est manifestata, et in fine saeculorum gloriose consummabitur. Tunc autem, sicut apud sanctos patres legitur, omnes iusti inde ab Adam, „ab Abel iusto usque ad ultimum electum" in ecclesia universali apud Patrem congregabuntur.

3. Venit igitur Filius, missus a Patre, qui nos in eo ante mundi constitutionem elegit ac in adoptionem filiorum praedestinavit, quia in eo omnia instaurare sibi complacuit (cf. Eph 1, 4-5 et 10). Christus ideo, ut voluntatem Patris impleret, regnum caelorum in terris inauguravit nobisque eius mysterium revelavit, atque oboedientia sua redemptionem effecit. Ecclesia, seu regnum Christi iam praesens in mysterio, ex virtute Dei in mundo visibiliter crescit. Quod exordium et incrementum significantur sanguine et aqua ex aperto latere lesu crucifixi exeuntibus (cf. Io 19, 34), ac praenuntiantur verbis Domini de morte sua in cruce: „Et ego, si exaltatus fuero a terra, omnes traham ad meipsum" (Io 12, 32 gr.). Quoties sacrificium crucis, quo „pascha nostrum immolatus est Christus" (1 Cor 5, 7), in altari celebratur, opus nostrae redemptionis exercetur. Simul sacramento panis eucharistici repraesentatur et efficitur unitas fidelium, qui unum corpus in Christo constituunt (cf. 1 Cor 10,17). Omnes homines ad hanc vocantur unionem cum Christo, qui est lux mundi, a quo procedimus, per quem vivimus, ad quem tendimus.

4. Opere autem consummato, quod Pater Filio commisit in terra faciendum (cf. Io 17, 4), missus est Spiritus sanctus die pentecostes, ut ecclesiam iugiter sanctificaret, atque ita credentes per Christum in uno Spiritu accessum haberent ad Patrem (cf. Eph 2, 18). Ipse est Spiritus vitae seu fons aquae salientis in vitam aeternam (cf. Io 4, 14; 7, 38-39), per quem Pater homines, peccato mortuos, vivificat, donec eorum mortalia corpora in Christo resuscitet (cf. Rm 8,10-11). Spiritus in ecclesia et in cordibus fidelium tamquam in templo habitat (cf. 1 Cor 3, 16; 6, 19), in eisque orat et testimonium adoptionis filiorum reddit (cf. Gal 4, 6; Rm 8, 15-16 et 26). Ecclesiam, quam in omnem veritatem inducit (cf. Io 16, 13) et in communione et ministratione unificat, diversis donis[2]

1 **Cf. Cyprianus,** *Epiii.* **64, 4: PL 3, 1017; CSEL (Hartel), III B, p. 720. S. Hilarius Piet.,** *In .\it.* **23, 6: PL 9, 1047. Augustinus,** *pairint.* **S. Cyrillus Alex.,** *G/aph. in Gen.* **2, 10: PG 69, 110 A.**

2 **Gregorius M.,** *Hom. in Erang.* **19, 1: PL 76, 1154 B. Cf. Augustinus,** *Serm.* **341, 9, 11: PL 39. 1499 s. Io. Damascenus,** *Adr. Icvnod.* **11: PG 96, 1357.**

2. The eternal Father, by a completely free and mysterious design of his wisdom, created the whole world. He decided to raise human beings to share in the divine life; and when in Adam they fell, he did not abandon them but provided them always with the means of salvation, having in view Christ the redeemer, "who is the image of the invisible God, the first-born of all creation" (Col 1, 15). All those chosen before time began the Father "foreknew and predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren" (Rm 8, 29). All those who believe in Christ he decided to call together within holy church, which right from the beginning of the world had been foreshadowed, wonderfully prepared in the history of the people of Israel and in the ancient covenant,[1] established in these last times and made manifest through the outpouring of the Spirit; it will reach its glorious completion at the end of time. Then, as we read in the holy fathers, all the just from Adam onward, "from Abel the just right to the last of the elect",[2] will be gathered together in the universal church in the Father's presence.

3. The Son came, therefore, sent by the Father, who chose us in him before the foundation of the world and predestined our adoption as sons and daughters, because he had decided to restore all things in him (see Eph 1, 4-5 and 10). Consequently, Christ, to carry out the will of the Father, has inaugurated the kingdom of heaven on earth and has revealed the mystery to us, and through his obedience has brought about the redemption. The church, as the kingdom of Christ already present in mystery, grows visibly in the world through the power of God. This beginning and this growth were symbolized by the blood and water that issued from the open side of Jesus crucified (see Jn 19, 34), and were predicted by the words of the Lord concerning his death on the cross: "And I, when I am lifted up from the earth, will draw all people to myself" (Jn 12, 32 Greek text). As often as the sacrifice of the cross, by which "Christ our paschal lamb has been sacrificed" (1 Cor 5, 7), is celebrated on the altar, there is effected the work of our redemption. At the same time, through the sacrament of the eucharistie bread, there is represented and produced the unity of the faithful, who make up one body in Christ (see 1 Cor 10,17). All people are called to this union with Christ, who is the light of the world; from him we come, through him we live and towards him we direct our lives.

4. When the task that the Father had entrusted to the Son on earth had been completed (see Jn 17, 4), on the day of Pentecost the holy Spirit was sent to sanctify the church continually and so that believers would have through Christ access to the Father in one Spirit (see Eph 2, 18). This is the Spirit of life or the fountain of water bubbling up for eternal life (see Jn 4, 14; 7, 38-39), through whom the Father restores life to human beings who were dead through sin, until he raises up their mortal bodies in Christ (see Rm 8,10-11). The Spirit dwells in the church and in the hearts of the faithful as in a temple (see 1 Cor 3,16; 6,19), and he prays in them and bears witness to their adoption as children (see Gal 4,6;

[1] See Cyprian, *Epist. (Letters),* 64, 4: PL 3, 1017; CSEL (Hartel), III B, p. 720. Hilary of Poitiers, *In Mt. (On Matthew),* 23, 6: PL 9, 1047. Augustine, *passim.* Cyril of Alexandria, *Glaph. in Gen. (Explanations of Genesis), 2,* 10: PG 69, 110 A.

[2] Gregory the Great, *Hom. in Evang. (Homilies on the Gospels),* 19, 1: PL 76, 1154 B. See Augustine, *Serm. (Sermons),* 341,9, 11: PL 39, 1499 f. John Damascene, A*dv. Iconocl. (Against the Iconoclasts),* 11: PG 96, 1357.

hierarchies et charismaticis instruit ac dirigit, et fructibus suis adornat (cf. Eph 4, 11-12; 1 Cor 12, 4; Gai 5, 22). Virtute evangelii iuvenescere facit ecclesiam eamque perpetuo renovat et ad consummatam cum sponso suo unionem perducit.[5] Nam Spiritus et sponsa ad dominum lesum dicunt: Veni! (cf. Ap 22, 17). Sic apparet universa ecclesia sicuti „de unitate Patris et Filii et Spiritus sancti plebs adunata"[6].

5. Ecclesiae sanctae mysterium in eiusdem fundatione manifestatur. Dominus enim lesus ecclesiae suae initium fecit praedicando faustum nuntium, adventum scilicet regni Dei a saeculis in scripturis promissi: „Quoniam impletum est tempus, et appropinquavit regnum Dei" (Mr 1,15; cf. Mt 4,17). Hoc vero regnum in verbo, operibus et praesentia Christi hominibus elucescit. Verbum nempe domini comparatur semini, quod in agro seminatur (cf. Mr 4,14) : qui illud cum fide audiunt et Christi pusillo gregi (cf. Lc 12, 32) adnumerantur, regnum ipsum susceperunt; propria dein virtute semen germinat et increscit usque ad tempus messis (cf. Mr 4, 26-29). Miracula etiam lesu regnum iam in terris pervenisse comprobant: „Si in digito Dei eicio daemonia, profecto pervenit in vos regnum Dei" (Lc 11, 20; cf. Mt 12, 28). Ante omnia tamen regnum manifestatur in ipsa persona Christi, Filii Dei et Filii hominis, qui venit „ut ministraret et daret animam suam redemptionem pro multis" (Mr 10,45).

Cum autem lesus, mortem crucis pro hominibus passus, resurrexerit, tamquam dominus et Christus sacerdosque in aeternum constitutus apparuit (cf. Ac 2, 36; Heb 5, 6; 7, 17-21), atque Spiritum a Patre promissum in discipulos suos effudit (cf. Ac 2, 33). Unde ecclesia, donis sui fundatoris instructa fideliterque eiusdem praecepta caritatis, humilitatis et abnegationis servans, missionem accipit regnum Christi et Dei annuntiandi et in omnibus gentibus instaurandi, huiusque regni in terris germen et initium constituit. Ipsa interea, dum paulatim increscit, ad regnum consummatum anhelat, ac totis viribus sperat et exoptat cum rege suo in gloria coniungi.

6. Sicut in vetere testamento revelatio regni saepe sub figuris proponitur, ita nunc quoque variis imaginibus intima ecclesiae natura nobis innotescit, quae sive a vita pastorali vel ab agricultura, sive ab aedificatione aut etiam a familia et sponsalibus desumptae, in libris prophetarum praeparantur. Est enim ecclesia *ovile*, cuius ostium unicum et necessarium Christus est (cf. Io 10, 1-10). Est etiam grex, cuius ipse Deus pastorem se fore praenuntiavit (cf. Is 40, 11; Ez 34, 11 ss.), et cuius oves, etsi a pastoribus humanis gubernantur, indesinenter tamen deducuntur et nutriuntur ab ipso Christo, bono pastore principeque pastorum (cf. Io 10, 11 ; 1 Pt 5, 4), qui vitam suam dedit pro ovibus (cf. Io 10, 11-15).

Est ecclesia *agricultura* seu ager Dei (cf. 1 Cor 3, 9). In illo agro crescit antiqua oliva, cuius radix sancta fuerunt patriarchae, et in qua ludaeorum

3 Cf Irenaeus, *Adv. Haer.* **III, 24, 1: PG 7, 966 B; Harvey 2, 131, ed. Sagnard,** *SC* **p. 398.**

4 Cyprianus, *De Oral. Dam.* **23: PL 4, 553: Hartel, III A, p. 285. Augustinus,** *Serm.* **71, 20, 33: PL 38, 463 s. S. Io. Damascenus,** *Adv. Iconocl.* **12: PG 96,1358 D.**

Rm 8, 15-16 and 26). He leads the church into all truth (see Jn 16, 13), and he makes it one in fellowship and ministry, instructing and directing it through a diversity of gifts both hierarchical and charismatic, and he adorns it with his fruits (see Eph 4,11-12; 1 Cor 12,4; Gal 5,22). Through the power of the gospel he rejuvenates the church, continually renewing it and leading it to perfect union with its spouse.' For the Spirit and the bride say to the lord Jesus: Come! (see Ap 22, 17). In this way the universal church appears as "a people made one by the unity of the Father and the Son and the holy Spirit".

5. The mystery of holy church is clearly visible in its foundation. For the lord Jesus inaugurated the church when he preached the happy news of the coming of the kingdom of God that had been promised in the scriptures for centuries: "The time is fulfilled and the kingdom of God is at hand" (Mk 1, 15; see Mt 4, 17). And this kingdom shines forth for humanity in the words, works and presence of Christ. The word of the Lord is compared to seed sown in a field (see Mk 4, 14): those who hear this word with faith and belong to the little flock of Christ (see Lk 12,32) have accepted the kingdom itself; the seed then through its own power germinates and grows until the harvest time (see Mk 4,26-29). The miracles of Jesus provide further evidence that the kingdom has come on earth: "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you" (Lk 11,20; see Mt 12,28). Above all, however, the kingdom is made manifest in the very person of Christ, Son of God and Son of man, who came "to serve and to give his life as a ransom for many" (Mk 10, 45).

Then when Christ, having undergone the death of the cross for humanity rose from the dead, he appeared as lord and Christ and priest set up forever (see Ac 2, 36; Heb 5, 6; 7, 17–21), and poured on his disciples the Spirit that had been promised by the Father (Ac 2, 33). When, therefore, the church, equipped with the gifts of its founder and faithfully keeping his precepts of love, humility and penance, receives the mission of announcing the kingdom of Christ and of God and of inaugurating it among all peoples, it has formed the seed and the beginning of the kingdom on earth. Meanwhile as it gradually grows, it aspires after the completion of the kingdom, and hopes and desires with all its strength to be joined with its king in glory.

6. As in the old Testament the revelation of the kingdom is often proposed figuratively, so also now the inner nature of the church is revealed to us through a variety of images. These have been taken from the life of a shepherd, from agriculture, from the construction of buildings, and even from the family and betrothal; all of which are prepared in the books of the prophets. So the church is the *sheepfold,* whose single necessary door is Christ (seejn 10, 1-10). It is also the flock, of which God himself foretold that he would be the shepherd (see Is 40, 11; Ez 34, 11 ff.), and whose sheep, even though governed by human shepherds, are continuously led and nourished by Christ himself, the good shepherd and prince of shepherds (seejn 10, 11 ; 1 Pt 5,4), who laid down his life for the sheep (see Jn 10, 11-15).

The church is the *estate* or field of God (see 1 Cor 3,9). In this field the ancient olive grows whose holy root was constituted by the patriarchs, and in which was

' See Irenaeus, *Adv. Haer. (Against Heresies),* III, 24, 1: PG 7, 966 B; Harvey 2, 131, ed. Sagnard, *SC* p. 398.

4 Cyprian, *De Oral. Dom. (The Lord's Prayer),* 23: PL 4, 553; Hartei, III A, p. 285; CChr 3 A, 1C5. Augustine, *Serm. (Sermons),* 71, 20, 33: PL 38, 463 f. John Damascene, *Adv. Iconocl. (Against the Iconoclasts),* 12: PG 96, 1358 D.

ct gentium reconciliatio facta est et fiet (cf. Rm 11, 13-26). Ipsa plantata est a caelesti agricola tamquam vinea electa (cf. Mt 21, 33-43 par.; Is 5, 1 ss.). Vitis vera Christus est, vitam ct fecunditatem tribuens palmitibus, scilicet nobis, qui per ecclesiam in ipso manemus, et sine quo nihil possumus facere (cf. Io 15, 1-5).

Saepius quoque ecclesia dicitur *aedificatio* Dei (cf. 1 Cor 3, 9). Dominus ipse se comparavit lapidi, quem reprobaverunt aedificantes, sed qui factus est in caput anguli (cf. Mt 21, 42 par.; Ac 4, 11; 1 Pt 2, 7; Ps 117, 22). Super illud fundamentum ecclesia ab apostolis exstruitur (cf. 1 Cor 3, 11), ab eoque firmitatem et cohaesionem accipit. Quae constructio variis appellationibus decoratur: domus Dei (cf. 1 Tim 3, 15), in qua nempe habitat eius *familia*, habitaculum Dei in Spiritu (cf. Eph 2, 19-22), „tabernaculum Dei cum hominibus (Ap 21, 3), et praesertim *templum* sanctum, quod in lapideis sanctuariis repraesentatum a sanctis patribus laudatur, et in liturgia non immerito assimilatur civitati sanctae, novae lerusalem.[5] In ipsa enim tamquam lapides vivi his in terris aedificamur (cf. 1 Pt 2, 5). Quam sanctam civitatem loannes contemplatur, in renovatione mundi descendentem de caelis a Deo, „paratam sicut sponsam ornatam viro suo (Ap 21, 1 s.).

Ecclesia etiam „quae sursum est Hierusalem et „mater nostra appellatur (Gal 4, 26; cf. Ap 12,17), describitur ut *sponsa* immaculata agni immaculati (cf. Ap 19, 7; 21, 2 et 9; 22, 17), quam Christus „dilexit ... et se ipsum tradidit pro ea, ut illam sanctificaret (Eph 5, 25-26), quam sibi foedere indissolubili sociavit et indesinenter „nutrit et fovet (Eph 5, 29), et quam mundatam sibi voluit coniunctam et in dilectione ac fidelitate subditam (cf. Eph 5, 24), quam tandem bonis caelestibus in aeternum cumulavit, ut Dei et Christi erga nos caritatem, quae omnem scientiam superat, comprehendamus (cf. Eph 3, 19). Dum vero his in terris ecclesia peregrinatur a Domino (cf. 2 Cor 5, 6), tamquam exsulem se habet, ita ut quae sursum sunt quaerat et sapiat, ubi Christus est in dextera Dei sedens, ubi vita ecclesiae abscondita est cum Christo in Deo, donec cum sponso suo appareat in gloria (cf. Coi 3, 1-4).

7. Dei Filius, in natura humana sibi unita, morte et resurrectione sua mortem superando, hominem redemit et in novam creaturam transformavit (cf. Gal 6, 15; 2 Cor 5, 17). Communicando enim Spiritum suum, fratres suos, ex omnibus gentibus convocatos, tamquam corpus suum mystice constituit.

In corpore illo vita Christi in credentes diffunditur, qui Christo passo atque glorificato, per sacramenta arcano ac reali modo uniuntur.[8] Per baptismum enim Christo conformamur: „Etenim in uno Spiritu omnes*

* **Cf. Origencs,** *In .Mt.* **16. 21 : PG 13, 1443 C; Tertullianus,** *Adv. Mare.* **3, 7: PL 2, 357 C; CSEL 47, 3, p. 386, Pro documentis liturgicis, cf.** *Sacramentarium Cregorianum·.* **PL 78, 160 B; vel C. Mohlberg,** *Laber Sacramentorum Romanae Ecclesiae,* **Romae, 1960, p. III, XC: „.Deus, qui ex omni coaptacione sanctorum aeternum tibi condis habitaculum ...". Hymnus** *Urbi lerusalem beata* **in breviario monastico, et** *Coelestis urbs lerusalem* **in breviario romano.**

* **Cf. Thomas,** *Summa Tbeol.* **Ill, q. 62, a. 5, ad 1.**

and will be effected the reconciliation of Jews and gentiles (see Rm 11, 13-16). The church has been planted by the heavenly vinedresser as a chosen vineyard (see Mt 21, 33-43 and parallels; Is 5, 1 ff.). Christ is the true vine who gives life and fruitfulness to us the branches; through the church we abide in him and without him we can do nothing (see Jn 15, 1-5).

More often the church is called God's *building* (see 1 Cor 3, 9). The Lord compared himself to the stone which the builders rejected but which was made the corner-stone (see Mt 21,42 and parallels; Ac 4, 11 ; 1 Pt 2, 7; Ps 117,22). On this foundation the church is built by the apostles (see 1 Cor 3,11), and from this it receives cohesion and stability. This building is called various names: God's household (see 1 Tm 3, 15), in which his *family* lives, the dwelling-place of God in the Spirit (see Eph 2,19-22), "God's dwelling with human beings" (Ap 21,3), and above all the church is the holy *temple* which is praised by the fathers of the church when they find it represented in sanctuaries made of stone, and in the liturgy it is rightly likened to the holy city, the new Jerusalem.5 For in it we are built up as living stones here on earth (see 1 Pt 2, 5). John contemplates this holy city coming down out of heaven from God at the renewal of the world, "prepared as a bride adorned for her husband" (Ap 21, 1 f.).

Moreover the church, "which is the Jerusalem above" and is called "our mother" (Gal 4, 26; see Ap 12, 17), is described as the immaculate *spouse* of the immaculate lamb (see Ap 19, 7; 21,2 and 9; 22,17), whom Christ "loved... and for whom he delivered himself up that he might make her holy" (Eph 5,25-26). He has bound the church to himself by an indissoluble covenant and continuously "nourishes and cherishes" it (Eph 5, 29), wanting it cleansed and joined to himself and subject to himself in love and fidelity (see Eph 5, 24); which finally he has enriched with heavenly goods for ever, so that we may understand the love of God and of Christ towards us which surpasses all knowledge (see Eph 3, 19). While, however, here on earth the church is on pilgrimage from the Lord (see 2 Cor 5,6), it is like an exile who seeks and savours the things that are above, where Christ is seated at the right hand of God, where the life of the church is hidden with Christ in God until it appears in glory with its spouse (see Col 3, 1-4).

7. The Son of God, in the human nature he had united to himself, overcame death by his own death and resurrection and in this way redeemed humanity and made it into a new creation (see Gal 6,15 ; 2 Cor 5, 17). And by the communication of his Spirit he constituted his sisters and brothers, gathered from all nations, as his own mystical body.

In this body the life of Christ is communicated to believers, who by means of the sacraments in a mysterious but real way are united to Christ who suffered and has been glorified.6 By baptism we are made into the likeness of Christ: "For by one Spirit we were all baptised into one body" (1 Cor 12, 13). Through

5 See Origen, *In Mt. (On Matthew),* 16, 21: PG 13, 1443 C; Tertullian, *Adv. Marc. (Against Marcion),* 3, 7: PL 2,357 C; CSEL 47, 3, p. 386; CChr 1, 516. For the liturgical documents, see *Gregorian Sacramentary:* PL 78, 160 B; or C. Mohlberg, *Liber Sacramentorum Romanae Ecclesiae,* Rome, 1960, p. III, XC: "God, who from the entire joining together of the saints make for yourself an eternal dwelling ...". Hymn *Urbs Jerusalem beata* in the monastic breviary, and *Coelestis urbs Jerusalem* in the Roman breviary.

6 See Thomas Aquinas, *Summa Theologiae* III, quest. 62, art 5, to 1.

nos in unum corpus baptizari sumus" (1 Cor 12, 13). Quo sacro ritu consociatio cum morte et resurrectione Christi repraesentatur et efficitur: „Consepulti enim sumus cum illo per baptismum in mortem 4; si autem ..complantati facti sumus similitudini mortis eius, simul et resurrectionis erimus" (Rm 6, 4-5). In fractione panis eucharistici de corpore domini realiter participantes, ad communionem cum eo ac inter nos elevamur. ..Quoniam unus panis, unum corpus multi sumus, omnes qui de uno pane participamus" (1 Cor 10, 17). Ita nos omnes membra illius corporis efficimur (cf. 1 Cor 12, 27), „singuli autem alter alterius membra" (Rm 12, 5). «

Sicut vero omnia corporis humani membra, licet multa sint, unum tamen corpus efformant, ita fideles in Christo (cf. 1 Cor 12, 12). Etiam in aedificatione corporis Christi diversitas viget membrorum et officiorum. Unus est Spiritus, qui varia sua dona, secundum divitias suas atque ministeriorum necessitates, ad ecclesiae utilitatem dispertit (cf. 1 Cor 12, 13 1-11). Inter quae dona praestat gratia apostolorum, quorum auctoritati ipse Spiritus etiam charismaticos subdit (cf. 1 Cor 14). Idem Spiritus per se suaque virtute atque interna membrorum connexione corpus unificans, caritatem inter fideles producit et urget. Unde, si quid patitur unum membrum, compatiuntur omnia membra; sive si unum membrum st honoratur, congaudent omnia membra (cf. 1 Cor 12, 26).

Huius corporis caput est Christus. Ipse est imago Dei invisibilis, in coque condita sunt universa. Ipse est ante omnes et omnia in ipso con- stant. Ipse est caput corporis quod est ecclesia. Ipse est principium, primogenitus ex mortuis, ut sit in omnibus primatum tenens (cf. Col 1, 23 15-18). Magnitudine virtutis suae caelestibus et terrestribus dominatur, et supereminenti perfectione et operatione sua totum corpus gloriae suae divitiis replet (cf. Eph 1, 18-23).7

Omnia membra ei conformari oportet, donec Christus formetur in eis (cf. Gal 4, 19). Quapropter in vitae eius mysteria adsumimur, cum eo .10 configurati, commortui et conresuscitati, donec cum eo conregnemus (cf. Ph 3, 21; 2 Tm 2, 11; Eph 2, 6; Coi 2, 12; etc.). In terris adhuc peregrinantes, eiusque vestigia in tribulatione et persecutione prementes, eius passionibus tamquam corpus capiti consociamur, ei compatientes, ut cum eo conglorificemur (cf. Rm 8, 17). 3.-.

Ex eo „totum corpus per nexus et coniunctiones subministratum et constructum crescit in augmentum Dei" (Coi 2, 19). Ipse in corpore suo, scilicet ecclesia, dona ministrationum iugiter disponit, quibus ipsius virtute nobis invicem ad salutem servitia praestamus, ut veritatem facientes in caritate, crescamus in illum per omnia, qui est caput nostrum 40 (cf. Eph 4, 11-16 gr.).

Ut autem in illo incessanter renovemur (cf. Eph 4, 23), dedit nobis de Spiritu suo, qui unus et idem in capite et in membris exsistens, totum corpus ita vivificat, unificat et movet, ut eius officium a sanctis patribus

1 **Cf. Pius XII, Litt. encycl.** *Mystici Corporis,* **29 iun. 1943: AAS 35 (1943), p. 208.**

this sacred rite the union with the death and resurrection of Christ is both symbolized and effected: "We were buried with him by baptism into death", but if "we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Rm 6, 4-5). When we really participate in the body of the Lord through the breaking of the eucharistie bread, we are raised up to communion with him and among ourselves. "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor 10,17). In this way all of us are made members of this body (see 1 Cor 12, 27), "individually members one of another" (Rm 12, 5).

Just as all the members of the human body, although they are many, nevertheless make up one body, in the same way the faithful are one in Christ (see 1 Cor 12, 12). In the structure of the body of Christ, too, there is a diversity of members and of functions. There is one Spirit who distributes his various gifts for the good of the church according to his own riches and the needs of the ministries (see 1 Cor 12,1-11). Among these gifts the grace of the apostles holds first place, and the Spirit himself makes even the charismatics subject to their authority (see 1 Cor 14). The same Spirit makes the body one through himself and by his power and by the inner cohesion of the members, and he produces and urges charity among the faithful. Therefore, if one member suffers in any way, all the members suffer along with that member, and if one member is honoured then all the members rejoice together (see 1 Cor 12, 26).

Christ is the head of this body. He is the image of the invisible God and in him all things have their foundation. He is before all things and all things are held together in him. He is the head of the body which is the church. He is the beginning, the first-born from the dead, so that he may hold the primacy among all things (see Col 1, 15-18). By the might of his power he dominates all creatures both in heaven and on earth, and through his supereminent perfection and activity he fills the whole body with the riches of his glory (see Eph 1, 18-23).7

All the members must be made into his likeness until Christ is formed in them (see Gal 4, 19). Therefore we are taken up into the mysteries of his life, we are made like to him, we die and are raised to life with him, until we reign together with him (see Ph 3, 21; 2 Tm 2, 11 ; Eph 2, 6; Col 2, 12; etc.). While we are still making our pilgrimage on earth and follow in his footsteps in tribulation and persecution, we are associated with his sufferings as a body with its head, sharing his suffering that we may also share his glory (see Rm 8, 17).

From him "the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God" (Col 2,19). He perpetually distributes the gift of ministries in his body which is the church; and with these gifts, through his power, we provide each other with helps towards salvation, so that doing the truth in love, we grow up in all things into him who is our head (see Eph 4, 11-16 Greek text).

In order that we may be continually renewed in him (see Eph 4,23), he gave us a share in his Spirit, who is one and the same in head and members. This Spirit gives life, unity and movement to the whole body, so that the fathers of the

7 See Pius XII, Encyclical *Mystici Corporis.,* 29 June 1943: AAS 35 (1943), p. 208.

comparari potuerit cum munere, quod principium vitae seu anima in corpore humano adimplet.

Christus vero diligit ecclesiam ut sponsam suam, exemplar factus viri diligentis uxorem suam ut corpus suum (cf. Eph 5, 25-28); ipsa vero ecclesia subiecta est capiti suo (ib. 23-24). ,,Quia in ipso inhabitat omnis plenitudo divinitatis corporaliter" (Coi 2, 9), ecclesiam, quae corpus et plenitudo eius est, divinis suis donis replet (cf. Eph 1, 22-23), ut ipsa protendat et perveniat ad omnem plenitudinem Dei (cf. Eph 3, 19).

8. Unicus mediator Christus ecclesiam suam sanctam, fidei, spei et caritatis communitatem his in terris ut compaginem visibilem constituit et indesinenter sustentat,[8] qua veritatem et gratiam ad omnes diffundit. Societas autem organis hierarchicis instructa et mysticum Christi corpus, coetus adspectabilis et communitas spiritualis, ecclesia terrestris et ecclesia coelestibus bonis ditata, non ut duae res considerandae sunt, sed unam realitatem complexam efformant, quae humano et divino coalescit elemento.[10] Ideo ob non mediocrem analogiam incarnati Verbi mysterio assimilatur. Sicut enim natura assumpta Verbo divino ut vivum organum salutis, ei indissolubiliter unitum, inservit, non dissimili modo socialis compago ecclesiae Spiritui Christi, eam vivificanti, ad augmentum corporis inservit (cf. Eph 4, 16).[11]

Haec est unica Christi ecclesia, quam in symbolo unam, sanctam, catholicam et apostolicam profitemur,[12] quam salvator noster, post resurrectionem suam Petro pascendam tradidit (cf. Io 21, 17), eique ac ceteris apostolis diffundendam et regendam commisit (cf. Mt 28, 18 ss.), et in perpetuum ut columnam et firmamentum veritatis erexit (cf. 1 Tm 3, 15). Haec ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in ecclesia catholica, a successore Petri et episcopis in eius communione gubernata,[13] licet extra eius compaginem elementa plura sanctificationis et veritatis inveniantur, quae ut dona ecclesiae Christi propria, ad unitatem catholicam impellunt.

Sicut autem Christus opus redemptionis in paupertate et persecutione perfecit, ita ecclesia ad eamdem viam ingrediendam vocatur, ut fructus

8 Cf. Leo XIII, Epist. encycL *Divinum illud,* **9 maii 1897: ASS 29 (1896-97), p. 650. Pius XII, Litt. encycl.** *Myttici Corporir,* **1. c_, pp. 219- : D 2288 (3808). Augustinus»** *Serm.* **268, 2: PL 38, 1232, et alibi. Io. Chrysostomus,** *In Eph.** **hom. 9, 3: PG 62, 72. Didymus Alex.,** *Trin.* **2.1: PG 39, 449 s. Thomas,** *In Col.* **1,18,lect. 5: ed Marietti, II, n. 46: ,,Sicut constituitur unum corpus ex unitate animae, ita ecclesia ex unitate Spiritus . ..".**

9 Cf. Leo XIII, Litt. encycl. *Sapientiae cbristianae,* **10 ian. 1890: ASS 22 (1889-90), p. 392. Id.» Epist. encycl.** *Satis cognitum, 2D* **iun. 1896: ASS 28 (1895-96), pp. 710 et 724 ss. Pius XII, Litt. Encycl.** *Mystici Corporis,* **L c. pp. 199-200.**

10 Cf. Pius XII, Litt. encycl. *Mystici Corporis,!.* **c.»p. 221 ss. Id., Litt. encycl.** *Humani generis.* **12 aug. 1950: AAS 42 (1950), p. 571.**

11 Cf. Leo XIII, Epist. encycl. *Satis cognitum,* **1. c., p. 713.**

11 Cf. *Symbolum Apostohcumz* **D 6-9 (10-30);** *Symb. Nic.-Const.·.* **D 86 (150) (v. supra p. 24); coli.** *Pro/ fidei Trid.z* **D 994 et 999 (1862 et 1868).**

13 Dicitur ..Sancta (catholica apostolica) Romana ecclesia, in** *Prof, fidei Trid.,* **1. c. et conc. Vat. I, const, dogm. de fide cath.** *Dei Filius :* **D 1782 (3001) (v. supra p. 805, 32).**

church could compare his task to that which is exercised by the life-principle, the soul, in the human body.8

Christ loves the church as his bride and has made himself the model of the husband loving his wife as his own body (see Eph 5, 25-28); and the church is submissive to its head (ibid. 23-24). "For in him the whole fullness of deity dwells bodily" (Col 2, 9); and he fills with his divine gifts the church, which is his body and his fullness (see Eph 1,22-23), so that it may aspire towards and arrive at the whole fullness of God (see Eph 3, 19).

8. Christ, the one mediator, set up his holy church here on earth as a visible structure, a community of faith, hope and love; and he sustains it unceasingly9 and through it he pours out grace and truth on everyone. This society, however, equipped with hierarchial structures, and the mystical body of Christ, a visible assembly and a spiritual community, an earthly church and a church enriched with heavenly gifts, must not be considered as two things, but as forming one complex reality comprising a human and a divine element.10 It is therefore by no mean analogy that it is likened to the mystery of the incarnate Word. For just as the assumed nature serves the divine Word as a living instrument of salvation inseparably joined with him, in a similar way the social structure of the church serves the Spirit of Christ who vivifies the church towards the growth of the body (see Eph 4, 16)?1

This is the unique church of Christ, which in the creed we profess to be one, holy, catholic and apostolic.12 After his resurrection our saviour gave the church to Peter to feed (see Jn 21, 17), and to him and the other apostles he committed the church to be governed and spread (see Mt 28, 18 ff.); and he set it up for all time as the pillar and foundation of the truth (1 Tm 3, 15). This church, set up and organised in this world as a society, subsists in the catholic church, governed by the successor of Peter and the bishops in communion with him, 13 although outside its structure many elements of sanctification and of truth are to be found which, as proper gifts to the church of Christ, impel towards catholic unity.

Just as Christ carried out the work of redemption in poverty and persecution, so the church is called to follow along the same way in order that it may

8 See Leo XIII, Encyclical *Divinum illud,* 9 May 1897: ASS 29 (1896-97), p. 650. Pius XII, Encyclical *Mystici Corporis,* loc. cit., pp. 219-220: D 2288 (3808). Augustine, *Serm. (Sermons),* 268, 2: PL 38, 1232, and elsewhere. John Chrysostom, *In Eph. (On Ephesians),* homily 9, 3: PG 62, 72. Didymus of Alexandria, *Trin. (The Trinity), 2,* 1: PG 39, 449 f. Thomas Aquinas, *In Col. (On Colossians),* 1, 18, lection 5: ed. Marietti, II, no. 46: "As one body is constituted by the unity of the soul, so is the church by the unity of the Spirit . . .".

9 See Leo XIII, Encyclical *Sapientiae christianae,* 10 Jan. 1890: ASS 22 (1889-90), p. 392. Id., Encyclical *Satis cognitum,* 29 June 1896: ASS 28 (1895-96), pp. 710 and 724 ff. Pius XII, Encyclical *Mystici Corporis,* loc. cit., pp. 199-200.

'I See Pius XII, Encyclical *Mystici Corporis,* loc. cit., p. 221 ff. Id., Encyclical *Humani generis,* 12 Aug. 1950: AAS 42 (1950), p. 571.

11 See Leo XIII, Encyclical *Satis cognitum,* loc. cit., p. 713.

12 See *Apostles' creed·.* D 6-9 (10-30); *Nicene-Constantinopolitan creed:* D 86 (150) (see above p. 24); compare *Tridentine profession offaith:* D 994 and 999 (1862 and 1868).

It is called "holy (catholic apostolic) Roman church" in *Tridentine profession offaith,* loc. cit., and in Vatican council I, dogmatic constitution on the catholic faith, *Dei Filius:* D 1782 (3001) (see above p. 805).

salutis hominibus communicet. Christus lesus, „cum in forma Dei esset, ... semet ipsum exinanivit formam servi accipiens1* (Ph 2, 6-7) et propter nos „egenus factus est, cum esset dives (2 Cor 8, 9): ita ecclesia, licet ad missionem suam exsequendam humanis opibus indigeat, non ad gloriam terrestrem quaerendam erigitur, sed ad humilitatem et abnegationem etiam exemplo suo divulgandas. Christus a Patre missus est „evangelizare pauperibus, ... sanare contritos corde (Lc 4, 18), ,.quaerere et salvum facere quod perierat (Lc 19, 10): similiter ecclesia omnes infirmitate humana afflictos amore circumdat, imo in pauperibus et patientibus imaginem fundatoris sui pauperis et patientis agnoscit, eorum inopiam sublevare satagit, et Christo in eis inservire intendit. Dum vero Christus, „sanctus, innocens, impollutus (Heb 7, 26), peccatum non novit (cf. 2 Cor 5, 21), sed sola delicta populi repropitiare venit (cf. Heb 2, 17), ecclesia in proprio sinu peccatores complectens, sancta simul et semper purificanda, poenitentiam et renovationem continuo prosequitur.

..Inter persecutiones mundi et consolationes Dei peregrinando procurrit 14 ecclesia, crucem et mortem Domini annuntians, donec veniat (cf. 1 Cor 11, 26). Virtute autem domini resuscitari roboratur, ut afflictiones et difficultates suas, internas pariter et extrinsecas, patientia et caritate devincat, et mysterium eius, licet sub umbris, fideliter tamen in mundo revelet, donec in fine lumine pleno manifestabitur.

Cap. II. De populo Dei

9. In omni quidem tempore et in omni gente Deo acceptus est quicumque timet eum et operatur iustitiam (cf. Ac 10, 35). Placuit tamen Deo homines non singulatim, quavis mutua connexione seclusa, sanctificare et salvare, sed eos in populum constituere, qui in veritate ipsum agnosceret ipsique sancte serviret. Plebem igitur israeliticam sibi in populum elegit, quocum foedus instituit et quem gradatim instruxit, sese atque propositum voluntatis suae in eius historia manifestando eumque sibi sanctificando. Haec tamen omnia in praeparationem et figuram contigerunt foederis illius novi et perfecti, in Christo feriendi, et plenioris revelationis per ipsum Dei Verbum carnem factum tradendae. „Ecce dies venient, dicit Dominus, et feriam domui Israël et domui luda foedus novum ... Dabo legem meam in visceribus eorum, et in corde eorum scribam eam, et ero eis in Deum, et ipsi erunt mihi in populum ... Omnes enim cognoscent me a minimo eorum usque ad maximum, ait Dominus (Ir 31, 31-34). Quod foedus novum Christus instituit, novum scilicet testamentum in suo sanguine (cf. 1 Cor 11, 25), ex ludaeis ac gentibus plebem vocans, quae non secundum carnem sed in Spiritu ad unitatem coalesceret, essetque novus populus Dei. Credentes enim in Christum, renati non ex semine corruptibili, sed incorruptibili per verbum Dei vivi (cf. 1 Pt 1, 23), non ex carne sed ex aqua et Spiritu sancto (cf. Io 3, 5-6),

14 **Augustinus,** *Decir. Dei,* **XVIII, 51, 2: PL 41, 614.**

communicate to humanity the fruits of salvation. "Though he was in the form of God", Christ Jesus "emptied himself, taking the form of a servant" (Ph 2,6-7); and for our sake "though he was rich, he became poor" (2 Cor 8, 9). So also the church, though it needs human resources to carry out its mission, is not set up to seek earthly glory, but to spread humility and self-denial also through its own example. Christ was sent by the Father "to preach good news to the poor … to restore the broken-hearted" (Lk 4,18), "to seek and to save the lost" (Lk 19,10): in the same way the church surrounds with love all who are afflicted with human infirmity, indeed in the poor and the suffering it recognises the face of its poor and suffering founder, it endeavours to relieve their need and in them it strives to serve Christ. While Christ "holy, blameless, unstained" (Heb 7,26) knew no sin (see 2 Cor 5,21), and came only to expiate the sins of the people (see Heb 2, 17), the church, containing sinners in its own bosom, is at one and the same time holy and always in need of purification and it pursues unceasingly penance and renewal.

The church "proceeds on its pilgrim way amidst the persecutions of the world and the consolations of God",14 proclaiming the cross and the death of the Lord until he comes (see 1 Cor 11, 26). But it draws strength from the power of the risen Lord, to overcome with patience and charity its afflictions and difficulties, from within and from without; and reveals his mystery faithfully in the world — albeit amid shadows — until in the end it will be made manifest in the fullness of light.

Chapter 2. The people of God

9. At all times and in every nation whoever fears God and does what is right is acceptable to God (see Ac 10, 35). It has pleased God, however, to sanctify and save men and women not individually and without regard for what binds them together, but to set them up as a people who would acknowledge him in truth and serve him in holiness. Therefore he chose the people of Israel as a people for himself, and he made a covenant with them and instructed them step by step, making himself and his intention known to them in their history and sanctifying them for himself. All this took place, however, as a preparation and a figure of that new and perfect covenant which was to be struck with Christ, and of the more complete revelation that was to be made through the Word of God himself made flesh. "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Juda … I will put my law within them, and I will write it in their hearts; and I will be their God, and they shall be my people … for they shall all know me, from the least of them to the greatest, says the Lord" (Jer 31, 31-34). This is the new covenant that Christ instituted, the new testament in his blood (see 1 Cor 11, 25), calling together from Jews and gentiles a people which would be bound together in unity not according to the flesh but in the Spirit, and which would be the new people of God. Believers in Christ have been born again not from a perishable but from an imperishable seed through the word of the living God (see 1 Pt 1,23), not of flesh but of water and the holy Spirit (see Jn 3, 5-6); and they have been finally set up

14 Augustine, *De civ. Dei (The city of God),* XVIII, 51, 2: PL 41, 614; CChr 48, 650.

constituuntur tandem „genus electum, regale sacerdotium, gens sancta, populus acquisitionis ... qui aliquando non populus, nunc autem populus Dei (1 Pt 2, 9-10).

Populus ille messianicus habet pro capite Christum, „qui traditus est propter delicta nostra et resurrexit propter iustificationem nostram (Rm 4, 25), et nunc nomen quod est super omne nomen adeptus, gloriose regnat in coelis. Habet pro conditione dignitatem libertatemque filiorum Dei, in quorum cordibus Spiritus sanctus sicut in templo inhabitat. Habet pro lege mandatum novum diligendi sicut ipse Christus dilexit nos (cf. Io 13, 34). Habet tandem pro fine regnum Dei, ab ipso Deo in terris inchoatum, ulterius dilatandum, donec in fine saeculorum ab ipso etiam consummetur, cum Christus apparuerit, vita nostra (cf. Coi 3, 4), et „ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei (Rm 8, 21). Itaque populus ille messianicus, quamvis universos homines actu non comprehendat, et non semel ut pusillus grex appareat, pro toto tamen genere humano firmissimum est germen unitatis, spei et salutis. A Christo in communionem vitae, caritatis et veritatis constitutus, ab eo etiam ut instrumentum redemptionis omnium adsumitur, et tamquam lux mundi et sal terrae (cf. Mt 5, 13-16), ad universum mundum emittitur.

Sicut vero Israel secundum carnem, qui in deserto peregrinabatur, Dei ecclesia iam appellatur (cf. 2 Es 13, 1; Nm 20, 4; Dt 23, 1 ss.), ita novus Israel qui in praesenti saeculo incedens, futuram eamque manentem civitatem inquirit (cf. Heb 13, 14), etiam ecclesia Christi nuncupatur (cf. Mt 16, 18), quippe quam ipse sanguine suo acquisivit (cf. Ac 20, 28), suo Spiritu replevit, aptisque mediis unionis visibilis et socialis instruxit. Deus congregationem eorum qui in Iesum, salutis auctorem et unitatis pacisque principium, credentes aspiciunt, convocavit et constituit ecclesiam, ut sit universis et singulis sacramentum visibile huius salutiferae unitatis.[1] Ad universas regiones extendenda, in historiam hominum intrat, dum tamen simul tempora et fines populorum transcendit. Per tentationes vero et tribulationes procedens ecclesia virtute gratiae Dei sibi a Domino promissae confortatur, ut in infirmitate carnis a perfecta fidelitate non deficiat, sed Domini sui digna sponsa remaneat, et sub actione Spiritus sancti, seipsam renovare non desinat, donec per crucem perveniat ad lucem, quae nescit occasum.

10. Christus Dominus, Pontifex ex hominibus assumptus (cf. Heb 5, 1-5) novum populum „fecit ... regnum, et sacerdotes Deo et Patri suo" (Ap 1, 6; cf. 5, 9-10). Baptizati enim, per regenerationem et Spiritus sancti unctionem consecrantur in domum spiritualem et sacerdotium sanctum, ut per omnia opera hominis christiani spirituales offerant hostias, et virtutes annuntient eius qui de tenebris eos vocavit in admirabile lumen suum (cf. 1 Pt 2, 4-10). Ideo universi discipuli Christi, in oratione perseverantes et collaudantes Deum (cf. Ac 2, 42-47), seipsos hostiam

1 **Cf. Cyprianus, *Epist.* 69, 6: PL 3, 1142 B; Hanel 3 B, p. 754: „inseparabile unitatis sacramentum".**

as "a chosen race, a royal priesthood, a holy nation, God's own people ... once no people but now God's people" (1 Pt 2, 9-10).

This messianic people has for its head Christ, "who was put to death for our trespasses and raised for our justification" (Rm 4, 25); and now having gained possession of that name which is above all names, he reigns gloriously in heaven. This people has been given the dignity and the freedom of sons and daughters of God, in whose hearts the holy Spirit dwells as in a temple. For its law it has the new commandment of love just as Christ has loved us (seejn 13,34). And finally for its goal it has the kingdom of God: inaugurated on earth by God himself and to be further extended until, at the end of time, it will be brought to its completion by the Lord when Christ will appear, our life (see Col 3, 4), and "creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rm 8,21). Consequently this messianic people, although in fact it does not include everybody, and more than once may appear as a tiny flock, nevertheless it constitutes for the whole human race a most firm seed of unity, hope and salvation. It has been set up by Christ as a communion of life, love and truth; by him too it is taken up as the instrument of salvation for all, and sent as a mission to the whole world as the light of the world and the salt of the earth (see Mt 5, 13-16).

Just as Israel according to the flesh, who wandered in the desert, is already called the church of God (see 2 Es 13, 1;Nm20,4;Dt23,1 ff.),sothe new Israel, while journeying through this present world in search of a permanent city which lies in the future (see Heb 13,14), is also called the church of Christ (see Mt 16, 18), since he has acquired it by his own blood (see Ac 20, 28), has filled it with his Spirit and set it up with means suitable for visible and social unity. God has called together the assembly of those who look to Jesus in faith as the author of salvation and the principle of unity and peace, and he has constituted the church that it may be for one and all the visible sacrament of this saving unity.1 In order to spread to all regions, it enters into the history of humanity while at the same time transcending both times and the boundaries of nations. As the church journeys through temptations and tribulations, it is strengthened by the power of the grace of God that was promised it by the Lord, so that it does not fall away from perfect fidelity through the weakness of the flesh, but remains the worthy spouse of its Lord, and so that, under the action of the holy Spirit, it does not cease from renewing itself until, through the cross, it arrives at the light which knows no setting.

10. Christ the Lord, the high priest chosen from among human beings (see Heb 5, 1-5), has made the new people "a kingdom, priests to his God and Father" (Ap 1,6; see 5,9-10). For by the regeneration and anointing of the holy Spirit the baptised are consecrated as a spiritual dwelling and a holy priesthood, so that through all the activity of Christian living they may offer spiritual sacrifices, and declare the powers of him who called them out of darkness into his marvellous light (see 1 Pt 2, 4-10). Therefore, all the disciples of Christ, persevering in prayer and praising God together (see Ac 2,42-47), are to present

1 See Cyprian, *Epist. (Letters), (s'),* 6: PL 3, 1142 B; Hanel 3 B, p. 754: "inseparable sacrament of unity".

viventem, sanctam, Deo placentem exhibeant (cf. Rm 12, 1), ubique terrarum de Christo testimonium perhibeant, atque poscentibus rationem reddant de ea, quae in eis est, spe vitae aeternae (cf. 1 Pt 3, 15).

Sacerdotium autem commune fidelium et sacerdotium ministeriale seu hierarchicum, licet essentia et non gradu tantum differant, ad invicem tamen ordinantur; unum enim et alterum suo peculiari modo de uno Christi sacerdotio participant.[1] Sacerdos quidem ministerialis, potestate sacra qua gaudet, populum sacerdotalem efformat ac regit, sacrificium eucharisticum in persona Christi conficit illudque nomine totius populi Deo offert; fideles vero, vi regalis sui sacerdotii, in oblationem eucharistiae concurrunt,[3] illudque in sacramentis suscipiendis, in oratione et gratiarum actione, testimonio vitae sanctae, abnegatione et actuosa caritate exercent.

11. Indoles sacra et organice exstructa communitatis sacerdotalis et per sacramenta et per virtutes ad actum deducitur. Fideles per baptismum in ecclesia incorporati, ad cultum religionis Christianae charactere deputantur et, in filios Det regenerati, fidem quam a Deo per ecclesiam acceperunt coram hominibus profiteri tenentur? Sacramento confirmationis perfectius ecclesiae vinculantur, speciali Spiritus sancti robore ditantur, sicque ad fidem tamquam veri testes Christi verbo et opere simul diffundendam et defendendam arctius obligantur.[5] Sacrificium eucharisticum, totius vitae Christianae fontem et culmen, participantes, divinam victimam Deo offerunt atque seipsos cum ea? ita tum oblatione tum sacra communione, non promiscue sed alii aliter, omnes in liturgica actione partem propriam agunt. Porro corpore Christi in sacra synaxi refecti, unitatem populi Dei, quae hoc augustissimo sacramento apte significatur et mirabiliter efficitur, modo concreto exhibent.

Qui vero ad sacramentum poenitentiae accedunt, veniam offensionis Deo illatae ab eius misericordia obtinent et simul reconciliantur cum ecclesia, quam peccando vulneraverunt, et quae eorum conversioni caritate, exemplo, precibus adlaborat. Sacra infirmorum unctione atque oratione presbyterorum ecclesia tota aegrotantes Domino patienti et glorificato commendat, ut eos alleviet et salvet (cf. Ic 5, 14-16), immo eos hortatur ut sese Christi passioni et morti libere sociantes (cf. Rm 8, 17; Coi 1, 24; 2 Tm 2, 11-12; 1 Pt 4, 13), ad bonum populi Dei conferant. Iterum, qui inter fideles sacro ordine insigniuntur, ad ecclesiam verbo et gratia Dei pascendam, Christi nomine instituuntur. Tandem coniuges christiani, virtute matrimonii sacramenti, quo mysterium unitatis et

1 **Cf. Pius XII, Alloc.** *Magnificate Dominum,* **2 nov. 1954: AAS 46 (1954), p. 669. Litt. encyd.** *Mediator Dei,* **20 nov. 1947: AAS 39 (1947), p. 555.**

3 **Cf. Pius XI, Litt. encyd.** *Miserenti/simu/ Redemptor,* **8 maii 1928: AAS 20 (1928), p. 171 s. Pius XII, AHoc.** *Vaux non/ avez,* **22 sept. 1956: AAS 48 (1956), p. 714.**

4 **Cf. Thomas,** *Summa Tbeol.* **Ill, q. 63, a. 2.**

4 **Cf. Cyrillus Hier.,** *Catecb.* **17, de Spiritu sancto, II, 35-37: PG 33,1009-1012. Nic. Cabasilas,** *De vita in Cbri/to,* **lib. III, de utilitate chrismatis: PG 150, 569-580. Thomas,** *Summa Tbeol.* **III, q. 65, a. 3 et q. 72, a. 1 et 5.**

* **Cf. Pius XII, Litt. encyd.** *Mediator Dei,* **20 nov. 1947: AAS 39 (1947), praesertim p. 552 s.**

themselves as a living sacrifice, holy and pleasing to God (see Rm 12, 1), witnessing to Christ throughout the world, and explaining to those who ask the hope they possess of eternal life (see I Pt 3, 15).

The common priesthood of the faithful and the ministerial or hierarchical priesthood, though they differ in essence and not simply in degree, are nevertheless interrelated: each in its own particular way shares in the one priesthood of Christ." On the one hand, the ministerial priest, through the sacred power that he enjoys, forms and governs the priestly people; in the person of Christ he brings about the eucharistie sacrifice and offers this to God in the name of the whole people. The faithful, on the other hand, by virtue of their royal priesthood, join in the offering of the eucharist,[2] and they exercise their priesthood in receiving the sacraments, in prayer and thanksgiving, through the witness of a holy life, by self-denial and by active charity.

11. The sacred character and the organic structure of the priestly community are brought into effect by means of the sacraments and the virtues. Incorporated into the church through baptism, the faithful are by the baptismal character given a place in the worship of the Christian religion; and reborn as children of God, they have an obligation to profess publicly the faith they have received from God through the church.[4] With the sacrament of confirmation they are bound more completely to the church; they are enriched by a special strength of the holy Spirit, and in this way are under more pressing obligation to spread the faith by word and deed as true witnesses of Christ.[5] When they take part in the eucharistie sacrifice, the source and the culmination of all christian life, they offer to God the divine victim and themselves along with him;[6] and so both in this offering and in holy communion all fulfil their own part in the liturgical action, not in a confused manner but one in one way and one in another. Indeed, refreshed as they are by the body of Christ in the sacred gathering, they show forth in a concrete way the unity of the people of God, which in this most noble sacrament is both suitably symbolized and wonderfully brought about.

Those who approach the sacrament of penance, through the mercy of God obtain pardon for any offence committed against him, and at the same time are reconciled with the church which they wounded by their sin and which strives for their conversion through charity, example and prayers. Through the sacred anointing of the sick and the prayer of the priests, the whole church commends the sick to the suffering and glorified Lord that he might relieve them and restore them to health (see Jas 5, 14-16), and indeed it exhorts them freely to associate themselves with the passion and death of Christ (see Rm 8,17; Col 1,24; 2 Tm 2, 11-12; 1 Pt 4,13), and so contribute to the good of the people of God. Those of the faithful who are marked by holy order are appointed in the name of Christ to feed the church with the word and the grace of God. Finally, by virtue of the sacrament of matrimony, by which they both share in and symbolize the unity

2 See Pius XII, Allocution *Magnificate Dominum,* 2 Nov. 1954: AAS 46 (1954), p. 669. Encyclical *Mediator Dei,* 20 Nov. 1947: AAS 39 (1947), p. 555.

J See Pius XI, Encyclical *Miserentissimus Redemptor,* 8 May 1928: AAS 20 (1928), p. 171 f. Pius XII, Allocution *Vous nous avez,* 22 Sept. 1956: AAS 48 (1956), p. 714.

4 See Thomas Aquinas, *Summa Theologiae,* III, quest. 63, art. 2.

5 See Cyril of Jerusalem, *Catech. (Catecheses),* 17, de Spiritu sancto, II, 35-37: PG 33, 1009-1012. Nicholas Cabasilas, *De vita in Chnsto (Life in Christ),* book 3, de utilitate chrismatis: PG 150, 569-580. Thomas Aquinas, *Summa Theologiae,* III, quest. 65, art. 3 and quest. 72, art. 1 and 5.

* Sec Pius XII, Encyclical *Mediator Dei,* 20 Nov. 1947: AAS 39 (1947), especially p. 552 f.

fecundi amoris inter Christum et ecclesiam significant atque participant (cf. Eph 5, 32), se invicem in vita coniugali necnon prolis susceptione et educatione ad sanctitatem adiuvant, adeoque in suo vitae statu et ordine proprium suum in populo Dei donum habent.7 Ex hoc enim connubio procedit familia, in qua nascuntur novi societatis humanae cives, qui per Spiritus sancti gratiam, ad populum Dei saeculorum decursu perpetuandum, baptismo in filios Dei constituuntur. In hac velut ecclesia domestica parentes verbo et exemplo sint pro filiis suis primi fidei praecones, et vocationem unicuique propriam, sacram vero peculiari cura, foveant oportet.

Tot ac tantis salutaribus mediis muniti, christifideles omnes, cuiusvis conditionis ac status, ad perfectionem sanctitatis qua Pater ipse perfectus est, sua quisque via, a Domino vocantur.

12. Populus Dei sanctus de munere quoque prophetico Christi participat, vivum eius testimonium maxime per vitam fidei ac caritatis diffundendo, et Deo hostiam laudis offerendo, fructum labiorum confitendum nomini eius (cf. Heb 13,15). Universitas fidelium, qui unctionem habent a sancto (cf. 1 Io 2, 20 et 27), in credendo falli nequit, atque hanc suam peculiarem proprietatem mediante supernatural! sensu fidei totius populi manifestat, cum „ab episcopis usque ad extremos laicos fideles"6 universalem suum consensum de rebus fidei et morum exhibet. Illo enim sensu fidei, qui a Spiritu veritatis excitatur et sustentatur, populus Dei sub ductu sacri magisterii, cui fideliter obsequens, iam non verbum hominum, sed vere accipit verbum Dei (cf. 1 Th 2, 13), „semel traditae sanctis fidei" (Iu 3), indefectibiliter adhaeret, recto iudicio in eam profundius penetrat eamque in vita plenius applicat.

Idem praeterea Spiritus sanctus non tantum per sacramenta et ministeria populum Dei sanctificat et ducit eumque virtutibus ornat, sed dona sua „dividens singulis prout vult" (1 Cor 12, 11), inter omnis ordinis fideles distribuit gratias quoque speciales, quibus illos aptos et promptos reddit ad suscipienda varia opera vel officia, pro renovatione et ampliore aedificatione ecclesiae proficua, secundum illud: „Unicuique ... datur manifestatio Spiritus ad utilitatem" (1 Cor 12, 7). Quae charismata, sive clarissima, sive etiam simpliciora et latius diffusa, cum sint necessitatibus ecclesiae apprime accommodata et utilia, cum gratiarum actione ac consolatione accipienda sunt. Dona autem extraordinaria non sunt temere expetenda, neque praesumptuose ab eis sperandi sunt fructus operarum apostolicarum; sed iudicium de eorum genuinitate et ordinato exercitio ad eos pertinet, qui in ecclesia praesunt, et quibus speciatim competit, non Spiritum exstinguere, sed omnia probare et quod bonum est tenere (cf. 1 Th 5, 12 et 19-21).

7 1 Cor 7, 7: ..Unusquisque proprium donum (idion charisma) habet ex Deo, alius quidem sic, alius vero sic". Cf. Augustinus, *De Dono Persev.* **14, 37: PL 45, 1015 s.: „Non tantum continentia Dei donum est. sed conjugatorum etiam castitas".**

*** Augustinus,** *De Praed. Sanet.* **14, 27: PL 44, 980.**

and the fertile love between Christ and the church (see Eph 5, 32), married Christians help each other towards holiness in their married life and in the acceptance and education of children. And so in their state and way of life, they have their own particular gift within the people of God.7 From this married life comes the family, in which are born new citizens of human society who, by the grace of the holy Spirit, are raised by baptism to the status of heirs of God to carry on his people through the centuries. This is, as it were, the domestic church in which the parents must be for their children, by word and by example, the first preachers of the faith, encouraging each in her or his vocation and paying special attention to a sacred vocation.

Protected by such great and wonderful means of salvation, all the faithful of every state and condition are called by the Lord, each in their own way, to that perfect holiness whereby the Father is perfect.

12. The holy people of God has a share, too, in the prophetic role of Christ, when it renders him a living witness, especially through a life of faith and charity, and when it offers to God a sacrifice of praise, the tribute of lips that honour his name (see Heb 13, 15). The universal body of the faithful who have received the anointing of the holy one (see 1 Jn 2,20 and 27), cannot be mistaken in belief. It displays this particular quality through a supernatural sense of the faith in the whole people when "from the bishops to the last of the faithful laity",8 it expresses the consent of all in matters of faith and morals. Through this sense of faith which is aroused and sustained by the Spirit of truth, the people of God, under the guidance of the sacred magisterium to which it is faithfully obedient, receives no longer the words of human beings but truly the word of God (see 1 Th 2, 13); it adheres indefectibly to "the faith which was once for all delivered to the saints" Qu 3); it penetrates more deeply into that same faith through right judgment and applies it more fully to life.

Moreover, the same holy Spirit not only sanctifies and guides the people of God by means of the sacraments and the ministries and adorns it with virtues, he also apportions his gifts "to each individually as he wills" (1 Cor 12, 11), and among the faithful of every rank he distributes special graces by which he renders them fit and ready to undertake the various tasks and offices which help the renewal and the building up of the church, according to that word: "To each is given the manifestation of the Spirit for the common good" (1 Cor 12, 7). These charismatic gifts, whether they be very outstanding or simpler and more widely diffused, are to be accepted with thanksgiving and consolation, since they are primarily suited to and useful for the needs of the church. Extraordinary gifts should not, however, be sought rashly nor should the fruits of apostolic works be presumptuously expected from them. The judgment about their genuineness and their ordered use belongs to those who preside over the church, to whom it belongs especially not to extinguish the Spirit but to test everything and hold fast to what is good (see 1 Th 5, 12 and 19-21).*

1 Cor 7, 7: "Each has his or her own special gift from God, one of one kind and one of another". See Augustine, *De Dono Persev. (The Gift of Perseverance),* 14, 37: PL 45, 1015 f.: "Not only is continence a gift of God, but so also is the chastity of married people".
3 Augustine, *De Praed. Sand. (Predestination of Saints),* 14, 27: PL 44, 980.

13. Ad novum populum Dei cuncti vocantur homines. Quapropter hic populus, unus et unicus manens, ad universum mundum et per omnia saecula est dilatandus, ut propositum adimpleatur voluntatis Dei, qui naturam humanam in initio condidit unam, filiosque suos, qui erant dispersi, in unum tandem congregare statuit (cf. Io 11, 52). Ad hoc enim misit Deus Filium suum, quem constituit heredem universorum (cf. Heb 1, 2), ut sit magister, rex et sacerdos omnium, caput novi et universalis populi filiorum Dei. Ad hoc tandem misit Deus Spiritum Filii sui, dominum et vivificantem, qui pro tota ecclesia et singulis universisque credentibus principium est congregationis et unitatis in doctrina apostolorum et communione, fractione panis et orationibus (cf. Ac 2, 42, gr.).

Omnibus itaque gentibus terrae inest unus populus Dei, cum ex omnibus gentibus mutuetur suos cives, regni quidem indolis non terrestris, sed coelestis. Cuncti enim per orbem sparsi fideles cum ceteris in Spiritu sancto communicant, et sic „qui Romae sedet, Indos scit membrum suum esse".[9] Cum autem regnum Christi de hoc mundo non sit (cf. Io 18, 36), ideo ecclesia seu populus Dei, hoc regnum inducens, nihil bono temporali cuiusvis populi subtrahit, sed e contra facultates et copias moresque populorum, quantum bona sunt, fovet et assumit, assumendo vero purificat, roborat et elevat. Memor est enim se cum illo rege colligere debere, cui gentes in hereditatem datae sunt (cf. Ps 2, 8), et in cuius civitatem dona et munera adducunt (cf. Ps 71 [72], 10; Is 60, 4-7; Ap 21, 24). Hic universalitatis character, qui populum Dei condecorat, ipsius Domini donum est, quo catholica ecclesia efficaciter et perpetuo tendit ad recapitulandam totam humanitatem cum omnibus bonis eius, sub capite Christo, in unitate Spiritus eius.[10] Vi huius catholicitatis, singulae partes propria dona ceteris partibus et toti ecclesiae afferunt, ita ut totum et singulae partes augeantur ex omnibus invicem communicantibus et ad plenitudinem in unitate conspirantibus. Inde fit ut populus Dei non tantum ex diversis populis congregetur, sed etiam in seipso ex variis ordinibus confletur. Adest enim inter membra eius diversitas, sive secundum officia, dum aliqui sacro ministerio in bonum fratrum suorum funguntur, sive secupdum condicionem et vitae ordinationem, dum plures in statu religioso, arctiore via ad sanctitatem tendentes, fratres exemplo suo stimulant. Inde etiam in ecclesiastica communione legitime adsunt ecclesiae particulares, propriis traditionibus fruentes, integro manente primatu Petri cathedrae, quae universo caritatis coetui praesidet,[11] legitimas varietates tuetur et simul invigilat ut particularia, nedum unitati noceant, ei potius inserviant. Inde denique inter diversas Ecclesiae partes vincula intimae communionis quoad divitias spirituales, operarios apostolicos et temporalia subsidia. Ad communicandum enim

[9] Io. Chrysostomus, *In Io.,* **Horn. 65, 1: PG 59, 361.**

[10] Cf. Irenaeus, *Ade. Haer.* **III, 16, 6; III, 22, 1-3: PG 7. 925 C-926 A et 955C-958A; Harvey 2 ,87 s. et 120-123; Sagnard, ed.** *SC,* **pp. 290-292 et 372 ss.**

[11] Cf. Ignatius M., *Ad Rom.,* **praef.: ed Funk, I, 252.**

13. All human beings are called to the new people of God. Therefore this people, while remaining one and unique, is to be spread throughout the whole world and through every age to fulfil the design of the will of God, who in the beginning made one human nature and decreed that his children who had been scattered should at last be gathered together into one (seejn 11, 52). For this God sent his Son, whom he appointed heir of all things (sec Heb 1, 2), that he might be master, king and priest of all, head of the new and universal people of the children of God. For this finally God sent the Spirit of his Son, the Lord and giver of life, who is for the whole church and for each and every one of the faithful the principle of union and of unity in the teaching of the apostles, in communion, in the breaking of bread and in prayers (see Ac 2, 42 Greek text).

For all the nations of the earth, therefore, there is one people of God since it draws its citizens from all nations, but the kingdom is not earthly in character, but heavenly. For all the faithful scattered throughout the world are in communion with the rest in the holy Spirit, and so "the person who lives in Rome knows that Indians are his members".9 Since, however, the reign of Christ is not of this world (see Jη 18,36), therefore the church as the people of God, in bringing this kingdom into being, takes nothing away from the temporal well-being of any people. On the contrary, it takes up and encourages the riches, resources and customs of peoples in so far as they are good; and in taking them up it purifies, strengthens and raises them up. The church is mindful of the fact that it must gather in along with that king to whom the nations have been given for an inheritance (see Ps 2,8), and into whose city they bring gifts and offerings (see Ps 71[72], 10; Is 60, 4-7; Ap 21, 24). This note of universality, which adorns the people of God, is a gift of the Lord himself by which the catholic church effectively and continually tries to recapitulate the whole of humanity, with all its riches, under Christ the head in the unity of his Spirit.10*By virtue of this catholicity, the individual parts bring their own gifts to the other parts and to the whole church, in such a way that the whole and individual parts grow greater through the mutual communication of all and their united efforts towards fullness in unity. It follows from this that the people of God is not only gathered together from diverse peoples, but within itself is made up out of the union of different orders. In fact among its members there is a diversity either because of duties, since some are engaged in the sacred ministry for the good of their sisters and brothers, or because of the conditions and arrangements of their lives, since many in the religious state, striving towards holiness by a stricter path, are a stimulus to their fellow Christians by their example. So also, within the ecclesiastical communion, there are lawfully particular churches which enjoy their own proper traditions, while the primacy of the see of Peter remains intact, which presides over the universal communion of charity11 and safeguards legitimate differences while taking care that what is particular not only does no harm to unity but rather is conducive to it. Finally, between the different parts of the church there are bonds of intimate communion with regard to spiritual riches, apostolic workers and temporal assistance. For the members of the

" John Chrysostom, *In Io. (On John),* Homily 65, 1: PG 59, 361.

'' See Irenaeus, *Adv. Haer. (Against Heresies),* III, 16, 6; III, 22, 1-3: PG 7, 925C-926A and 955C-958A; Harvey 2, 87 f. and 120-123; Sagnard, ed. *SC,* pp. 290-292 and 372 ff.

" See Ignatius of Antioch, *Ad Rom. (To the Romans),* preface: ed. Funk, I, 252.

bona v ntur membra populi Dei, et de singulis etiam ecclesiis valent verba Apostoli: ..Unusquisque sicut accepit gratiam, in alterutrum illam administrantes, sicut boni dispensatores multiformis gratiae Dei" (1 Pt 4, 10).

Ad hanc igitur catholicam populi Dei unitatem, quae pacem universa- lem praesignat et promovet, omnes vocantur homines, ad eamque variis modis pertinent vel ordinantur sive fideles catholici, sive alii credentes in Christo, sive denique omnes universaliter homines, gratia Dei ad salutem v tt.

14. Ad fideles ergo catholicos imprimis sancta synodus animum vertit. Docet autem, sacra scriptura et traditione innixa, Ecclesiam hanc pcre- grinantem necessariam esse ad salutem. Unus enim Christus est mediator ac via salutis, qui in corpore suo, quod est ecclesia, praesens nobis fit; ipse autem necessitatem fidei et baptismi expressis verbis inculcando (cf. Mr 16, 16; Io 3, 5), necessitatem ecclesiae, in quam homines per baptismum tamquam per ianuam intrant, simul confirmavit. Quare illi homines salvari non possent, qui ecclesiam catholicam a Deo per lesum Christum ut necessariam esse conditam non ignorantes, tamen vel in eam intrare, vel in eadem perseverare noluerint.

Illi plene ecclesiae societati incorporantur, qui Spiritum Christi habentes, integram eius ordinationem omniaque media salutis in ea instituta accipiunt, et in eiusdem compage visibili cum Christo, eam per summum pontificem atque episcopos regente, iunguntur, vinculis nempe professionis fidei, sacramentorum et ecclesiastici regiminis ac communionis. Non salvatur tamen, licet ecclesiae incorporetur, qui in caritate non perseverans, in ecclesiae sinu „corpore" quidem, sed non „corde" remanet.12 Memores autem sint omnes ecclesiae filii condicionem suam eximiam non propriis meritis, sed peculiari gratiae Christi esse adscribendam; cui si cogitatione, verbo et opere non respondent, nedum salventur, severius iudicabuntur.13

Catechumeni qui, Spiritu sancto movente, explicita voluntate ut ecclesiae incorporentur expetunt, hoc ipso voto cum ea coniunguntur; quos iam ut suos dilectione curaque complectitur mater ecclesia.

15. Cum illis qui, baptizati, christiano nomine decorantur, integram autem fidem non profitentur vel unitatem communionis sub successore Petri non servant, ecclesia semetipsam novit plures ob rationes coniunc- tam.11 Sunt enim multi, qui sacram scripturam ut normam credendi et vivendi in honore habent sincerumque zelum religiosum ostendunt, amanter credunt in Deum Patrem omnipotentem et in Christum, Filium

11 Cf. Augustinus, *Bapt. c. Donat.* V, 28, 39: PL 43, 197: „Ccrte manifestum est, id quod dicitur, in ecclesia intus et foris, in corde, non in corpore čogitandum' Cf. *ib.,* III, 19, 26: coi. 152; V, 18, 24: coi. 189; *In Io.,* Tr. 61, 2: PL 35,1800, et alibi saepe.

13 Lc 12,48: „Omni autem, cui multum datum est, multum quaeretur ab eo". Cf. Mt 5,19-20, 7, 21-22; 25, 41-46; Ic 2.14.

14 Cf. Ixo XIII.Epist. apost. *Praeclara gratulationi!,* 20 iun. 1894: ASS 26 (1893-94), p. 707.

people of God are called to share their goods, and the words of the apostle are applicable also to the individual churches: "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (1 Pt 4, 10).

Therefore to this catholic unity of the people of God, which prefigures and promotes universal peace, all are called, and they belong to it or are ordered to it in various ways, whether they be catholic faithful or others who believe in Christ or finally all people everywhere who by the grace of God are called to salvation.

14. The holy synod turns its attention first of all to the catholic faithful. Relying on sacred scripture and tradition, it teaches that this pilgrim church is necessary for salvation. For Christ alone, who is present to us in his body, which is the church, is the mediator and the way of salvation; and he, while expressly insisting on the need for faith and baptism (see Mk 16, 16; Jn 3, 5), at the same time confirmed the need for the church, into which people enter through baptism as through a door. Therefore, those cannot be saved who refuse to enter the church or to remain in it, if they are aware that the catholic church was founded by God through Jesus Christ as a necessity for salvation.

They are fully incorporated into the society of the church who, possessing the Spirit of Christ, accept its whole structure and all the means of salvation that have been established within it, and within its visible framework are united with Christ, who governs it through the supreme pontiff and the bishops, by the bonds of profession of faith, the sacraments, ecclesiastical government and communion. That person is not saved, however, even though he might be incorporated into the church, who does not persevere in charity; he does indeed remain in the bosom of the church "bodily", but not "in his heart".12 But all sons and daughters of the church must be mindful that they owe their distinguished status not to their own merits but to Christ's special grace; and if they fail to respond to this grace in thought, word and deed, not only will they not be saved, they will be judged more severely.1314

Catechumens who, under the impulse of the holy Spirit, expressly ask to be incorporated into the church are by this very desire joined to it, and mother church already embraces them with love and care as its own.

15. For several reasons the church recognises that it is joined to those who, though baptised and so honoured with the Christian name, do not profess the faith in its entirety or do not preserve the unity of communion under the successor of Peter. 4 For there are many who hold the sacred scripture in honour as the norm for believing and living, and display a sincere religious zeal. They lovingly believe in God the almighty Father and in Christ, the Son of God and

12 See Augustine, *Bapt. c. Donat. (On Baptism against the Donatists),* V, 28, 39: PL 43, 197: "It is certainly clear that when we speak of 'within* and 'without' with regard to the church, our consideration should be directed to what is in the heart, not to what is in the body". See *ibid.*. HI, 19, 26: col. 152; V, 18, 24: col. 189; *In Io. (On John).* Treatise 61, 2: CChr 36, 481 ; PL 35, 1800, and frequently elsewhere.

13 Lk 12, 48: "Every one to whom much is given, of him much will be required". See Mt 5, 19-20; 7, 21-22; 25, 41-46; Jas 2, 14.

14 See Leo XIII, Apostolic letter *Praeclara gratulationis.* 20 June 1894: ASS 26 (1893-94), p. 707.

Dei salvatorem,[14] baptismo signantur, quo Christo comunguntur, imo et alia sacramenta in propriis ecclesiis vel communitatibus ecclesiasticis agnoscunt et recipiunt. Plures inter illos et episcopatu gaudent, sacram eucharistiam celebrant necnon pietatem erga Deiparam Virginem fovent.[14] Accedit orationum aliorumque beneficiorum spiritualium communio; imo vera quaedam in Spiritu sancto coniunctio, quippe qui donis et gratiis etiam in illis sua virtute sanctificante operatur, et quosdam illorum usque ad sanguinis effusionem roboravit. Ita Spiritus in cunctis Christi discipulis desiderium actionemque suscitat, ut omnes, modo a Christo statuto, in uno grege sub uno Pastore pacifice uniantur.[17] Quod ut obtineat, ecclesia mater precari, sperare et agere non desinit, filiosque ad purificationem et renovationem exhortatur, ut signum Christi super faciem ecclesiae clarius effulgeat.

16. Ii tandem qui evangelium nondum acceperunt, ad populum Dei diversis rationibus ordinantur.[18] In primis quidem populus ille cui data fuerunt testamenta et promissa et ex quo Christus ortus est secundum carnem (cf. Rm 9, 4-5), populus secundum electionem carissimus propter patres: sine poenitentia enim sunt dona et vocatio Dei (cf. Rm 11, 28-29). Sed propositum salutis et eos amplectitur, qui creatorem agnoscunt, inter quos imprimis Musulmanes, qui fidem Abrahae se tenere profitentes, nobiscum Deum adorant unicum, misericordem, homines die novissimo judicaturum. Neque ab aliis, qui in umbris et imaginibus Deum ignotum quaerunt, ab huiusmodi Deus ipse longe est, cum det omnibus vitam et inspirationem et omnia (cf. Ac 17, 25-28), et Salvator velit omnes homines salvos fieri (cf. 1 Tm 2, 4). Qui enim evangelium Christi eiusque ecclesiam sine culpa ignorantes, Deum tamen sincero corde quaerunt, eiusque voluntatem per conscientiae dictamen agnitam, operibus adimplere, sub gratiae influxu, conantur, aeternam salutem consequi possunt.[19] Nec divina Providentia auxilia ad salutem necessaria denegat his qui sine culpa ad expressam agnitionem Dei nondum pervenerunt et rectam vitam non sine divina gratia assequi nituntur. Quidquid enim boni et veri apud illos invenitur, ab ecclesia tamquam praeparatio evangelica aestimatur[20] et ab illo datum qui illuminat omnem hominem, ut tandem vitam habeat. At saepius homines, a maligno decepti, evanuerunt in cogitationibus suis, et commutaverunt veritatem Dei in mendacium, servientes creaturae magis quam creatori (cf. Rm 1,21 et 25) vel sine Deo viventes ac morientes in hoc mundo, extremae desperationi exponuntur. Quapropter ad

14 Cf. Leo XIII, Epist. Encycl. *Satis cognitum,* **29 iun. 1896: ASS 28 (1895-96), p. 738. Epist. encycl.** *Caritatis studium,* **25 iul. 1898: ASS 31 (1898-99). p. 11. Pius XII, Nuntius radioph.** *NeÙ'alba,* **24 dec. 1941: AAS 34 (1942), p. 21.**

14 Cf. Pius XI, Litt. encycl. *Rerum Orientalium,* **8 sept. 1928: AAS 20 (1928), p. 287. Pius XII, Litt. encycl.** *Orientalis Ecclesiae,* **9 apt. 1944: AAS 36 (1944), p. 137.**

17 Cf. instr. S. S. C S. Officii, 20 dec. 1949: AAS 42 (1950), p. 142.

18 Cf. Thomas, *Summa Theol.* **III, q. 8, a. 3, ad 1.**

19 Cf. *Epist.* **S. S. C. S. Officii ad archiep. Boston.: D 3869-72.**

20 Cf. Eusebius Caes., *Praeparatio Erangelica,* **1,1: PG 21, 28AB.**

saviour.15 They arc marked by baptism, by which they are joined to Christ; and indeed there arc other sacraments that they recognise and accept in their own churches or ecclesiastical communities. Several among them possess the episcopate, celebrate the sacred eucharist and foster devotion to the virgin mother of God.16 In addition to this, there is a communion in prayers and other spiritual benefits. Indeed there is a true bond in the holy Spirit, since it is he who is also at work in these persons with his sanctifying power through gifts and graces, and he has strengthened some of them to the point of the shedding of their blood. In this way the Spirit arouses in all of Christ's disciples desire and action so that all may be peacefully united, in the way established by Christ, in one flock under one shepherd.17 To obtain this the church does not cease to pray, to hope and to work, and it exhorts its children to purification and renewal so that the sign of Christ may shine more clearly over the face of the church.

16. Finally, those who have not yet accepted the gospel are related to the people of God in various ways.18 In the first place, there is that people to whom the testaments and promises were given and from whom Christ was born according to the flesh (see Rm 9, 4-5), a people according to their election most dear because of their ancestors: for God never goes back on his gifts and his calling (see Rm 11, 28-29). But the plan of salvation also embraces those who acknowledge the Creator, and among these the Moslems are first; they profess to hold the faith of Abraham and along with us they worship the one merciful God who will judge humanity on the last day. There are others who search for the unknown God in shadows and images; God is not far from people of this kind since he gives to all life and breath and everything (see Ac 17, 25-28), and the Saviour wishes all to be saved (see 1 Tm 2, 4). There are those who without any fault do not know anything about Christ or his church, yet who search for God with a sincere heart and, under the influence of grace, try to put into effect the will of God as known to them through the dictate of conscience: these too can obtain eternal salvation.19 Nor does divine Providence deny the helps that are necessary for salvation to those who, through no fault of their own, have not yet attained to the express recognition of God yet who strive, not without divine grace, to lead an upright life. For whatever goodness and truth is found in them is considered by the church as a preparation for the gospel20 and bestowed by him who enlightens everyone that they may in the end have life. More often, however, deceived by the evil one, people have gone astray in their thinking and exchanged the truth about God for a lie and served the creature rather than the creator (see Rm 1,21 and 25), or living and dying in this world without God they are exposed to the extreme of despair. For this reason, to promote the glory of

15 See Leo XIII, Encyclical *Satis cognitum,* 29 June 1896; ASS 28 (1895-96), p. 738. Encyclical *Caritatis studium,* 25 July 1898: ASS 31 (1898-99), p. 11. Pius XII, Radio message *Nell'alba,* 24 Dec. 1941: AAS 34 (1942), p. 21.

16 Sec Pius XI, Encyclical *Rerum Orientalium,* 8 Sept. 1928: AAS 20 (1928), p. 287. Pius XII, Encyclical *Orientalis Ecclesiae,* 9 April 1944: AAS 36 (1944), p. 137.

1 See instruction of the Holy Office, 20 Dec. 1949: AAS 42 (1950), p. 142.

K See Thomas Aquinas, *Summa Theologiae,* III, quest. 8, art. 3, to 1.

19 Sec *Letter* of the Holy Office to the archbishop of Boston: D 3869-72.

■' See Eusebius of Caesarea, *Praeparatio Euangelica (Preparation for the Gospel),* 1,1: PG 21, 28AB; GCS VIII/1, 8.

gloriam Dei et salutem istorum omnium promovendam, ecclesia, memor mandati Domini dicentis: „Praedicate evangelium omni creaturae (Mr 16, 15), missiones fovere sedulo curat.

17. Sicut enim Filius missus est a Patre, et ipse apostolos misit (cf. Io 20, 21), dicens: „Euntes ergo docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus sancti, docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Mt 28, 19-20). Quod solemne Christi mandatum annuntiandi veritatem salutarem ecclesia ab apostolis recepit adimplendum usque ad ultimum terrae (cf. Ac 1, 8). Unde sua facit verba Apostoli: „Vae ... mihi est si non evangelizavero! (1 Cor 9, 16), ideoque in mittendis praeconibus indesinenter pergit, usquedum novellae ecclesiae plene constituantur atque opus evangelizandi et ipsae continuent. A Spiritu sancto enim ad cooperandum compellitur, ut propositum Dei, qui Christum principium salutis pro universo mundo constituit, effectu compleatur. Praedicando evangelium, ecclesia audientes ad fidem confessionemque fidei allicit, ad baptismum disponit, a servitute erroris eripit, eosque Christo incorporat, ut per caritatem in illum usque ad plenitudinem crescant. Opera autem sua efficit ut quidquid boni in corde menteque hominum vel in propriis ritibus et culturis populorum seminatum inveniatur, non tantum non pereat, sed sanetur, elevetur et consummetur ad gloriam Dei, confusionem daemonis et beatitudinem hominis. Cuilibet discipulo Christi onus fidei disseminandae pro parte sua incumbit.[21] Sed si quilibet credentes baptizare potest, sacerdotis tamen est aedificationem corporis sacrificio eucharistico perficere, adimplendo verba Dei per prophetam: „Ab ortu ... solis usque ad occasum magnum est nomen meum in gentibus, et in omni loco sacrificatur et offertur nomini meo oblatio munda (Ml 1, 11).[22] Ita autem simul orat et laborat ecclesia, ut in populum Dei, corpus domini et templum Spiritus sancti, totius mundi transeat plenitudo, et in Christo, omnium capite, reddatur universorum creatori ac Patri omnis honor et gloria.

Cap. III. De constitutione hierarchica ecclesiae et in specie de episcopatu

18. Christus dominus, ad populum Dei pascendum semperque augendum, in ecclesia sua varia ministeria instituit, quae ad bonum totius corporis tendunt. Ministri enim, qui sacra potestate pollent, fratribus suis inserviunt, ut omnes qui de populo Dei sunt, ideoque vera dignitate Christiana gaudent, ad eumdem finem libere et ordinatim conspirantes, ad salutem perveniant.

21 Cf. Benedictus XV. Epist. apost. *Maximum illud:* AAS 11 (1919), p. 440, praesertim p. 451 ss. Pius XI, Litt. encycl. *Rtrum Eccleiiae :* AAS 18 (1926), pp. 68-69. Pius XII, Litt. encyd. *Fidei Donxm,* 21 apr. 1957: AAS 49 (1957), pp. 236-237.

22 Ci. *Didaché,* 14: ed. Funk, I, p. 32. luscinus, *Dial.* 41 : PG 6, 564. Irenaeus, *Ade. Hatr.* IV, 17, 5: PG 7, 1023; Harvey, 2, p. 199 s. Cone. Trid., sess. 22, cap. 1 : D 939 (1742). (v. supra p. 733).

God and the salvation of all these people, the church is mindful of the Lord's command when he said: "Preach the gospel to the whole creation" (Mk 16,15), and so it sedulously encourages the missions.

17. Just as the Son was sent by the Father, he too sent the apostles (seejn 20, 21), saying: "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the holy Spirit, teaching them to observe all that I have commanded you; and look, I am with you always, to the close of the age" (Mt 28, 19-20). This solemn command of Christ, to announce the saving truth, the church has received from the apostles to fulfil right to the ends of the earth (see Ac 1, 8). Therefore it makes it own the words of the apostle: "Woe … to me if I do not preach the gospel" (1 Cor 9, 16), and so it continues without ceasing to send out preachers until new churches are fully established and they themselves continue the work of evangelising. For it is compelled by the holy Spirit to cooperate in bringing to actual completion the design of God, who constituted Christ as the principle of salvation for the whole world. By preaching the gospel the church draws its hearers to faith and the profession of faith; it disposes them for baptism, draws them out of servitude to error and incorporates them into Christ, so that through charity they may grow to fullness in him. The result of its activity is that the good seed that is found in people's hearts and minds, or in their particular rites and cultures, is not only saved from destruction but is made whole, raised up and brought to completion to the glory of God, the confusion of the devil and the happiness of humanity. The duty of spreading the faith is incumbent on every disciple of Christ in so far as he or she can.21 However, though anyone can baptise those who believe, it is the task of the priest to complete the building up of the body through the eucharistie sacrifice, fulfilling the words of God spoken through the prophets: "From the rising of the sun to its setting my name is great among the nations, and in every place sacrifice is offered to my name, and a pure offering" (Ml 1, 1I).22 So the church prays and works at the same time so that the fullness of the whole world may move into the people of God, the body of the Lord and the temple of the holy Spirit, and that all honour and glory be rendered in Christ, the head of all, to the creator and Father of all.

Chapter 3. The hierarchical constitution of the church and in particular the episcopate

18. For the nourishment and continual growth of the people of God, Christ the lord instituted a variety of ministries which are directed towards the good of the whole body. Ministers who are endowed with sacred power are at the sendee of their brothers and sisters, so that all who belong to the people of God, and therefore enjoy real Christian dignity, by cooperating with each other freely and in an orderly manner in pursuit of the same goal, may attain salvation.

21 See Benedict XV, Apostolic letter *Maximum illud:* AAS 11 (1919), p. 440, especially p. 451 if. Pius XI, Encyclical *Rerum Ecclesiae:* AAS 18 (1926), pp. 68-69. Pius XII, Encyclical *Fidei Donum,* 21 April 1957: AAS 49 (1957), pp. 236-237.

22 See *Didache,* 14: ed. Funk, I, p. 32. Justin, *Dial. (Dialogue),* 41: PG 6, 564. Irenaeus, *Adv. Haer. (Against Heresies),* IV, 17, 5: PG 7, 1023; Harvey, 2, p. 199 f. Council of Trent, session 22. ch. 1: D 939 (1742) (see above p. 733).

Haec sacrosancta synodus, concilii Vaticani primi vestigia premens, cum eo docet et declarat lesum Christum pastorem aeternum sanctam aedificasse ecclesiam, missis apostolis sicut ipse missus erat a Patre (cf. Io 20, 21); quorum successores, videlicet episcopos, in ecclesia sua — usque ad consummationem saeculi pastores esse voluit. Ut vero episcopatus ipse unus et indivisus esset, beatum Petrum ceteris apostolis praeposuit in ipsoque instituit perpetuum ac visibile unitatis fidei et communionis principium et fundamentum.1 Quam doctrinam de institutione, perpetuitate, vi ac ratione sacri primatus Romani pontificis deque eius infallibili magisterio, sacra synodus cunctis fidelibus firmiter credendam rursus proponit, et in eodem incepto pergens, doctrinam de episcopis, successoribus apostolorum, qui cum successore Petri, Christi vicario2 ac totius ecclesiae visibili capite, domum Dei viventis regunt, coram omnibus profiteri et declarare constituit.

19. Dominus lesus, precibus ad Patrem fusis, vocans ad se quos voluit ipse, duodecim constituit ut essent cum illo et ut mitteret eos praedicare regnum Dei (cf. Mr 3, 13-19; Mt 10,1-42); quos apostolos (cf. Lc 6, 13) ad modum collegii seu coetus stabilis instituit, cui ex iisdem electum Petrum praefecit (cf. Io 21,15-17). Eos ad filios Israel primum et ad omnes gentes misit (cf. Rm 1, 16), ut suae participes potestatis, omnes populos discipulos ipsius facerent, eosque sanctificarent et gubernarent (cf. Mt 28, 16-20; Mr 16,15; Lc 24,45-48; Io 20,21-23),sicque ecclesiam propagarent, eamque sub ductu Domini ministrando pascerent, omnibus diebus usque ad consummationem saeculi (cf. Mt 28, 20). In qua missione die pentecostes plene confirmati sunt (cf. Ac 2, 1-36) secundum promissum Domini: ..Accipietis virtutem supervenientis Spiritus sancti in vos, et eritis mihi testes in Hierusalem et in omni ludaea et Samaria, et usque ad ultimum terrae" (Ac 1, 8). Apostoli autem praedicando ubique evangelium (cf. Mr 16, 20), ab audientibus Spiritu sancto operante acceptum, ecclesiam congregant universalem, quam Dominus in apostolis condidit et supra beatum Petrum, eorum principem, aedificavit, ipso summo angulari lapide Christo lesu (cf. Ap 21, 14; Mt 16, 18; Eph 2, 20).3

20. Missio illa divina, a Christo apostolis concredita, ad finem saeculi erit duratura (cf. Mt 28, 20), cum evangelium, ab eis tradendum, sit in omne tempus pro ecclesia totius vitae principium. Quapropter apostoli, in hac societate hierarchice ordinata, de instituendis successoribus curam

1 **Cf. cone. Vat. I, Const, dogm. De ecclesia Christi,** *Pastor aeternus·.* **D 1821 (3050 s.) (v. supra p. 811-812).**

’ **Cf. conc. Flor.,** *Decretum* **pro Graecis: D 694 (1307) (v. supra p. 528) et cone. Vat. I,** *ib.:* *D* **1826 (3059) (v. supra p. 813).**

* **Cf.** *Liber sacramentorum* **Gregorii, Praef. in natali Matthiac et Thomae: PL 78, 51 et 152; cf. cod. Vat. lat. 3548, f. 18. Hilarius,** *In Ps.* **67,10: PL 9,450;CSEL22, p. 286. Hieronymus,** *Adv. lovin.* **1, 26: PL 23, 247A. Augustinus,** *In Ps.* **86, 4: PL 37, 1103. Gregorius M.,** *Mor. in lob,* **XXVIII, V : PL 76, 455-456. Primasius,** *Comm, in Apoc.* **V: PL 68, 924 BC. Paschasius Radb.,** *In Ml.,* **L. VH!, cap. 16: PL 120, 561 C Cf. Leo XIII, Epist.** *Et sane.* **17 dec. 1888: ASS 21 (1888). p. 321.**

This holy synod, following in the footsteps of the first Vatican council, teaches along with that council and declares that Jesus Christ, the eternal shepherd, built holy church by sending apostles just as he himself had been sent by the Father (see Jn 20, 21); it was his will that their successors, namely the bishops, should be shepherds in his church right to the end of the world. So that the episcopate itself, however, should be one and undivided, he placed blessed Peter over the rest of the apostles, and in him he instituted a perpetual and visible principle and foundation for the unity of faith and communion.[1] This doctrine of the institution, the perpetuity, the force and the nature of the sacred primacy of the Roman pontiff and of his infallible magisterium, the synod once more sets out to be firmly believed by all the faithful. Continuing this same undertaking, it has decided to profess before all and to declare the teaching concerning the bishops, the successors of the apostles, who along with the successors of Peter, the vicar of Christ[1] and visible head of the whole church, govern the house of the living God.

19. The lord Jesus, after he had poured forth prayers to the Father, called to himself those whom he wished, and he appointed twelve to be with him whom he would send out to preach the kingdom of God (see Mk 3, 13-19; Mt 10, 1-42). These apostles (see Lk 6, 13) he established as a college or a permanent group over which he placed Peter, chosen from among them (see Jn 21, 15-17). He sent them first to the children of Israel and then to all nations (see Rm 1,16), so that, sharing in his power, they might make all peoples his disciples, sanctify and govern them (see Mt 28, 16-20; Mk 16,15; Lk24,45-48; Jn 20,21-23), and in this way spread the church and by their ministry, under the guidance of the Lord, they would nourish it all days to the end of the world (see Mt 28, 20). In this mission they were fully confirmed on the day of Pentecost (see Ac 2,1-36), in accordance with the Lord's promise: "You shall receive power when the holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judaea and in Samaria and to the end of the earth" (Ac 1, 8). By preaching the gospel everywhere (see Mk 16,20), which was accepted by their hearers through the work of the holy Spirit, the apostles gather together the universal church which the Lord founded on the apostles and built over their leader, blessed Peter, while the chief corner-stone is Christ Jesus himself (see Ap 21, 14; Mt 16, 18; Eph 2, 20)?

20. This divine mission, entrusted by Christ to the apostles, will continue to the end of the world (see Mt 28,20), since the gospel which is to be handed on by them is for all time the principle of all life for the church. For this reason the apostles, within this hierarchically structured society, took care to arrange for

1 See Vatican council 1, Dogmatic constitution on the church of Christ, *Pastor aeternus:* D 1821 (3050 f.) (see above pp. 811-812).

2 See council of Florence, *Decree* for the Greeks: D 694 (1307) (see above p. 528), and Vatican council 1, *ibid.:* D 1826 (3059) (see above p. 813).

5 See *Gregorian Sacramentary,* prefaces of the birthdays of Matthias and Thomas: PL 78, 51 and 152; see codex Vatican lat. 3548, f. 18. Hilary, *In Ps. (On the Psalms), C7,* 10: PL 9, 450; CSEL 22, p. 286. Jerome, *Adv. lovin. (Against Jovinian),* 1,26; PL 23,247A. Augustine, *In Ps. (On the Psalms),* 86, 4: PL 37, 1103; CChr 39, 1201. Gregory the Great, *Mor. in lob (Morals on Job),* XXVIII, V: PL 76, 455-456; CChr 143 B, 1405-6. Primasius, *Comm, tn Apoc. (Commentary on Apocalypse),* V: PL 68, 924 BC; CChr 92, 290. Paschasius Radbertus, *In Mt. (On Matthew),* book 8, ch. 16: PL 120, 561 C. See Leo XIII, Letter *Et sane, 17* Dec. 1888: ASS 21 (1888), p. 321.

egerunt. Non solum enim varios adiutores in ministerio habuerunt,4 sed ut missio ipsis concredita post eorum mortem continuaretur, cooperatoribus suis immediatis, quasi per modum testamenti, demandaverunt munus perficiendi et confirmandi opus ab ipsis inceptum,5*commendantes illis ut attenderent universo gregi, in quo Spiritus sanctus eos posuit pascere ecclesiam Dei (cf. Ac 20, 28). Constituerunt itaque huius modi viros ac deinceps ordinationem dederunt, ut cum decessissent, ministerium eorum alii viri probati exciperent. Inter varia illa ministeria quae inde a primis temporibus in ecclesia exercentur, teste traditione, praecipuum locum tenet munus illorum qui, in episcopatum constituti, per successionem ab initio decurrentem,7 apostolici seminis traduces habent.8*Ita, ut testatur S. Irenaeus, per eos qui ab apostolis instituti sunt episcopi et successores eorum usque ad nos, traditio apostolica in toto mundo manifestatur® et custoditur.1011

Episcopi igitur communitatis ministerium cum adiutoribus presbyteris et diaconis susceperunt,11 loco Dei praesidentes gregi,12 cuius sunt pastores, ut doctrinae magistri, sacri cultus sacerdotes, gubernationis ministri.13 Sicut autem permanet munus a domino singulariter Petro, primo apostolorum, concessum et successoribus eius transmittendum, ita permanet munus apostolorum pascendi ecclesiam, ab ordine sacrato episcoporum iugiter exercendum.14 Proinde docet sacra synodus episcopos ex divina institutione in locum apostolorum successisse,15 tamquam ecclesiae pastores, quos qui audit, Christum audit, qui vero spernit, Christum spernit et eum qui Christum misit (cf. Lc 10, 16).1*

21. In episcopis igitur, quibus presbyteri assistunt, adest in medio credentium dominus Iesus Christus, pontifex summus. Sedens enim ad

4 Cf. Ac 6.2-6; 11, 30; 13, 1; 14, 23; 20, 17; 1 Th 5, 12-13; Ph 1, 1; Col 4, 11 et passim.
5 Cf. Ac 20, 25-27; 2 Tm 4,6 s. coll. 1 Tm 5, 22; 2 Tm 2, 2; Tt 1, 5; Clemens Rom., *Ad Cor.* 44, 3: ed Funk, 1, p. 156.
*** Cf. Clemens Rom., *Ad Cor.* 44, 2: ed. Funk, I, p. 154 s.**
7 Cf. Tertullianus, *Praeicr. Haer.* 32: PL 2, 52 s. Ignatius M., passim.
*** Cf. Tertullianus, *Praeicr. Haer.* 32: PL 2, 53.**
*** Cf. Irenaeus, *Ade. Haer.* IП, 3, 1: PG 7, 848A; Harvey 2, 8; Sagnard, p. 100 s.: „manifestatam".**
10 Cf. Irenaeus, *Ade. Haer.* III, 2, 2: PG 7, 847; Harvey 2,7; Sagnard, p. 100:„custoditur", cf. *ib.* IV, 26. 2: col. 1053; Harvey 2, 236, necnon IV, 33, 8: col. 1077; Harvey 2, 262.
11 Cf. Ignatius M., *Pbilad.,* Praef.: ed. Funk,I, p. 264.
11 Cf. Ignatius M., *Pbilad.,* 1,1; *Magn.* 6,1 : ed. Funk, I, 264 et 234.
13 Clemens Rom.,/, r.,42, 3-4; 44, 3-4; 57, 1-2; ed. Funk, I, 152, 156, 171 s. Ignatius M., *Pbilad.* 2; *Smyrrt.* 8; *Magn.* 3; *Troll.* 7: ed. Funk, I, p. 265 s.; 282; 232; 246 s. etc.; lustinus, *Apol.,* 1, 65; PG 6, 428; Cyprianus, *Epiit.,* passim.
14 Cf. Lco XIII, Epist. encycl. *Sa/is cogniixm,* 29 iun. 1896: ASS 28 (1895-96), p. 732.
15 Cf. conc. Trid..Decr. *De cacr. Ordinir,* cap. 4: D 960 (1768) (v. supra p. 743); cone. Vat. I, Const, dogm. 1 De ecclesia Christi, *Pastor æltrruu,* cap. 3: D 1828 (3061) (v. supra p. 814). Pius XII, Litr. encycl. *Mytiici Corpora,* 29 iun. 1943: AAS 35 (1943), pp. 209 et 212. CIC, can. 329 § 1.
'• Cf. Leo XIII, Epist. *Et sane,* 17 dec. 1888: ASS 21 (1888), p. 321 s.

the appointment of successors. For not only did they have various helpers in the ministry,[4] but also, so that the mission entrusted to them might go on after their death, they handed on to their immediate fellow-workers, as a kind of testament, the task of perfecting and consolidating the work that had been begun by themselves,[5] commending to their attention the whole flock in which the holy Spirit had placed them to nourish the church of God (see Ac 20, 28). They therefore appointed such men and then ordered them that when they died other approved men would take on their ministry.[6] Among the different ministries that have been carried on in the church right from the earliest times, as tradition witnesses, the chief place belongs to the task of those who, having been appointed to the episcopate through a succession that goes back to the beginning,[7] possess the shoots that have grown from the apostolic seed.[8,9] So, as St Irenaeus testifies, through those who were appointed bishops by the apostles and through their successors right down to us, the apostolic tradition is manifested^ and safeguarded[10,11] all over the world.

The bishops, therefore, have undertaken along with their fellow-workers, the priests and deacons, the service of the community," presiding in the place of God over the flock,[12] whose shepherds they are, as teachers of doctrine, priests of sacred worship and ministers of government.[13] Just as the office that was given individually by the Lord to Peter, the first of the apostles, is permanent and meant to be handed on to his successors, so also the office of the apostles of nourishing the church is a permanent one that is to be carried out without interruption by the sacred order of bishops.[14,15] Therefore the synod teaches that by divine institution the bishops have succeeded to the place of the apostles[13] as shepherds of the church: and the one who hears them hears Christ but whoever rejects them rejects Christ and him who send Christ (see Lk 10, 16).[16]

21. In the bishops, therefore, assisted by the priests, there is present in the midst of believers the lord Jesus Christ, the supreme high priest. Seated at the

4 See Ac 6, 2-6; 11, 30; 13, 1; 14, 23; 20, 17; 1 Th 5, 12-13; Ph 1, 1; Col 4, 11 and *passim.*

5 See Ac 20, 25-27; 2 Tm 4, 6 f.; compare 1 Tm 5,22; 2Tm 2, 2; Tt 1, 5; Clement of Rome, Ad *Cor.(To the Corinthians),* 44, 3: ed. Funk, 1, p. 156.

6 See Clement of Rome, *Ad Cor. (To the Corinthians),* 44, 2: ed. Funk, I, p. 154 f.
See Tertullian, *Praescr. Haer. (Prescription against Heretics),* 32: PL 2, 52 f.; CChr 1, 212 f. Ignatius of Antioch, *passim.*

8 See Tertullian, *Praescr. Haer. (Prescription against Heretics),* 32: PL 2, 53; CChr 1, 212.

9 See Irenaeus, *Adv. Haer. (Against Heresies),* III, 3, 1: PG 7, 848Λ; Harvey 2, 8; Sagnard, p. 100 f.: "manifested".

10 See Irenaeus, *Adv. Haer. (Against Heresies),* III, 2, 2: PG 7, 847; Harvey 2, 7; Sagnard, p. 100: "is safeguarded", see *ibid.* IV, 26, 2: col. 1053; Harvey 2, 236; also IV, 33, 8: col. 1077; Harvey 2, 262.

11 See Ignatius of Antioch, *Philad. (To the Philadelphians),* Preface: ed. Funk, I, p. 264.

12 See Ignatius of Antioch, *Philad. (To the Philadelphians),* 1, 1; *Magn. (To the Magnesians),* 6, 1: ed. Funk, I, 264 and 234.

13 Clement of Rome, loc. cit., 42, 3-4; 44, 3-4; 57, 1-2: ed. Funk, I, 152, 156, 171 f.; Ignatius of Antioch, *Philad. (To the Philadelphians),* 2; *Smym. (To the Smymaeans),* 8; *Magn. (to the Magnesians),* 3; *Trail. (To the Trallians),* 7: ed. Funk, I, p. 265 f., 282, 232, 246 f. etc.; Justin, *Apol. (Apologies),* 1, 65: PG 6, 428; Cyprian, *Epist. (Letters),* passim.

14 See Leo XIII, Encyclical *Satis cognitum,* 29 June 1896: ASS 28 (1895-96), p. 732.

15 See council of Trent, Decree *On the sacrament of order,* ch. 4: D 960 (1768) (see above p. 743); Vatican council I, Dogmatic constitution on the church of Christ, *Pastor Aeternus,* ch. 3: D 1828 (3061) (see above p. 814). Pius XII, Encyclical *Mystici Corporis,* 29June 1943: AAS 35 (1943), pp. 209 and 212. CIC, canon 329 §1.

16 See Leo XIII, Letter *Et sane,* 17 Dec. 1888: ASS 21 (1888), p. 321 f.

dexteram Dei Patris, non deest a suorum congregatione pontificum,17 sed imprimis per eorum eximium servitium verbum Dei omnibus gentibus praedicat et credentibus sacramenta fidei continuo administrat, eorum paterno munere (cf. 1 Cor 4, 15) nova membra corpori suo regeneratione superna incorporat, eorum denique sapientia et prudentia populum novi j testamenti in sua ad aeternam beatitudinem peregrinatione dirigit et ordinat. Hi pastores ad pascendum dominicum gregem electi, ministri Christi sunt et dispensatores mysteriorum Dei (cf. 1 Cor 4, 1), quibus concredita est testificatio evangelii gratiae Dei (cf. Rm 15, 16; Ac 20, 24), atque ministratio Spiritus et iusritiae in gloria (cf. 2 Cor 3, 8-9). m

Ad tanta munera explenda, apostoli speciali effusione supervenientis Spiritus sancti a Christo ditati sunt (cf. Ac 1,8; 2, 4; Io 20, 22-23), et ipsi adiutoribus suis per impositionem manuum donum spirituale tradiderunt (cf. 1 Tm 4, 14;2Tml, 6-7), quod usque ad nos in episcopali consecra- tione transmissum est.18 Docet autem sancta synodus episcopali conse- is cratione plenitudinem conferri sacramenti ordinis, quae nimirum et liturgica ecclesiae consuetudine et voce sanctorum patrum summum sacerdotium, sacn ministerii summa nuncupatur.19*Episcopalis autem consecratio, cum munere sanctificandi, munera quoque confert docenti et regendi, quae tamen natura sua nonnisi in hierarchica communione cum 20 coDegii capite et membris exerceri possunt. Ex traditione enim, quae praesertim liturgicis ritibus et ecclesiae tum orientis tum occidentis usu declaratur, perspicuum est manuum impositione et verbis consecrationis gratiam Spiritus sancti ita conferri^et sacrum characterem ita imprimi,21 ut episcopi, eminenti ac adspectabili modo, ipsius Christi magistri, pastoris 25 et pontificis panes sustineant et in eius persona agant.22 Episcoporum est per sacramentum ordinis novos electos in corpus episcopale assumere.

22. Sicut, statuente domino, sanctus Petrus et ceteri apostoli unum collegium apostolicum constituunt, pari ratione Romanus pontifex,

” Cf. Leo M., *Sera.* **5, 3: PL 54, 154.**

18 Cone. Trid., sess. 23, cap. 3, citat verba 2 Tm 1, 6-7, ut demonstret Ordinem esse verum sacramentum: D 959 (1766) (v. supra p. 742).

18 In *Trad. Apart.* **3: ed. Botte,** *SC,* **pp. 27-30, episcopo tribuitur ..primatus sacerdotii1*. Cf.** *Sacramentarium Leonianrcm,* **ed. C. Mohlberg,** *Sacramentarium Veronense,* **Romae, 1955, p. 119: „ad summi sacerdotii ministerium . . . Comple in sacerdotibus tuis mysterii tui summam** . . . Idem,** *Liber Sacramentorum Romanae ecclesiae,* **Romae, 1960, pp. 121-122: „Tribuas eis, domine, cathedram episcopalem ad regendam ecclesiam tuam et plebem universam**. Cf. PL 78, 224.**

10 Cf. *Trad. Apart.* **2: ed. Botte, p. 27.**

81 Cf.conc. Trid.,sess. 23, cap. 4, docet ordinis sacramentum imprimere characterem indelebilem: D 960 (1767) (v. supra pp. 742-743). Cf. loannes XXIII, Alloc. *lubilate Deo,* **8 maii 1960: AAS 52 (1960), p. 466. Paulus VI, Homilia in bas. Vaticana, 20 oct. 1963: AAS 55 (1963). p. 1014.**

18 Cyprianus, *Epist.* **63, 14: PL 4, 386; Hartel, III B, p. 713:„Sacerdos vice Christi vere fungitur**. Io. Chrysostomus.** *In 2 Tm,* **hom. 2, 4: PG 62, 612: Sacerdos est ..symbolon** Christi. Ambrosius,** *In Ps.* **38, 25-26: PL 14, 1051-52; CSEL 64, 203-204. Ambrosiaster,** *In l Tm* **5,19: PL 17, 479 C et** *In Epb* **4,11-12: coi. 387 C. Theodorus Mops.,** *Hom. Caiecb.* **XV,21 et 24: ed. Tonneau, pp. 497 et 503. Hesychius Hier.,** *In Lev.,* **L. 2,9,23: PG 93, 894B.**

right hand of God the Father, he is not absent from the community of his pontiffs,[1] but primarily through their distinguished ministry he preaches the word of God to all nations and administers without ceasing the sacraments of faith to believers; by their fatherly office (see 1 Cor 4, 15) he incorporates new members into his body by a regeneration from above; and finally it is by their wisdom and prudence that he directs and governs the people of the new testament in its pilgrimage towards eternal happiness. These shepherds, chosen to nourish the Lord's flock, are the ministers of Christ and the dispensers of the mysteries of God (see 1 Cor 4, 1), to whom has been entrusted the bearing of witness to the gospel of God's grace (see Rm 15,16; Ac 20,24), and the service of the Spirit and of justice in glory (see 2 Cor 3, 8-9).

For the fulfilment of such great duties, the apostles were enriched by Christ with a special outpouring of the holy Spirit who came down upon them (see Ac 1, 8; 2, 4; Jn 20, 22-23), and they by the imposition of hands handed on the spiritual gift to their helpers (see 1 Tm 4, 14; 2 Tm 1, 6-7); and this has been handed down to us in episcopal consecration.[18] The synod teaches that the fullness of the sacrament of order is conferred by episcopal consecration; and this, both by the liturgical custom of the church and the voice of the holy fathers, is undoubtedly called the supreme priesthood, the highest point of the ministry.[19] Episcopal consecration, along with the office of sanctifying, confers also the offices of teaching and governing; these however by their very nature can only be exercised in hierarchical communion with the head of the college and its members. For it is clear from tradition — a tradition expressed especially in the liturgical rites and in the usage of the church both eastern and western — that through the imposition of hands and the words of consecration the grace of the holy Spirit is so conferred,[20] and the sacred character so imprinted,[21] that bishops in an eminent and visible way take on the functions of Christ the teacher, shepherd and pontiff and act in his person.[22] It is the task of bishops, by means of the sacrament of order, to admit those who have been newly elected into the episcopal order.

22. Just as, by the Lord's decree, St Peter and the other apostles constitute one apostolic college, so in a similar way the Roman pontiff, Peter's successor,

1 See Leo the Great, *Serm. (Sermons),* 5, 3: PL 54, 154.

18 Council of Trent, session 23, ch. 3, quotes the words of 2 Tm 1, 6-7, to show that Order is a true sacrament: D 959 (1766) (see above p. 742).

19 In *Apostolic Tradition,* 3: ed. Botte, SC, pp. 27-30, the "primacy of priesthood" is attributed to the bishop. See *Sacramentarium Leonianum,* ed. C. Mohlberg, *Sacramentarium Veronense,* Rome 1955, p. 119: "to the ministry of the high priesthood … Complete in your priests the highest point of your mystery". Idem, *Liber Sacramentorum Romanae ecclesiae,* Rome 1960, pp. 121-122: "Give them, Lord, the episcopal throne to rule your church and the whole people". See PL 78, 224.

20 See *Apostolic Tradition, 2:* ed. Botte, p. 27.

21 See council of Trent, session 23, ch. 4, which teaches that the sacrament of Order imprints an indelible character, D 960 (1767)(see above pp. 742-743). See John XXIII, Allocution *lubilate Deo,* 8 May 1960: AAS 52 (1960), p. 466. Paul VI, Homily in the Vatican basilica, 20 Oct. 1963: AAS 55 (1963), p. 1014.

22 Cyprian, *Epist. (Letters),* 63, 14: PL 4, 386; Barrel, 111 B, p. 713: "The priest truly acts in the place of Christ". John Chrysostom, *In 2 Tm.(On 2 Timothy),* homily 2, 4: PG 62, 612: The priest is the "symbol" of Christ. Ambrose, *In Ps. (On the Psalms),* 38, 25-26: PL 14, 1051-52; CSEL 64, 203-204. Ambrosiaster, *In 1 Tm. (On 1 Timothy),* 5, 19: PL 17, 479 C; CSEL 81, 3. p. 284; and *In Eph. (On Ephesians),* 4, 11-12: PL 17, 387 C; CSEL 81, 3, pp. 98-101. Theodore of Mopsuestia, *Hom. Catech. (Catechetical Homilies),* XV, 21 and 24: ed. Tonneau, pp. 497 and 503. Hesychius of Jerusalem, *In Lev. (On Leviticus),* book 2, 9, 23: PG 93, 894B.

successor Petri, et episcopi, successores apostolorum, inter se coniunguntur. lam perantiqua disciplina, qua episcopi in universo orbe constituti ad invicem et cum Romano episcopo communicabant in vinculo unitatis, caritatis et pacis, 3 itemque concilia coadunata,23 per quae et altiora quaeque in commune statuerentur,25 sententia multorum consilio ponderata,24 ordinis episcopalis indolem et rationem collegialem significant; quam manifeste comprobant concilia oecumenica decursu saeculorum celebrata. Eandem vero iam innuit ipse usus, antiquitus inductus, plures adv indi episcopos qui in novo electo ad summi sacerdotii ministerium elevando partem haberent. Membrum corporis episcopalis aliquis constituitur vi sacramentalis consecrationis et hierarchica communione cum collegii capite atque membris.

Collegium autem seu corpus episcoporum auctoritatem non habet, nisi simul cum pontifice Romano, successore Petri, ut capite eius intellegatur, huiusque integre manente potestate primatus in omnes sive pastores sive fideles. Romanus enim pontifex habet in ecclesiam, vi muneris sui, vicarii scilicet Christi et totius ecclesiae pastoris, plenam, supremam et universalem potestatem, quam semper libere exercere valet. Ordo autem episcoporum, qui collegio apostolorum in magisterio et regimine pastorali succedit, immo in quo corpus apostolicum continuo perseverat, una cum capite suo Romano pontifice, et numquam sine hoc capite, subiectum quoque supremae ac plenae potestatis in universam ecclesiam exsistit,27 quae quidem potestas nonnisi consentiente Romano pontifice exerceri potest. Dominus unum Simonem ut petram et clavigerum ecclesiae posuit (cf. Mt 16, 18-19), eumque pastorem totius sui gregis constituit (cf. Io 21, 15 ss.); illud autem ligandi ac solvendi munus, quod Petro datum est (cf. Mt 16, 19), collegio quoque apostolorum, suo capiti coniuncto, tributum esse constat (Cf. Mt 18,18; 28,16-20).28 Collegium hoc quatenus ex multis compositum, varietatem et universalitatem populi Dei, quatenus vero sub uno capite collectum unitatem gregis Christi exprimit. In ipso, episcopi, primatum et principatum capitis sui fideliter servantes, propria potestate in bonum fidelium suorum, immo totius ecclesiae funguntur, Spiritu sancto organicam structuram eiusque concordiam continenter roborante. Suprema in universam ecclesiam potestas, qua istud collegium pollet, sollemni modo in concilio oecumenico exercetur. Concilium oecumenicum numquam datur, quod a successore Petri non sit ut tale confirmatum vel saltem receptum; et Romani pontificis praerogativa est

23 G. Eusebius. *Hist. EccL.V*,**24,10: GCS II, 1, p. 495; ed. Bardy** *SC.* **П, p. 69. Dionysius, apud Eusebium,** *ib.* **VII, 5, 2: GCS П, 2, p. 638 s.; Bardy, П, p. 168 s.**

24 Cf. de antiquis conciliis, Eusebius, *Hilf. Eccl.* **V, 23-24: GCS II, 1, p. 488 ss.; Bardy, II, p. 66 ss. et passim. Cone. Nicaenum, can. 5:** *Cone. Oec. Decr.* **p. 8.**

14 Cf. Tertullianus, *De lemmo,* **13: PL 2, 972B; CSEL 20, p. 292, lin. 13-16.**

24 Cf. Cyprianus, *Epist.* **56, 3: Hartel, ПІ B, p. 650; Bayard, p. 154.**

27 Cf. Relatio officialis Zinelli, in conc. Vat.I: Msi 52, 1109C.

28 Cf. conc. Vat. I, Schema const, dogm. П, *De Ecclesia Christi,* **c. 4: Msi 53, 310. Cf. relatio Kleutgen de Schemate reformato: Msi 53, 321 B - 322 B et declaratio Zinelli: Msi 52,1110A. Vide etiam S. Leonem M.,** *Serm.* **4, 3: PL 54, 151 A.**

and the bishops, successors of the apostles, are joined together. The collegial character and nature of the episcopal order is shown in the very ancient practice by which bishops appointed throughout the world maintained communion with each other and with the bishop of Rome in the bonds of unity, charity and peace;[22] this is also shown in the councils that were convened,[23] by which all the most important matters were settled in common[24] and a decision carefully arrived at through the counsel of many.[26] This is clearly confirmed by the ecumenical councils that have been celebrated down the centuries. The same thing is already to be seen in that custom, going back to antiquity, of calling together several bishops to take part in raising a newly-elected person to the ministry of the high priesthood. A person is constituted a member of the episcopal body by virtue of sacramental consecration and by hierarchical communion with the head and members of the college.

However, the college or body of bishops does not have authority unless this is understood in terms of union with the Roman pontiff, Peter's successor, as its head, and the power of this primacy is maintained intact over all, whether they be shepherds or faithful. For the Roman pontiff has, by virtue of his office as vicar of Christ and shepherd of the whole church, full, supreme and universal power over the church, a power he is always able to exercise freely. However, the order of bishops, which succeeds the college of apostles in teaching authority and pastoral government, and indeed in which the apostolic body continues to exist without interruption, is also the subject of supreme and full power over the universal church, provided it remains united with its head, the Roman pontiff, and never without its head;[27] and this power can be exercised only with the consent of the Roman pontiff. The Lord made Simon alone the rock and key-bearer of the church (sec Mt 16,18-19), and constituted him shepherd of his whole flock (see Jn 21,15 ff.). It is clear, however, that this office of binding and loosing which was given to Peter (see Mt 16,19), was also granted to the college of apostles in union with its head (see Mt 18,18; 28,16-20).[28] This college, in so far as it is composed of many, expresses the variety and the universality of the people of God, but in so far as it is gathered under one head it expresses the unity of the flock of Christ. In it the bishops, while faithfully maintaining the primacy and pre-eminence of its head, exercise their own proper power for the good of their faithful and indeed of the whole church, while the holy Spirit is constantly strengthening its organic structure and its harmony. The supreme power over the whole church which this college enjoys is solemnly exercised in an ecumenical council. There is never an ecumenical council which is not confirmed as such or at least accepted as such by the successor of Peter. It is the prerogative of the Roman pontiff to convoke these councils, to preside over

23 See Eusebius, *Hist. Eccl. (EcclesiasticalHistory),* V, 24, 10: GCS II, 1, p. 495; ed. Bardy, *SC,* II, p. 69. Denis, in Eusebius, *ibid.,* VII, 5, 2: GCS II, 2, p. 638 f.; Bardy, II, p. 168 f.

24 See for the early councils, Eusebius, *Hist. Eccl. (EcclesiasticalHistory),* V, 23-24: GCS II, 1, p. 488 ff.; Bardy, II, p. 66 ff. and *passim.* Council of Nicaea I, canon 5, (see above p. 8).

' See Tertullian, *De leiunio (On Fasting),* 13: PL 2, 972B; CSEL 20, p. 292, lines 13-16.

26 See Cyprian, *Epist. (Letters),* 56, 3; Hartel, III B, p. 650; Bayard, p. 154.

27 See the official report of Zinelli at Vatican council 1: Msi 52, 1109C.

28 See Vatican council I, Schema of dogmatic constitution 2, *De Ecclesia Christi,* ch. 4: Msi 53, 310. See the report of Kleutgen on the revised schema: Msi 53, 321 B-322 B; and the statement of Zinelli: Msi 52, 1110A. See also Leo the Great, *Semi. (Sermons),* 4, 3: PL 54, 151 A.

haec concilia convocare, iisdem praesidere et eadem confirmare.[29] Eadem potestas collegiatis una cum papa exerceri potest ab episcopis in orbe terrarum degentibus, dummodo caput collegii eos ad actionem collegialem vocet, vel saltem episcoporum dispersorum unitam actionem approbet vel libere recipiat, ita ut verus actus collegiatis efficiatur.

23. Collegiatis unio etiam in mutuis relationibus singulorum episcoporum cum particularibus ecclesiis ecclesiaque universali apparet. Romanus pontifex, ut successor Petri, est unitatis, tum episcoporum tum fidelium multitudinis, perpetuum ac visibile principium et fundamentum.[30] Episcopi autem singuli visibile principium et fundamentum sunt unitatis in suis ecclesiis particularibus,[31] ad imaginem ecclesiae universalis formatis in quibus et ex quibus una et unica ecclesia catholica exsistit.[32] Qua de causa singuli episcopi suam ecclesiam, omnes autem simul cum papa totam ecclesiam repraesentant in vinculo pacis, amoris et unitatis. Singuli episcopi, qui particularibus ecclesiis praeficiuntur, regimen suum u pastorale super portionem populi Dei sibi commissam, non super alias ecclesias neque super ecclesiam universalem exercent. Sed qua membra collegii episcopalis et legitimi apostolorum successores singuli ea sollicitudine pro universa ecclesia ex Christi institutione et praecepto tenentur,[33] quae, etiamsi per actum iurisdictionis non exerceatur, summopere tamen confert ad ecclesiae universalis emolumentum. Debent enim omnes episcopi promovere et tueri unitatem fidei et disciplinam cunctae ecclesiae communem, fideles edocere ad amorem totius corporis mystici Christi, praesertim membrorum pauperum, dolentium et eorum qui persecutionem patiuntur propter iustitiam (cf. Mt 5,10), tandem promovere omnem actuositatem quae toti ecclesiae communis est, praesertim ut fides increMentum capiat et lux plenae veritatis omnibus hominibus oriatur. Cetera hoc sanctum est quod, bene regendo propriam ecclesiam ut portionem ecclesiae universalis, ipsi efficaciter conferunt ad bonum totius mystici corporis, quod est etiam corpus ecclesiarum.[34] 30

Cura evangelium ubique terrarum annuntiandi ad corpus pastorum pertinet, quibus omnibus in commune Christus mandatum dedit imponendo commune officium, ut iam papa Coelestinus patribus Ephesini concilii commendavit.[35] Unde singuli episcopi, quantum propria eorum

Cf. CIC. cann. 222 et 227.

20 Cf. cone. Vat. I, Const, dogm. *Pastor aeternus.* D 1821 (3050 s.) (v. supra p. 812).

31 Cf. Cyprianus, *Epist.* 66, 8: Martel, III, 2, p. 733: ..Episcopus in ecclesia ct ecclesia in episcopo'*.

33 Cf. Cyprianus, *Epist.* 55,24: Hartel.p. 624, lin. 13: „L'na ecclesia per totum mundum in multa membra divisa**. *Epist.* 36, 4: Hartel, p. 575, lin. 20-21.

33 Cf. Pius XII, Lia. encycl. *Fidei Donum,* 21 apr. 1957: AAS 49 (1957), p. 237.

34 Cf. Hilarius Piet.,/» P/. 14,3: PL 9,206; CSEL 22,p. 86. Gregorius M., *Moral.* IV, 7,12: PL 75, 643C. Ps.-Basilius, *In Is.* 15, 296: PG 30, 637C.

34 Cf. Coelestinus, *Eptst.* 18,1-2, ad cone. Eph.: PL 50, 5O5AB; Schwartz, *Acta Cone. Oec.* I, 1,1, p. 22. Cf. Benedictus XV, Epist. Apost. *Maximum illud* AAS 11 (1919), p. 440. Pius XI, Lin. encycl. *Rerum Ecclesiae,* 28 febr. 1926: AAS 18 (1926), p. 69. Pius XII, Litt, encycl. *Fidei Donum, I. c.*

them and to confirm them.29 The same collegial power can be exercised by the bishops throughout the world in conjunction with the pope, provided that the head of the college calls them to collegial action or at least approves of, or willingly accepts, the united action of the dispersed bishops in such a way that the result is a truly collegial act.

23. Collegial unity can be seen also in the mutual relations of individual bishops with particular churches and with the universal church. The Roman pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity both of the bishops and of the multitude of the faithful.30 The individual bishops, however, are the visible principle and foundation of unity in their own particular churches,31 formed in the likeness of the universal church; in and from these particular churches there exists the one unique catholic church.32 For this reason individual bishops represent their own church, while all of them together with the pope represent the whole church in the bond of peace, love and unity. The individual bishops who are placed over particular churches exercise their pastoral government over the portion of the people of God that has been entrusted to their care, but not over other churches nor over the universal church. But as members of the episcopal college and legitimate successors of the apostles, the individual bishops, through the institution and command of Christ, are bound to be concerned about the whole church,33 and even though this solicitude is not exercised by any act of jurisdiction, nevertheless it makes a very great contribution to the well-being of the universal church. All the bishops, in fact, have a duty to promote and defend the unity of faith and discipline common to the whole church, to instruct the faithful in the love of the whole mystical body of Christ — especially those members who are poor and suffering and those who are undergoing persecution for righteousness' sake (see Mt 5,10) — and finally, to promote every activity that is common to the whole church, especially that which is aimed at the spread of the faith and the rising of the light of full truth over all people. For the rest, it is a holy reality that by governing well their own church as a portion of the universal church, they themselves make an effective contribution to the whole mystical body, which is also a body of churches.34

The charge of announcing the gospel throughout the world belongs to the body of shepherds, to all of whom in common Christ gave the command and imposed a common office, as Pope Celestine once commended to the fathers of the council of Ephesus.35 Therefore the individual bishops, as far as the carrying

29 See CIC, canons 222 and 227.

10 See Vatican council I, Dogmatic constitution *Pastor Aeternus:* D 1821 (3050 f.) (see above p. 812).

J1 See Cyprian, *Epist. (Letters),* 66, 8: Hartel, III, 2, p. 733: "The bishop in the church and the church in the bishop".

52 See Cyprian, *Epist. (Letters),* 55, 24: Hartel, p. 624, line 13: "One church throughout the whole world divided into many members"; *Epist. (Letters),* 36, 4: Hartel, p. 575, lines 20-21.

33 See Pius XII, Encyclical *Fidei Donum,* 21 April 1957: AAS 49 (1957), p. 237.

34 See Hilary of Poitiers, *In Ps. (On the Psalms).* 14, 3: PL 9, 206; CSEL 22, p. 86. Gregory the Great, *Moral. (Morals).* IV, 7, 12: PL 75, 643C; CChr 143, 170-171. Pseudo-Basil, *In Is. (On Isaiah),* 15, 296: PG 30, 637C.

3' See Celestine, *Epist. (Letters),* 18, 1-2, to the council of Ephesus: PL 50, 505AB; Schwarz, *Acta Cone. Oec.* 1, 1, 1, p. 22. See Benedict XV, Apostolic letter *Maximum illud:* AAS 11 (1919), p. 440. Pius XI, Encyclical *Rerum Ecclesiae,* 28 Feb. 1926: AAS 18 (1926), p. 69. Pius XII, Encyclical *Fidei Donum,* loc. cit.

perfunctio muneris sinit, in laborum societatem venire tenentur inter se et cum successore Petri, cui grande munus christiani nominis propagandi singulari modo demandatum est.3· Quare missionibus tum messis operarios, tum etiam auxilia spiritualia et materialia, tam per se directe, quam suscitando fidelium ardentem cooperationem, suppeditare omnibus viribus debent. Episcopi denique, in universali caritatis societate, fraternum adiutorium aliis ecclesiis, praesertim finitimis et egentioribus, secundum venerandum antiquitatis exemplum, libenter praebeant. Divina autem providentia factum est ut variae variis in locis ab apostolis eorumque successoribus institutae ecclesiae decursu temporum in plures coaluerint coetus, organice coniunctos, qui, salva fidei unitate et unica divina constitutione universalis ecclesiae, gaudént propria disciplina, propria liturgico usu, theologico spiritualique patrimonio. Inter quas aliquae, notarim antiquae patriarchales ecclesiae, veluti matrices fidei, alias pepererunt quasi filias, quibuscum arctiore vinculo caritatis in vita sacramental! atque in mutua iurium et officiorum reverentia ad nostra usque tempora connectuntur.37 Quae ecclesiarum localium in unum conspirans varietas indivisae ecclesiae catholicitatem luculentius demonstrat. Simili ratione coetus episcopales hodie multiplicem atque fecundam opem conferre possunt, ut collegialis affectus ad concretam applicationem perducatur.

24. Episcopi, utpote apostolorum successores, a domino, cui omnis potestas in coelo et in terra data est, missionem accipiunt docendi omnes gentes et praedicandi evangelium omni creaturae, ut homines universi, per fidem, baptismum et adimpletionem mandatorum salutem consequantur (cf. Mt 28,18-20; Mr 16,15-16; Ac 26,17 s.). Ad hanc missionem implendam, Christus dominus Spiritum sanctum promisit apostolis et die pentecostes e coelo misit, cuius virtute testes eidem essent usque ad ultimum terrae, coram gentibus et populis et regibus (cf. Ac 1, 8; 2, 1 ss.; 9, 15). Munus autem illud quod dominus pastoribus populi sui commisit, verum est servitium quod in sacris litteris „diaconia" seu ministerium significanter nuncupatur (cf. Ac 1, 17 et 25; 21, 19; Rm 11, 13; 1 Tm 1, 12).

Episcoporum autem missio canonica fieri potest per legitimas consuetudines, a suprema et universali potestate ecclesiae non revocatas, vel per leges ab eadem auctoritate latas aut agnitas, vel directe per ipsum successorem Petri; quo renuente seu communionem apostolicam denegante, episcopi in officium assumi nequeunt.38

*** Cf. Leo XIII, litt. encyd.** *Grande mnntu.* **30 sept. 1880; ASS 13 (1880), p. 145. Cf. CIC, can. 1327; can. 1350 ξ 2.**

37 De iuribus sedium patriarchalium.cf. cone. Nicaenum»can. 6 de Alexandria et Antiochia, et can. 7 de Hierosolymis: *Coni. Oec. Derr.,* **p. 8 (9). Cone. Later. IV, anno 1215, Constit. V:** *De dignitate patriarcharum : ibid.* **p. 212 (236). Cone. Ferr.-Flor.:** *ibid.* **p. 504 (528).**

38 Cf.Co/. *luris Can.fpro Eccl. Orient.,* **cann. 216-314: de patriarchis; cc. 324-339: de archiepiscopis maioribus; cc. 326-391: de aliis dignitanis; in specie, c. 238 § 3; 216; 240; 251; 255: de episcopis a patriarcha nominandis.**

out of their own particular task allows, are bound to collaborate among themselves and along with the successor of Peter, to whom the exalted task of spreading the Christian name has been entrusted in a special way?6 With all their strength, therefore, they ought to supply the missions not only with labourers for the harvest, but also with the spiritual and material helps both directly by themselves and also by arousing the ardent cooperation of the faithful. Finally, in the universal communion of charity, let the bishops willingly offer paternal aid to other churches, especially to neighbouring churches and to those that are in greater need, following the venerable example of antiquity. By divine providence it has come about that various churches, founded in various places by the apostles and by their successors, have in the course of time become joined together into several groups, organically united, which, while maintaining the unity of faith and the unique divine constitution of the universal church, enjoy their own discipline, their own liturgical usage and their own theological and spiritual patrimony. Among these there are some, especially the ancient patriarchal churches, like matrices of the faith, which have given birth to others as daughters; and right down to our own times they are more closely bound to these churches by the bond of charity in sacramental life and in mutual respect for rights and duties?7 This variety of local churches, in harmony among themselves, demonstrates with greater clarity the catholicity of the undivided church. In a similar way episcopal conferences can today make a manifold and fruitful contribution to the concrete application of the spirit of collegiality.

24. The bishops, as successors of the apostles, receive from the Lord, to whom all power in heaven and on earth has been given, the mission to teach all nations and to preach the gospel to every creature, so that all may gain salvation through faith, baptism and the keeping of the commandments (see Mt 28,18,20; Mk 16,15-16; Ac 26, 17 f.). To carry out this mission Christ the lord promised the apostles the holy Spirit and on the day of Pentecost he sent him from heaven, that by his strength they might be witnesses to him to the ends of the earth before nations and peoples and kings (see Ac 1, 8; 2, 1 ff.; 9, 15). This office which the Lord entrusted to the shepherds of his people is a true service, and in holy scripture it is significantly called "diaconia" or ministry (see Ac 1, 17 and 25; 21, 19; Rm 11, 13; 1 Tm 1, 12).

The canonical mission of bishops can come into being by means of lawful customs which have not been revoked by the supreme and universal power of the church, or by means of laws made by that same authority or recognised by it, or directly by the successor of Peter himself; and if the latter opposes the appointment or refuses apostolic communion, the bishop cannot be admitted to office.38 37

ib Sec Leo XIII, Encyclical *Grande munus,* 30 Sept. 1880: ASS 13 (1880), p. 145. See CIC, canon 1327, canon 1350 §2.

37 For the rights of the patriarchal sees, see council of Nicaea I, canon 6 for Alexandria and Antioch, and canon 7 for Jerusalem (see above, p. 9). Lateran council IV, in 1215, constitution 5, *On the dignity ofpatriarchs* (see above, p 236). Council of Ferrara-Florence (see above p. 528).

3* See *Codex luris Canonici, pro Ecclesiis Orientalibus,* canons 216-314 on patriarchs, canons 324-339 on archbishops, canons 326-391 on other dignitaries, in particular canons 238 §3, 216, 240, 251 and 255 on the nomination of bishops by the patriarch.

25. Inter praecipua episcoporum munera eminet praedicatio evangelii.[39][40] Episcopi enim sunt fidei praecones, qui novos discipulos ad Christum adducunt, et doctores authentici seu auctoritate Christi praediti, qui populo sibi commisso fidem credendam et moribus applicandam praedicant, et sub lumine sancti Spiritus illustrant, ex thesauro revelationis nova et vetera proferentes (cf. Mt 13, 52), eam fructificare faciunt erroresque gregi suo impendentes vigilanter arcent (cf. 2 Tm 4, 1-4). Episcopi in communione cum Romano pontifice docentes ab omnibus tamquam divinae et catholicae veritatis testes venerandi sunt; fideles autem in sui episcopi sententiam de fide et moribus nomine Christi prolatam concurrere, eique religioso animi obsequio adhaerere debent. Hoc vero religiosum voluntatis et intellectus obsequium singulari ratione praestandum est Romani pontificis authentico magisterio etiam cum non ex cathedra loquitur; ita nempe ut magisterium eius supremum reverenter agnoscatur, et sententiis ab eo prolatis sincere adhaereatur, iuxta mentem et voluntatem manifestatam ipsius, quae se prodit praecipue sive indole documentorum, sive ex frequenti propositione eiusdem doctrinae, sive ex dicendi ratione.

Licet singuli praesules infallibilitatis praerogativa non polleant, quando tamen, etiam per orbem dispersi, sed communionis nexum inter se et cum successore Petri servantes, authentice res fidei et morum docentes in unam sententiam tamquam definitive tenendam conveniunt, doctrinam Christi infallibiliter enuntiant.[10] Quod adhuc manifestius habetur quando, in concilio oecumenico coadunati, pro universa Ecclesia fidei et morum doctores et iudices sunt, quorum definitionibus fidei obsequio est adhaerendum.[41]

Haec autem infallibilitas, qua divinus redemptor ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit, tantum patet quantum divinae revelationis patet depositum, sancte custodiendum et fideliter exponendum. Qua quidem infallibilitate Romanus pontifex, collegii episcoporum caput, vi muneris sui gaudet, quando, ut supremus omnium christifidelium pastor et doctor, qui fratres suos in fide confirmat (cf. Lc 22, 32), doctrinam de fide vel moribus definitivo actu proclamat.[42] Quare definitiones eius ex sese, et non ex consensu ecclesiae, irreformabiles merito dicuntur, quippe quae sub assistentia Spiritus sancti, ipsi in beato Petro promissa, prolatae sint, ideoque nulla indigeant aliorum approbatione, nec ullam ad aliud iudicium appellationem patiantur. Tunc enim Romanus pontifex non ut persona privata sententiam profert, sed ut universalis ecclesiae magister supremus, in quo charisma

39 Cf. cone. Trid.,Decr. *De reform.*,**sess. V, c. 2, n. 9, et sess. XXIV,can. 4:** *Cone. Oec. Decr.*, **pp. 645 et 739 (669 et 763).**

40 Cf. cone. Vat.I, Const. dogm. *Dei Filius,* **3: D 1792 (3011). (v. supra p. 807). Cf. nota adiecta ad schema I** *De Eccl.* **(desumpta ex S. Rob. Bellarmino): Msi 51. 579C; necnon schema reformatum const. II** *De Ecclesia Cbritti,* **cum commentario Kleutgen: Msi 53, 313 AB. Pius IX, Epist.** *Tuas libenter:* **D 1683 (2879).**

41 Cf. CIC. cann. 1322-1323.

41 Cf. cone. Vat. I, Const, dogm. *Pastor Aeternus :* **D 1839 (3074) (v. supra p. 816).**

25. Among the principal tasks of bishops the preaching of the gospel is pre-eminent?9 For the bishops are the heralds of the faith who bring new disciples to Christ. They arc the authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people entrusted to them the faith to be believed and put into practice; they illustrate this faith in the light of the holy Spirit, drawing out of the treasury of revelation things new and old (see Mt 13, 52), they make it bear fruit and they vigilantly ward off errors that are threatening their flock (sec 2 Tm 4,1-4). The bishops, when they are teaching in communion with the Roman pontiff, are to be respected by all as witnesses to the divine and catholic truth; and the faithful ought to concur with their bishop's judgment concerning faith and morals which he delivers in the name of Christ, and they are to adhere to this with a religious assent of the mind. The religious assent of will and intellect is to be given in a special way to the authentic teaching authority of the Roman pontiff even when he is not speaking *ex cathedra,·,* in such a way, that is, that his supreme teaching authority is respectfully acknowledged, and sincere adherence given to decisions he has delivered, in accordance with his manifest mind and will which is communicated chiefly by the nature of the documents, by the frequent repetition of the same doctrine or by the style of verbal expression.

Although individual bishops do not enjoy the prerogative of infallibility, nevertheless, even though dispersed throughout the world, but maintaining the bond of communion among themselves and with the successor of Peter, when in teaching authentically matters concerning faith and morals they agree about a judgment as one that has to be definitively held, they infallibly proclaim the teaching of Christ.40 This takes place even more clearly when they are gathered together in an ecumenical council and are the teachers and judges of faith and morals for the whole church. Their definitions must be adhered to with the obedience of faith.41

This infallibility, however, with which the divine redeemer willed his church to be endowed in defining doctrine concerning faith or morals, extends just as far as the deposit of divine revelation that is to be guarded as sacred and faithfully expounded. The Roman pontiff, head of the college of bishops, by virtue of his office, enjoys this infallibility when, as supreme shepherd and teacher of all Christ's faithful, who confirms his brethren in the faith (see Lk 22, 32), he proclaims in a definitive act a doctrine on faith or morals.42 Therefore his definitions are rightly said to be irreformable of themselves, and not from the consent of the church, for they are delivered with the assistance of the holy Spirit which was promised to him in blessed Peter; and therefore they have no need of approval from others nor do they admit any appeal to any other judgment. For then the Roman pontiff is not delivering a judgment as a private person, but as the supreme teacher of the universal church, in whom the church's own charism

39 See council of Trent, Decree *On reform^* session 5, ch. 2, no. 9, and session 24, canon 4 (see above pp. 669 and 763).

40 See Vatican council I, Dogmatic constitution *DeiFilinsy3:* D 1792 (3011) (see above p. 807). See the note added to schema 1 *De Ecclesia* (taken from St. Robert Bellarmine): Msi 51» 579C; also the revised schema of constitution 2 *De Ecclesia Christi^* together with the commentary of Kleutgen: Msi 53, 313AB. Pius IX, Letter *Tuas libenter:* D 1683 (2879).

41 See CIC, canons 1322-1323.

42 See Vatican council I, Dogmatic constitution *Pastor Aeternus,* 4: D 1839 (3074) (see above p. 816).

infallibilitatis ipsius ecclesiae singulariter inest, doctrinam fidei catholicae exponit vel tuetur.43 Infallibilitas ecclesiae promissa in corpore episcoporum quoque inest, quando supremum magisterium cum Petri successore exercet. Istis autem definitionibus assensus ecclesiae numquam deesse potest propter actionem eiusdem Spiritus sancti, qua universus Christi grex in unitate fidei servatur et proficit?

Cum autem sive Romanus pontifex sive corpus episcoporum cum eo sententiam definiunt, eam proferunt secundum ipsam revelationem, cui omnes stare et conformari tenentur et quae scripta vel tradita per legitimam episcoporum successionem et imprimis ipsius Romani pontificis cura integre transmittitur, atque praelucente Spiritu veritatis in ecclesia sancte servatur et fideliter exponitur?5Ad quam rite indagandam et apte enuntiandam, Romanus pontifex et episcopi, pro officio suo et rei gravitate, per media apta,sedulo operam navant; novam vero revelationem publicam tamquam ad divinum fidei depositum pertinentem non accipiunt?7

26. Episcopus, plenitudine sacramenti ordinis insignitus, est „oeconomus gratiae supremi sacerdotii' 8praesertim in eucharistia, quam ipse offert vel offerri curat, 9et qua continuo vivit et crescit ecclesia. Haec Christi ecclesia vere adest in omnibus, legitimis fidelium congregationibus localibus, quae, pastoribus suis adhaerentes, et ipsae in novo testamento ecclesiae vocantur.“Hae sunt enim loco suo populus novus a Deo vocatus, in Spiritu sancto et in plenitudine multa (cf. 1 Th 1, 5). In eis praedicatione evangelii Christi congregantur fideles et celebratur mysterium coenae domini, „ut per escam et sanguinem domini corporis fraternitas cuncta copuletur“.slIn quavis altaris communitate,sub episcopi sacro ministerio,52 exhibetur symbolum illius caritatis et „unitatis corporis mystici, sine qua non potest esse salus “In his communitatibus,licet saepe exiguis et pauperibus, vel in dispersione degentibus, praesens est Christus, cuius virtute consociatur una, sancta, catholica et apostolica ecclesia.5* Etenim „non aliud agit participatio corporis et sanguinis Christi, quam ut in id quod sumimus transeamus 55

Omnis autem legitima eucharistiae celebratio dirigitur ab episcopo, cui officium commissum est cultum Christianae religionis divinae maiestati

43 Cf. explicatio Gasser ia cone. Vat. I: Msi 52, 1213 AC.
44 Cf. Gasser, *ib.:* Msi 1214A.
«‘ Cf. Gasser, *ib.:* Msi 1215CD, 1216-1217A.
***· Cf. Gasser, *ib. :* Msi 1213.**
47 Cf. cone. Vat. I, Const, dogm. *Pastor Astemus,* 4: D 1836 (3070) (v. supra pp. 815-816).
44 Oratio consecrationis episcopalis in ritu byzantino: *Eucbologion to mega,* Romae, 1873, p. 139.
49 Cf. Ignatius M., *Smym.* 8, 1: Funk, 1, p. 282.
“ Cf. Ac 8,1 ; 14, 22-23 ; 20, 17, et passim.
51 Oratio mozarabica: PL 96, 759B.
41 Cf. Ignatius M., *Smym.* 8, 1: ed. Funk, I, p. 282.
M Thomas, *Summa Tbeol.* III, q. 73, a. 3.
44 Cf. Augustinus, *C. Faustum,* 12, 20: PL 42, 265; *Serm.* 57, 7: PL 38, 389, etc.
« Leo M., *Serm.* 63, 7: PL 54, 357C.

of infallibility individually exists, lie expounds or defends a doctrine of the catholic faith.4' The infallibility promised to the church exists also in the body of bishops when, along with the successor of Peter, it exercises the supreme teaching office. The assent of the church, however, can never fail to be given to these definitions on account of the activity of the same holy Spirit, by which the whole flock of Christ is preserved in the unity of faith and makes progress.44

But when the Roman pontiff or the body of bishops together with him define a decision, they do so in accordance with revelation itself, by which all are obliged to abide and to which all must conform. This revelation, as written or as handed down in tradition, is transmitted in its entirety through the lawful succession of the bishops and in the first place through the care of the Roman pontiff himself; and in the light of the Spirit of truth, this revelation is sacredly preserved in the church and faithfully expounded.45 The Roman pontiff and the bishops, in virtue of their office and the seriousness of the matter, work sedulously through the appropriate means duly to investigate this revelation and give it suitable expression.46 However, they do not accept any new public revelation as belonging to the divine deposit of faith.47

26. The bishop, marked with the fullness of the sacrament of order, is "the steward of the grace of the supreme priesthood",48 especially in the eucharist which he offers or which he ensures is offered,49 and by which the church continuously lives and grows. This church of Christ is truly present in all the lawful local congregations of the faithful which, united to their shepherds, are themselves called churches in the new Testament?0 For in their own locality, these are the new people called by God in the holy Spirit and with full conviction (see 1 Th 1,5). In these the faithful are gathered together by the preaching of the gospel of Christ and the mystery of the Lord's supper is celebrated, "so that the whole fellowship is joined together through the flesh and blood of the Lord's body".51 In any community of the altar, under the sacred ministry of the bishop,52 there is made manifest the symbol of that charity and "unity of the mystical body without which there can be no salvation"?3 In these communities, although frequently small and poor, or dispersed, Christ is present by whose power the one, holy catholic and apostolic church is gathered together?4 For "participation in the body and blood of Christ has no other effect than to make us pass over into what we are consuming".55

Every lawful celebration of the eucharist is directed by the bishop, to whom has been entrusted the duty of presenting the worship of the Christian religion to

45 See the explanation of Gasser at Vatican council I: Msi 52, 1213 AC.

44 See Gasser, *ibid.*·. Msi 1214A

45 See Gasser, *ibid.*·. Msi 1215CD, 1216-1217A.

46 See Gasser, *ibid.*·. Msi 1213.

4 See Vatican council I, Dogmatic constitution *Pastor Aeternus,* 4: D 1836 (3070) (see above pp. 815-816).

4h Prayer of episcopal consecration in the Byzantine rite: *Euchologion to mega,* Rome 1873, p. 139.

49 See Ignatius of Antioch, *Smym. (To the Smymaeans),* 8, 1: ed. Funk, I, p. 282.
See Ac 8, 1; 14, 22–23; 20, 17, and *passim.*

51 Mozarabic prayer: PL 96, 759B.

52 See Ignatius of Antioch, *Smym. (To the Smymaeans),* 8, 1: ed. Funk, I, p. 282.

53 Thomas Aquinas, *Summa Theologiae,* III, quest. 73, art. 3.

4 See Augustine, C. *Faustum (Against Faustus),* 12, 20: PL 42, 265; *Serm. (Sermons), 57,* 7: PL 38, 389, etc.

55 Leo the Great, *Serm. (Sermons),* 63, 7: PL 54, 357C.

deterendi atque administrandi secundum praecepta domini et ecclesiae leges, eius particulari iudicio ulterius pro dioecesi determinatas.

Ita episcopi, orando pro populo et laborando, de plenitudine sanctitatis Christi multiformiter et abundanter effundunt. Per ministerium verbi virtutem Dei credentibus in salutem communicant (cf. Rm 1, 16), et per sacramenta, quorum regularem et fructuosam distributionem auctoritate sua ordinant, fideles sanctificant. Ipsi regunt collationem baptismi, quo regalis sacerdotii Christi participatio conceditur. Ipsi sunt ministri originarii confirmationis, dispensatores sacrorum ordinum et moderatores disciplinae poenitentialis, atque populos suos, ut in liturgia et praesertim in sacro missae sacrificio partes suas fide et reverentia impleant, sollicite exhortantur et instruunt. Eis denique quibus praesunt exemplo conversationis suae proficere debent, mores suos ab omni malo temperantes et quantum poterint, Domino adiuvante, ad bonum commutando, ut ad vitam, una cum grege sibi credito, perveniant sempiternam.[57]

27. Episcopi ecclesias particulares sibi commissas ut vicarii et legati Christi regunt, consiliis, suasionibus, exemplis, verum etiam auctoritate et sacra potestate, qua quidem nonnisi ad gregem suum in veritate et sanctitate aedificandum uruntur, memores quod qui maior est fiat sicut minor et qui praecessor est sicut ministrator (cf. Lc 22, 26-27). Haec potestas qua, nomine Christi personaliter funguntur, est propria, ordinaria et immediata, licet a suprema ecclesiae auctoritate exercitium eiusdem ultimatim regatur et certis limitibus, intuitu utilitatis ecclesiae vel fidelium, circumscribi possit. Vi huius potestatis episcopi sacrum ius et coram domino officium habent in suos subditos leges ferendi, iudicium faciendi, atque omnia, quae ad cultus apostolatusque ordinem pertinent, moderandi. Ipsis munus pastorale seu habitualis et cotidiana cura ovium suarum plene committitur, neque vicarii Romanorum pontificum putandi sunt, quia potestatem gerunt sibi propriam verissimeque populorum quos regunt, antistites dicuntur.[59] Eorum itaque potestas a suprema et universali potestate non eliditur, sed e contra asseritur, roboratur et vindicatur,[80] Spiritu sancto constitutam a Christo domino in sua ecclesia regiminis formam indefectibiliter servante.[44]

54 Cf. *Traditio Apostoiica* **Hippolyti, 2-3: ed. Botte, pp. 26-30.**

47 CL textus *examinis* **in initio consecrationis episcopalis, et** *Oratio* **in fine missae eiusdem consecrationis, post** *Te Deum.*

44 Benedictus XTV.br. *Romana Ecclesia,5* **oct. 1752, § 1:** *Bullarium Benedicti XIV,* **t. IV, Romae, 1758, 21 : „Episcopus Christi typum gerit, eiusque munere fungitur". Pius XII, Litt, encycl.** *Mystici Corporis,*J. **c., p. 211: „.Assignatos sibi greges singuli singulos Christi nomine pascunt et regunt".**

44 Cf. Leo XIII, Epist. encycl. *Salit cognitum,* **29 hin. 1896: ASS 28 (1895-96), p. 732. Idem, Epist.** *Officio tanctitsimo, 22* **dec. 1887: ASS 20 (1887), p. 264. Pius IX.Litt. apost. ad episcopos Germaniae, 12 man. 1875, et alloc, consist., 15 mart. 1875: D 3112-3117, in nova ed. tantum.**

40 Cf. conc. Vat. I, const, dogm. *Parlor aeternus,* **3: D 1828 (3061) (v. supra p. 814). Cf. Relatio Zinelli: Msi 52, 1114D.**

the divine majesty, and of regulating it according to the commands of the Lord and the church's laws, which are further determined for the diocese by his particular judgment.

In this way the bishops, in their prayer and work for the people, pour forth abundantly and in many ways from the fullness of the holiness of Christ. By the ministry of the word they communicate to the faithful the power of God for their salvation (see Rm 1, 16), and through the sacraments, the regular and fruitful distribution of which they direct by their authority,56 they sanctify the faithful. They direct the conferring of baptism, through which participation in the royal priesthood of Christ is granted. They are the original ministers of confirmation, the dispensers of sacred orders and the directors of penitential discipline. With solicitude they exhort and instruct their people so that in the liturgy, especially in the holy sacrifice of the mass, they fulfil their part with faith and devotion. Finally, they have a duty to help those over whom they are placed by the example of their manner of life, keeping their behaviour free from all evil and, as far as they can with the help of God, turning evil to good, so that, together with the flock entrusted to them, they may attain eternal life.57

27. The bishops govern the churches entrusted to them as vicars and legates of Christ,58 by counsel, persuasion and example and indeed also by authority and sacred power which they make use of only to build up their flock in truth and holiness, remembering that the greater must become as the younger and the leader as one who serves (see Lk 22, 26-27). This power which they exercise personally in the name of Christ is proper, ordinary and immediate, although its exercise is ultimately controlled by the supreme authority of the church and can be circumscribed within certain limits for the good of the church or the faithful. By virtue of this power, bishops have the sacred right and duty before the Lord of making laws for their subjects, of passing judgment on them and of directing everything that concerns the ordering of worship and the apostolate. The pastoral office, that is to say the habitual and daily care of their sheep, is completely entrusted to the bishops and they are not to be considered vicars of the Roman pontiffs, because they exercise a power that is proper to themselves and most truly are said to be presidents of the peoples they govern?9 Therefore their power is not destroyed by the supreme and universal power, but on the contrary it is affirmed, strengthened and vindicated by it,60 since the holy Spirit unfailingly preserves the form of government established in his church by Christ the lord.

56 See *Apostolic Tradition* of Hippolytus, 2-3: ed. Botte, pp. 26-30.

37 See the text of the *Examination* at the beginning of the consecration of a bishop, and the *Prayer* at the end of the mass of the same consecration, after the *Te Deum.*

'1 Benedict XIV, Brief *Romana Ecclesia,* 5 Oct. 1752, §1 : *Bullarium Benedicti XIV,* tome IV, Rome 1758, 21: "A bishop bears the likeness of Christ and carries out his work". Pius XII, Encyclical *Mystici Corporis,* loc. cit., p. 211 : "Each of them takes care of and rules in the name of Christ the flock assigned to him".

'9 See Leo XIII, Encyclical *Satis cognitum,* 29 June 1896: ASS 28 (1895-96), p. 732. Idem, Letter *Officio sanctissimo, 22* Dec. 1887: ASS 20 (1887), p. 264. Pius IX, Apostolic letter to the bishops of Germany, 12 March 1875, and Consistorial allocution, 15 March 1875: D 3112–3117, only in recent editions.

40 See Vatican council I, Dogmatic constitution *Pastor Aeternus,* 3: D 1828 (3061) (see above p. 814). See the report of Zinelli: Msi 52, 1114D.

Episcopus, missus a patrefamilias ad gubernandam familiam suam, ante oculos teneat exemplum boni pastoris, qui venit non ministrari sed ministrare (cf. Mt 20, 28; Mr 10, 45) et animam suam pro ovibus ponere (cf. Io 10, 11). Assumptus ex hominibus et circumdatus infirmitate, con-
s dolere potest iis qui ignorant et errant (cf. Heb 5, 1-2). Subditos, quos ut veros filios suos fovet et ad alacriter secum cooperandum exhortatur, audire ne renuat. Pro animabus eorum rationem redditurus Deo (cf. Heb 13, 17) oratione, praedicatione omnibusque operibus caritatis curam habeat tum eorumdem, tum etiam illorum qui de uno grege nondum sunt,
i· quos in domino commendatos sibi habeat. Ipse, cum sicut Paulus apostolus cunctis debitor sit, promptus sit omnibus evangelizare (cf. Rm 1, 14-15), hdelesque suos ad operositatem apostolicam et missionalem exhortari. Fideles autem episcopo adhaerere debent sicut ecclesia lesu Christo, et sicut lesus Christus Patri, ut omnia per unitatem consentiant,·1
is et abundent in gloriam Dei (cf. 2 Cor 4, 15).

28. Christus, quem Pater sanctificavit et misit in mundum (cf. Io 10, 36), consecrationis missionisque suae per apostolos suos, eorum successores, videlicet episcopos participes effecit,82 qui munus ministerii sui, vario gradu, variis subiectis in ecclesia legitime tradiderunt. Sic
îo ministerium ecclesiasticum divinitus institutum diversis ordinibus exercetur ab illis qui iam ab antiquo episcopi, presbyteri, diaconi vocantur.·3 Presbyteri, quamvis pontificatus apicem non habeant et in exercenda sua potestate ab episcopis pendeant, cum eis tamen sacerdotali honore coniuncti sunt·4 et vi sacramenti ordinis,·5 ad imaginem Christi,
Î5 summi atque aeterni sacerdotis (cf. Heb 5, 1-10; 7, 24; 9, 11-28), ad evangelium praedicandum hdelesque pascendos et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes novi testamenti.·· Muneris unici mediatoris Christi (cf. 1 Tm 2, 5) participes in suo gradu ministerii, omnibus verbum divinum annuntiant. Suum vero munus sacrum maxime
so exercent in eucharistico cultu vel synaxi, qua in persona Christi agentes67 eiusque mysterium proclamantes, vota fidelium sacrificio capitis ipsorum coniungunt, et unicum sacrificium novi testamenti, Christi scilicet sese Patri immaculatam hostiam semel offerentis (cf. Heb 9, 11-28), in sacri-

41 **Cf. Ignatius M.,** *Ad Epbes.* **5,** 1 : **ed. Funk, I, p. 216.**
41 **Cf. Ignatius M.,** *Ad Epbes.* **6, 1: cd. Funk, I, p. 218.**
43 **Cf. conc.** *TriA.,De sacr. Ordinis,* **cap. 2: D 958 (1765) (v. supra p. 742), ct can. 6: D 966 (1776) (v. supra p. 744).**
44 **Cf. Innocentius** *Epist. ad Decentium :* **PL 20,554 A ; Msi 3,1029;D98 (215): ..Presbyteri, licet secundi sint** *sacerdotes,* **pontificatus tamen** *apicem* **non habent". Cyprianus,** *Epist.* **61, 3: ed. Hartel, p. 696.**
44 **Cf. conc. Trid.,/.** *c.* **D 956a-968 (1763-1778) (v. supra p. 742-744), et in specie can. 7: D 967 (1777) (v. supra p. 744). Pius XU, Const, apost.** *Sacramentum Ordinis:* **D 2301 (3857-61).**
44 **Cf. Innocentius I,/.r. Gregorius Naz., y4/»/. II, 22: PG 35, 432 B. Ps.-Dionysius,** *Eccl. Hier.,* **1, 2: PG 3, 372 D.**
47 **Cf. conc. Trid.,sess. 22: D 940 (1743) (v. suprapp.733-734). Pius XII, Litt. encycl.** *Mediator Dei,* **20 nov. 1947: AAS 39 (1947), p. 553: D 2300 (3850).**

Sent by the head of the household to govern his family, the bishop must keep before his eyes the example of the good shepherd, who came not to be served but to serve (Mt 20, 28; Mk 10, 45) and to lay down his life for his sheep (see Jn 10, 11). Taken from among human beings and subject to weakness himself, the bishop can sympathise with those who are ignorant and who go astray (see Heb 5,1-2). Let him not refuse to listen to his subjects whom he looks after as truly his daughters and sons and whom he exhorts cheerfully to cooperate with him. As one who will have to give an account to God for their souls (see Heb 13, 7), by prayer, preaching and every work of charity let him look after both them and also those who are not yet members of the one flock but whom he must consider as commended to him in the Lord. Since like the apostle Paul he is debtor to all, let him be ready to preach the gospel to all (see Rm 1, 14-15), and exhort his faithful to apostolic and missionary activity. The faithful must adhere to the bishop as the church does to Jesus Christ, and as Jesus Christ does to the Father, so that all things may agree together through unity[61] and abound to the glory of God (see 2 Cor 4, 15).

28. Christ, whom the Father sanctified and sent into the world (seejn 10,36), has through his apostles made their successors, the bishops, share in his consecration and his mission;[62]*and these have legitimately handed on the office of their ministry in varying degrees to various subjects in the church. In this way the divinely instituted ecclesiastical ministry is exercised in different orders *by* those who right from ancient times are called bishops, priests and deacons. [5] Although they do not possess the highest honour of the pontificate and depend on the bishops for the exercise of their power, priests nevertheless are united with them in priestly honour,[64] and by virtue of the sacrament of order[6]' they are consecrated in the image of Christ, the high and eternal priest (see Heb 5, 1-10; 7,24; 9,11-28), as true priests of the new testament,[66][67] to preach the gospel and nourish the faithful and celebrate divine worship. In their own degree of ministry they share in the office of Christ the one mediator (see 1 Tm 2, 5), and proclaim the divine word to all people. But it is above all in the eucharistie worship or synaxis that they exercise their sacred function, when, acting in the person of Christ[6] and proclaiming his mystery, they unite the prayers of the faithful to the sacrifice of their head, and in the sacrifice of the mass make present and apply, until the coming of the Lord (see 1 Cor 11, 26), the one sacrifice of the new testament, that is, the sacrifice of Christ who once and for all offers

61 See Ignatius of Antioch, *Ad Ephes. (To the Ephesians),* 5, 1: ed. Funk, I, p. 216.
62 See Ignatius of Antioch, *Ad Ephes. (To the Ephesians),* 6, 1: ed Funk, I, p. 218.
6J See council of Trent, *On the sacrament of Order,* ch. 2: D 958 (1765) (see above p. 742); and canon 6: D 966 (1776) (see above p. 744).
M See Innocent I, Letter to Decentius: PL 20, 554A; Msi 3, 1029; D 98 (215): "Presbyters, although they are *priests* of the second rank, do not possess the *summit* of the pontificate". Cyprian, *Epist. (Letters),* 61, 3: ed. Hartel, p. 696.
65 See council of Trent, *On the sacrament of Order:* D 956a-968 (1763-1778) (see above pp. 742-744), especially canon 7: D 967 (1777) (see above p. 744). Pius XII. Apostolic constitution *Sacramentum Ordinis:* D 2301 (3857-61).
66 See Innocent 1, loc. cit. Gregory of Nazianzen, *Apol. (Apology),* II, 22: PG 35, 432B. Pseudo-Denis, *Eccl. Hier. (Ecclesiastical Hierarchy),* 1,2: PG 3, 372D.
67 See council of Trent, session 22: D 940 (1743) (see above pp. 733-734). Pius XII, Encyclical *Mediator Dei,* 20 Nov. 1947: AAS 39 (1947), p. 553; D 2300 (3850).

ficio missae usque ad adventum Domini (cf. 1 Cor 11, 26) repraesentant et applicant. 8 Pro fidelibus autem poenitentibus vel aegrotantibus ministerio reconciliationis et alleviationis summe funguntur, et necessitates ac preces fidelium ad Deum Patrem afferunt (cf. Heb 5, 1-3). Munus Christi pastoris et capitis pro sua pane auctoritatis exercentes, 9 familiam Dei, ut fraternitatem in unum animatam,70 colligunt et per Christum in Spiritu ad Deum Patrem adducunt. In medio gregis eum in spiritu et veritate adorant (cf. Io 4, 24). In verbo demum et doctrina laborant (cf. 1 Tm 5, 17), credentes quod in lege domini méditantes legerint, docentes quod crediderint, imitantes quod docuerint.71

Presbyteri,ordinis episcopalis providi cooperatores72eiusque adiutonum et organum, ad populo Dei inserviendum vocati, unum presbyterium73 cum suo Episcopo constituunt, diversis quidem officiis mancipatum. In singulis localibus fidelium congregationibus episcopum, quocum fidenti et magno animo consociantur, quodammodo praesentem reddunt eiusque munera et sollicitudinem pro parte suscipiunt et cura cotidiana exercent. Qui sub auctoritate episcopi portionem gregis dominici sibi addictam sanctificant et regunt, ecclesiam universalem in suo loco visibilem faciunt et in aedificando toto corpore Christi (cf. Eph 4, 12) validam opem afferunt. Ad bonum autem filiorum Dei semper intenti operam suam ad opus pastorale totius dioeceseos, immo totius ecclesiae conferre studeant. Propter hanc in sacerdotio et missione participationem presbyteri episcopum vere ut patrem suum agnoscant eique reverenter oboediant. Episcopus vero sacerdotes cooperatores suos ut filios et amicos consideret, sicut Christus discipulos suos iam non servos, sed amicos vocat (cf. Io 15, 15).

Corpori igitur episcoporum, ratione ordinis et ministerii, omnes sacerdotes, tum dioeccsani tum religiosi coaptantur et bono totius ecclesiae pro sua vocatione et gratia inserviunt.

Vi communis sacrae ordinationis et missionis presbyteri omnes inter se intima fraternitate nectuntur, quae sponte ac libenter sese manifestet in mutuo auxilio, tam spirituali quam materiali, tam pastorali quam personali, in conventibus et communione vitae, laboris et caritatis.

Fidelium vero, quos spiritualiter baptismate et doctrina genuerunt (cf. 1 Cor 4, 15; 1 Pt 1, 23), curam tamquam patres in Christo agant. Forma facti gregis ex animo (cf. 1 Pt 5, 3) suae communitati locali ita praesint et inserviant, ut ista digne vocari possit illo nomine, quo unus et totus populus Dei insignitur, ecclesiae scilicet Dei (cf. 1 Cor 1, 2; 2 Cor 1, 1 ; et

Cf. cone. Trid., sess. 22: D 938 (1739-40) (v. supra pp. 732-733). Cone. Vat. II, Const. De sacra liturgia, *Sacrosanctum Concilium,* **n. 7 et n. 47, AAS 56 (1964), pp. 100-113 (v. supra pp. 822 ct 830).**

* **Cf. Pius XII, Litt. cncycl.** *Mediator Dei,* 1. **c., sub. n. 67.**

70 **Cf. Cyprianus,** *Eput.* **11, 3: PL 4, 242B; Hartel, II, 2, p. 497.**

71 **Cf.** *Pontificale romanum,* **Dc ordinatione presbyterorum, in impositione vestimentorum.**

73 **Cf.** *Pontificale romanum.* **De ordinatione presbyterorum, in praefatione.**

73 **Cf. Ignatius** *M.,Philad.* **4: ed.Funk.l, p. 266. Cornelius I.apud Cyprianum,***Epist.* **48,2: Hand, Hi. 2. p. 610.**

himself as an unblemished victim to the Father (see Heb 9, 11-28).[68] For the faithful who arc penitent or who are sick they exercise fully the ministry of reconciliation and comfort, and they convey to God the Father the needs and prayers of the faithful (sec Heb 5, 1-3). According to their share of authority they exercise the office of Christ the shepherd and head,[69]* they gather together the family of God as a fellowship inspired by the spirit of unity[75] and lead them through Christ in the Spirit to God the Father. In the midst of the flock they adore him in spirit and in truth (seejn 4, 24). Finally, they labour in preaching and teaching (see 1 Tm 5,17), believing what they have read and meditated in the law of the Lord, teaching what they have believed and putting into practice what they have taught.[71]

As prudent cooperators of the episcopal order[72] and its instrument and help, priests are called to the service of the people of God and constitute along with their bishop one presbyterium[73]* though destined to different duties. In the individual local congregations of the faithful in a certain sense they make the bishop present and they are united with him in a spirit of trust and generosity; and in accordance with their position they undertake his duties and his concern and carry these out with daily dedication. Under the authority of the bishop, priests sanctify and govern the portion of the Lord's flock entrusted to them, in their own locality they make visible the universal church and they provide powerful help towards the building up of the whole body of Christ (see Eph 4, 12). However, attentive always to the welfare of the children of God, they are to take pains that their work contributes to the pastoral work of the whole diocese, and indeed of the whole church. Because of this sharing in the priesthood and mission, priests are to recognise the bishop as truly their father and reverently obey him. The bishop, for his part, is to consider the priests his cooperators as sons and friends, just as Christ calls his disciples no longer servants but friends (seejn 15, 15). By reason, therefore, of order and ministry, all priests both diocesan and religious, are associated with the body of bishops and according to their grace and vocation they work for the good of the whole church.

In virtue of sacred ordination and the mission they have in common, all priests are bound together in a close fraternity, which should be seen spontaneously and freely in mutual help both spiritual and material, both pastoral and personal, in reunions and in the fellowship of life, work and charity.

Like fathers in Christ, they are to look after the faithful whom they have spiritually brought to birth by baptism and by their teaching (see 1 Cor 4, 15; 1 Pt 1,23). Having become examples to the flock (see 1 Pt 5,3), they are to preside over their local community and serve it in such a way that it may deserve to be called by that name by which the one and entire people of God is distinguished, namely the church of God (see 1 Cor 1,2; 2 Cor 1,1; and passim). In their daily

M See council of Trent, session 22: D 938 (1739-40) (see above pp. 732-733). Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* no. 7 and no. 47: AAS 56 (1964), pp. 100 and 113 (see above pp. 822 and 830).

w See Pius XII, Encyclical *Mediator Dei,* loc. cit., under no. 67.

" See Cyprian, *Epist. (Letters),* 11, 3: PL 4, 242B; Hartel, II, 2, p. 497.

1 See *Roman pontifical.* Ordination of priests, at the clothing with vestments.

See *Roman pontifical,* Ordination of priests. Preface.

' See Ignatius of Antioch, *Philad. (To the Philadelphians),* 4: ed. Funk, I, p. 266. Cornelius I, in Cyprian, *Epist. (Letters),* 48, 2: Hartel, III, 2, p. 610.

passim). Memores sint se sua cotidiana conversatione et sollicitudine fidelibus et infidelibus, catholicis et non catholicis, faciem ministerii vere sacerdotalis et pastoralis exhibere, omnibusque testimonium veritatis et vitae reddere debere, et ut boni pastores illos quoque quaerere (cf. Lc 15 4-7), qui baptizati quidem in ecclesia catholica a praxi sacramentorum, vel imo a fide defecerunt.

Quia genus humanum hodie magis magisque in unitatem civilem, oeconomicam et socialem coalescit, eo magis oportet ut sacerdotes, coniuncta cura et ope sub ductu episcoporum et summi pontificis, omnem rationem dispersionis elidant, ut in unitatem familiae Dei totum genus humanum adducatur.

29. In gradu inferiori hierarchiae sistunt diaconi, quibus „non ad sacerdotium, sed ad ministerium[41] manus imponuntur.[74] Gratia etenim sacramentali roborati, in diaconia liturgiae, verbi et caritatis populo Dei, in communione cum episcopo eiusque presbyterio, inserviunt. Diaconi est, prout ei a competenti auctoritate assignatum fuerit, solemniter baptismum administrare, eucharistiam servare et distribuere, matrimonio ecclesiae nomine adsistere et benedicere, viaticum moribundis deferre, fidelibus sacram legere scripturam, populum instruere et exhortari, fidelium cultui et orationi praesidere, sacramentalia ministrare, ritui funeris ac sepulturae praeesse. Caritatis et administrationis officiis dediti, meminerint diaconi moniti beati Polycarpi: „xMisericordes, seduli, incedentes iuxta veritatem domini, qui omnium minister factus est[11.75]

Cum vero haec munera, ad vitam ecclesiae summopere necessaria, in disciplina ecclesiae latinae hodie vigenti in pluribus regionibus adimpleri difficulter possint, diaconatus in futurum tamquam proprius ac permanens gradus hierarchiae restitui poterit. Ad competentes autem varii generis territoriales episcoporum coetus, approbante ipso summo pontifice, spectat decernere, utrum et ubinam pro cura animarum huiusmodi diaconos institui opportunum sit. De consensu Romani pontificis hic diaconatus viris maturioris aetatis etiam in matrimonio viventibus conferri poterit, necnon iuvenibus idoneis, pro quibus tamen lex coelibatus firma remanere debet.

Cap. IV. De laicis

30. Sancta synodus, muneribus hierarchiae declaratis, libenter animum advertit statui illorum christifidelium qui laici nuncupantur. Quodsi omnia quae de populo Dei dicta sunt, ad laicos, religiosos et clericos aequaliter diriguntur, laicis tamen, viris et mulieribus, ratione condicionis et missionis, quaedam particulariter pertinent, quorum fundamenta ob

74 Constitutiones Ecclesiae Aegyptiacae, **III, 2: ed. Funk,** *Didascalia,* **II, p. 103.** *Statuta Eccl. Ant.* **37-41 : Msi 3. 954.**
's Polycarpus,z4^ *Phil.* **5. 2: ed. Funk, I, p.300: Christus dicitur,.omnium diaconus factus". Cf.** *Didacbè,* **15, 1:** *ib.,* **p. 32. Ignatius M.,** *Trail.* **2, 3:** *ib.,* **p. 242.** *Constitutiones Apostolorum,* **8, 28. 4: ed. Funk,** *Didascaiia,* **I, p. 530.**

conduct and care they are to remember to present to the faithful and to unbelievers, to Catholics and non-Catholics, the face of a ministry that is truly priestly and pastoral, and that to all people they have a duty to bear witness to truth and life; and that, as good shepherds, they are to go in search of those (see Lk 15, 4-7) who, although baptised in the catholic church, have fallen away from the practice of the sacraments or even from the faith.

Since today the human race is moving together more and more towards civil, economic and social unity, it is that much more necessary that priests by their united care and resources, under the leadership of the bishops and the supreme pontiff, wipe out every cause of division so that the whole human race may be brought into the unity of God's family.

29. At a lower degree of the hierarchy stand the deacons, on whom hands are imposed "not for the priesthood, but for the ministry".74 For strengthened by sacramental grace, they are at the service of the people of God in the ministry of the liturgy, the word and charity, in communion with the bishop and his presbyterium. To the extent that he has been authorised by competent authority, he is to administer baptism solemnly, to reserve and distribute the eucharist, to assist at and bless marriages in the name of the church, to take viaticum to the dying, to read sacred scripture to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer sacramentals, and to preside at funeral services and burials. Dedicated to duties of charity and administration, deacons should bear in mind the admonition given by blessed Polycarp: "Merciful, sedulous, and walking in accordance with the truth of the Lord, who became the servant of all".73

Since these tasks, which are supremely necessary for the life of the church, can only with difficulty be carried out in many regions, according to the current discipline of the Latin church, the diaconate can for the future be restored as a proper and permanent grade of the hierarchy. It is, however, the responsibility of the competent territorial conferences of bishops, which are of different kinds, to decide with the approval of the supreme pontiff himself whether and where it is opportune for such deacons to be appointed for the care of souls. With the consent of the Roman pontiff it will be possible to confer this diaconate on men of more mature age, even upon those living in the married state, and also on suitable young men for whom, however, the law of celibacy must remain in force.

Chapter 4. The laity

30. Having set forth the functions of the hierarchy, the synod gladly turns its attention to the status of those members of the faithful who are called the laity. Although everything that was said about the people of God applies equally to the laity, religious and clerics, nevertheless there are certain points which have special reference to the laity because of their situation and their mission. Because

74 *Constitutiones Ecclesiae Aegyptiacae,* HI, 2: ed. Funk, *Didascalia,* II, p. 103. *Statuta Ecclesiae Antiqua,* 37-41: Msi 3, 954.

75 Polycarp, *Ad Phil. (To the Philippians),* 5, 2: ed. Funk, I, p. 300: It is said that Christ "became the servant of all". See *Didache,* 15, 1: ibid., p. 32. Ignatius of Antioch, *Trail. (To the Trallians),* 2, 3: ibid., p. 242. *Apostolic Constitutions,* 8, 28, 4: ed. Funk, *Didascalia,* I, p. 530.

specialia rerum adiuncta nostri temporis magis expendenda sunt. Pastores enim sacri probe norunt quantum laici ad bonum totius ecclesiae conferant. Sciunt enim pastores se a Christo non esse institutos, ut totam missionem salvificant ecclesiae versus mundum in se solos suscipiant, sed praeclarum munus suum esse ita pascere fideles eorumque mmistrationes et charismata ita recognoscere, ut cuncti suo modo ad commune opus unanimiter cooperentur. Oportet enim, ut omnes „veritatem ... facieptes in caritate crescamus in illo per omnia, qui est caput Christus, ex quo totum corpus compactum et connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in aedificationem sui in caritate" (Eph 4, 15-16).

31. Nomine laicorum hic intelleguntur omnes christifideles praeter membra ordinis sacri et status religiosi in ecclesia sanciti, christifideles scilicet qui, utpote baptismate Christo concorporati, in populum Dei constituti, et de munere Christi sacerdotali, prophetico et regali suo modo is participes facti, pro pane sua missionem totius populi christiani in ecclesia et in mundo exercent.

Laicis indoles saecularis propria et peculiaris est. Membra enim ordinis sacri, quamquam aliquando in saecularibus versari possunt, etiam saecularem professionem exercendo, ratione suae particularis vocationis praecipue et ex professo ad sacrum ministerium ordinantur, dum religiosi suo statu praeclarum et eximium testimonium reddunt, mundum trans-figurari Deoque offert non posse sine spiritu beatitudinum. Laicorum est, ex vocatione propria, res temporales gerendo et secundum Deum ordi-nando, regnum Dei quaerere. In saeculo vivunt, scilicet in omnibus et singulis mundi officiis et operibus et in ordinariis vitae familiaris et socialis condicionibus, quibus eorum existentia quasi contexitur. Ibi a Deo vocantur, ut suum proprium munus exercendo, spiritu evangelico ducti, fermenti instar ad mundi sanctificationem velut ab intra conferant, sicque praeprimis testimonio vitae suae, fide, spe et caritate fulgentes, Christum aliis manifestent. Ad illos ergo peculiari modo spectat res temporales om-nes, quibus arcte coniunguntur, ita illuminare et ordinare, ut secundum Christum iugiter fiant et crescant et sint in laudem creatoris et redemptoris.

32. Ecclesia sancta, ex divina institutione, mira varietate ordinatur et regitur. „Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent, ita multi unum corpus sumus in Christo, singuli autem alter alterius membra" (Rm 12, 4-5).

Unus est ergo populus Dei electus: „unus Dominus, una fides, unum ** baptisma (Eph 4, 5); communis dignitas membrorum ex eorum in Christo regeneratione, communis filiorum gratia, communis ad perfectio-nem vocatio, una salus, una spes indivisaque caritas. Nulla igitur in Christo et in ecclesia inaequalitas, spectata stirpe vel natione, condicione sociali vel sexu, quia „non est ludaeus neque Graecus, non est servus neque liber, non est masculus neque femina. Omnes enim vos *tinus* estis in Christo ** Iesu (Gal 3, 28 gr.; cf. Coi 3,11).

Si igitur in ecclesia non omnes eadem via incedunt, omnes tamen ad sanctitatem vocantur et coaequalem sortiti sunt fidem in iustitia Dei

of the special circumstances of our time, these points call for a deeper examination. The sacred pastors are well aware of how much the laity contribute to the well-being of the whole church. They know that they were not instituted by Christ to undertake by themselves alone the church's whole mission of salvation to the world; but that it is their noble task to tend the faithful in such a way, and to acknowledge their ministries and their charisms, so that all may cooperate unanimously, each in her or his own way, in the common task. For it is necessary that all of us "doing ... the truth in love, are to grow up in every way in him who is the head, Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph 4, 15-16).

31. Under the title of laity are here understood all Christ's faithful, except those who are in sacred orders or are members of a religious state that is recognised by the church; that is to say, the faithful who, since they have been incorporated into Christ by baptism, constitute the people of God and, in their own way made sharers in Christ's priestly, prophetic and royal office, play their own part in the mission of the whole Christian people in the church and in the world.

The laity have their own special character which is secular. For, although those in sacred orders can be engaged in secular activities, even practising a secular profession, they are by reason of their particular vocation principally and professedly ordained for the sacred ministry, while religious by their state give noble and outstanding witness to the fact that the world cannot be transformed and offered to God without the spirit of the beatitudes. It is the special vocation of the laity to seek the kingdom of God by engaging in temporal affairs and ordering these in accordance with the will of God. They live in the world, that is to say, in each and all of the world's occupations and affairs, and in the ordinary circumstances of family and social life; these are the things that form the context of their life. And it is here that God calls them to work for the sanctification of the world as it were from the inside, like leaven, through carrying out their own task in the spirit of the gospel, and in this way revealing Christ to others principally through the witness of their lives, resplendent in faith, hope and charity. It is, therefore, their special task to shed light upon and order all temporal matters, in which they are closely involved, in such a way that these are always carried out and developed in Christ's way and to the praise of the creator and redeemer.

32. Holy church, by divine institution, is ordered and directed with wonderful variety. "As in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another" (Rm 12, 4-5).

Therefore the chosen people of God is one: "one Lord, one faith, one baptism" (Eph 4, 5). There is the common dignity of the members from their regeneration in Christ; they share in common the grace of being heirs, the call to perfection, one salvation, one hope and one undivided charity. There is, therefore, no inequality in Christ and in the church, with regard to race or nation, social condition or sex, because "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all *one* in Christ Jesus" (Gal 3, 28 Greek text; see Col 3, 11).

If, therefore, in the church all do not walk along the same path, nevertheless all are called to holiness and have received an equal faith in the righteousness of

(cf. 2 Pt 1, 1). Etsi quidam ex voluntate Christi ut doctores, mysteriorum dispensatores et pastores pro aliis constituuntur, vera tamen inter omnes viget aequalitas quoad dignitatem et actionem cunctis fidelibus communem circa aedificationem corporis Christi. Distinctio enim quam Dominus posuit inter sacros ministros et reliquum populum Dei, secumfert coniunctionem, cum pastores et alii fideles inter se communi necessitudine devinciantur; ecclesiae pastores, exemplum Domini secuti, sibi invicem aliisque fidelibus ministrent, hi autem alacriter pastoribus et doctoribus sociam operam praestent. Sic in varietate omnes testimonium perhibent de mirabili unitate in corpore Christi: ipsa enim diversitas gratiarum, ministrationum et operationum filios Dei in unum colligit, quia „haec ... omnia operatur unus atque idem Spiritus (1 Cor 12, 11).

Laici igitur sicut ex divina dignatione fratrem habent Christum, qui cum sit dominus omnium, venit tamen non ministrari sed ministrare (cf. Mt 20, 28), ita etiam fratres habent eos, qui in sacro ministerio positi, auctoritate Christi docendo et sanctificando et regendo familiam Dei ita pascunt, ut mandatum novum caritatis ab omnibus impleatur. Quocirca pulcherrime dicit s. Augustinus: „Lbi me terret quod vobis sum, ibi me consolatur quod vobiscum sum. Vobis enim sum episcopus, vobiscum sum christianus. Illud est nomen officii, hoc gratiae; illud periculi est, hoc salutis' 1

33. Laid in populo Dei congregati et in uno corpore Christi sub uno capite constituti, quicumque sunt, vocantur, ut tamquam viva membra ad ecclesiae incrementum eiusque iugem sanctificationem vires suas omnes, beneficio creatoris et gratia redemptoris acceptas, conferant.

Apostolatus autem laicorum est participatio ipsius salvificae missionis ecclesiae, ad quem apostolatum omnes ab ipso Domino per baptismum et confirmationem deputantur. Sacramentis autem, praesertim sacra eucharistia, communicatur et alitur illa caritas erga Deum et homines, quae anima est totius apostolatus. Laici autem speciatim ad hoc vocantur, ut praesentem et actuosam reddant Ecclesiam in eis locis et rerum adiunctis, ubi ipsa nonnisi per eos sal terrae evadere potest.2 Sic omnis laicus, ex ipsis donis sibi collatis, testis simul et vivum instrumentum missionis ipsius ecclesiae exsistit „secundum mensuram donationis Christi (Eph 4, 7).

Praeter hunc apostolatum, qui ad omnes omnino christifideles spectat, laici insuper diversis modis ad cooperationem magis immediatam cum apostolatu hierarchiae vocari possunt,3 ad modum illorum virorum ac mulierum, qui Paulum apostolum in evangelio adiuvabant, multum in Domino laborantes (cf. Ph 4, 3; Rm 16, 3 ss.). Praeterea aptitudine gaudent, ut ad quaedam munera ecclesiastica, ad finem spiritualem exercenda, ab hierarchia adsumantur.

1 **Augustinus,** *Sems.* **340,1: PL 38, 1483.**

1 **Cf. Pius XI.Litt.** *encyd.Quadragesimo anno,* **15 rnaii 1931 : AAS 23 (1931), p. 221 s. Pius XII alloc.** *De quelle consolation,* **14 oct. 1951: AAS 43 (1951), p. 790 s.**

3 **Cf. Pius XII, alloc, V/x** *ans se soni écoulés,* **5 oct. 1957: AAS 49 (1957). p. 927.**

God (see 2 Pt I, l). And if some are appointed, by the will of Christ, as teachers, dispensers of the mysteries and pastors for the others, yet there is a true equality of all with regard to the dignity and action common to all the faithful concerning the building up of the body of Christ. For the distinction which the Lord made between sacred ministers and the rest of the people of God brings with it a connection between them, since pastors and the other faithful are bound together by a common bond. The church's pastors, following the Lord's example, are to minister to each other and to the rest of the faithful, and the faithful are to cooperate gladly with the pastors and teachers. So, in their variety, all bear witness to the wonderful unity in the body of Christ: for this very diversity of graces, ministries and works gathers the children of God into one, because "all are inspired by one and the same Spirit" (1 Cor 12, 11).

The laity, therefore, just as they have by divine condescension Christ as their brother w'ho, although lord of all, came not to be served but to serve (see Mt 20, 28), so also they have as brothers those who have been appointed to the sacred ministr}' and who by Christ's authority — through teaching, sanctifying and governing — so look after the family of God that the new commandment of love is fulfilled by all. Concerning which St. Augustine has this very fine statement: "When what I am for you frightens me, what I am with you consoles me. For you I am a bishop, with you I am a Christian. The former is a title of duty, the latter is one of grace. The former is a danger, the latter is a title to salvation".[1]

33. The laity, gathered together in the people of God and established in the one body of Christ under a single head, whoever they are, are called as living members to work with all the strength they have received from the goodness of the creator and the grace of the redeemer for the growth of the church and its continual sanctification.

The apostolate of the laity is a sharing in the church's mission of salvation, and everyone is commissioned to this apostolate by the Lord himself through baptism and confirmation. By the sacraments, especially by the sacred eucharist, there is communicated and nourished that love for God and for people which is the soul of the entire apostolate. The laity, however, have the specific vocation to make the church present and active in those places and circumstances where only through them can it become the salt of the earth.[2] In this way every lay person, because of the gifts received, is at the same time a witness and a living instrument of the church's mission "according to the measure of Christ's gift" (Eph 4, 7).

This apostolate concerns every one of Christ's faithful, but in addition the laity can also be called in various ways to a more immediate cooperation in the apostolate of the hierarchy,[3] like those men and women who assisted the apostle Paul in the gospel, working hard in the Lord (see Ph 4,3; Rm 16,3 ff.). They may also be appointed by the hierarchy to carry out certain ecclesiastical offices which have a spiritual aim in view.

[1] Augustine, *Serm. (Sermons),* 340, 1: PL 38, 1483.
[2] See Pius XI, Encyclical *Quadragesimo anno,* 15 May 1931: AAS 23 (1931), p. 221 f. Pius XII, Allocution *De quelle consolation,* 14 Oct. 1951: AAS 43 (1951), p. 790 f.
[3] See Pius XII, Allocution Six *ans se sont écoulés,* 5 Oct. 1957: AAS 49 (1957), p. 927.

Omnibus igitur laicis onus praeclarum incumbit adlaborandi, ut divinum salutis propositum ad universos homines omnium temporum et ubique terrarum magis magisque pertingat. Via proinde eisdem undequaquc pateat, ut pro suis vinbus temporumque necessitatibus opus salutare ecclesiae naviter et ipsi participent.

34. Supremus et aeternus sacerdos Christus lesus, cum etiam per latcos suum testimonium suumque servitium continuare velit, eos suo Spiritu vivificat indesinenterque impellit ad omne opus bonum et perfectum.

Illis enim, quos vitae et missioni suae intime coniungit, etiam sui muneris sacerdotalis panem tribuit ad cultum spiritualem exercendum, ut glorificetur Deus et salventur homines. Qua de causa laid, utpote Christo dicati et Spiritu sancto uncti, mirabiliter vocantur et instruuntur, ut uberiores semper fructus Spiritus in ipsis producantur. Omnia enim eorum opera, preces et incepta apostolica, conversatio coniugalis et familiaris, labor quotidianus, animi corporisque relaxatio, si in Spiritu u peragantur, imo molestiae vitae si patienter sustineantur, fiunt spirituales hostiae, acceptabiles Deo per lesum Christum (cf. 1 Pt 2, 5), quae in eucharistiae celebratione, cum dominici corporis oblatione, Patri piissime offeruntur. Sic et laici, qua adoratores ubique sancte agentes, ipsum mundum Deo consecrant.

35. Christus, propheta magnus, qui et testimonio vitae et verbi virtute regnum proclamavit Patris, usque ad plenam manifestationem gloriae suum munus propheticum adimplet, non solum per hierarchiam, quae nomine et potestate eius docet, sed etiam per laicos, quos ideo et testes constituit et sensu fidei et gratia verbi instruit (cf. Ac 2, 17-18; Ap 19, 10), ut virtus evangelii in vita quotidiana, familiari et sociali eluceat. Ipsi se praebent ut filios repromissionis, si fortes in fide et spe praesens momentum redimunt (cf. Eph 5, 16; Coi 4, 5) et futuram gloriam per patientiam exspectant (cf. Rm 8, 25). Hanc autem spem non in animi interioritate abscondant, sed conversione continua et colluctatione ,.adversus mundi rectores tenebrarum harum, contra spiritualia ** nequitiae (Eph 6, 12) etiam per vitae saecularis structuras exprimant.

Sicut sacramenta novae legis, quibus vita et apostolatus fidelium alitur, coelum novum et terram novam (cf. Ap 21, 1) praefigurant, ita laici evadunt validi praecones fidei sperandarum rerum (cf. Heb 11, 1), si cum vita ex fide professionem fidei inhaesitanter coniungunt. Haec evangelizatio, nuntium Christi scilicet et testimonio vitae et verbo prolatum, notam quamdam specificam et peculiarem efficacitatem acquirit ex hoc, quod in communibus condicionibus saeculi completur.

Quo in munere magni pretii apparet ille status vitae, qui speciali sacramento sanctificatur, scilicet vita matrimonialis et familiaris. Ibi exercitium et schola praeclara apostolatus laicorum habetur, ubi religio Christiana totam vitae institutionem pervadit et in dies magis transformat. Ibi coniuges propriam habent vocationem, ut sibi invicem et filiis sint testes fidei et amoris Christi. Familia Christiana tum praesentes virtutes regni Dei tum spem vitae beatae alta voce proclamat. Ita exemplo et

It is, therefore, the glorious task of all the faithful to work for the ever greater extension of the divine plan of salvation to all people everywhere and of every period. So then let every opportunity be given them to share zealously in the saving work of the church in accordance with their ability and the needs of the times.

34. Jesus Christ, the supreme and eternal priest, wants to continue his witness and service also through the laity. So he gives them life through his Spirit and unceasingly urges them on to every good and perfect work.

He associates them intimately with his life and mission and has also given them a share in his priestly office of offering spiritual worship, so that God may be glorified and human beings be saved. The laity, therefore, dedicated as they are to Christ and anointed by the holy Spirit, are wonderfully called and instructed so that ever more abundant fruits of the Spirit may be produced in them. For all their works, if done in the Spirit, become spiritual sacrifices acceptable to God through Jesus Christ: their prayers and apostolic works, their married and family life, their daily work, their mental and physical recreation, and even life's troubles if they are patiently borne (see 1 Pt 2, 5). In the eucharistie celebration these are offered with very great piety to the Father along with the offering of the body of the Lord. In this way the laity too, as worshippers carrying out their holy activity everywhere, consecrate the world itself to God.

35. Christ, the great prophet, who by the witness of his life and the power of his word, proclaimed the Father's kingdom, continues to carry out his prophetic task, until the full manifestation of his glory, not only through the hierarchy who teach in his name and by his power, but also through the laity whom he constitutes his witnesses and equips with an understanding of the faith and a grace of speech (see Ac 2, 17—18; Ap 19, 10) precisely so that the power of the gospel may shine forth in the daily life of family and society. The laity show that they are children of the promise, if strong in faith and hope they make full use of the present moment (see Eph 5, 16; Col 4, 5) and await with patience the glory that is to come (see Rm 8, 25). This hope, however, is not to be hidden in the depths of their hearts. It has also to be expressed through the structures of secular life, through their continual conversion and their struggle "against the world rulers of the present darkness, against the spiritual hosts of wickedness" (Eph 6, 12).

Just as the sacraments of the new law, by which the life and apostolate of the faithful are nourished, foreshadow the new heaven and the new earth (see Ap 21, 1), so the laity become effective heralds of faith in the things we hope for (see Heb 11, 1) if they firmly combine the profession of faith to a life of faith. This evangelisation — that is, the message of Christ proclaimed by word and the witness of life — takes on a special quality and a particular effectiveness from the fact that it is carried out in ordinary worldly situations.

In this task, that state of life is of great value which is sanctified by a special sacrament, namely married and family life. Here, where the Christian religion pervades the whole structure of life and increasingly transforms it day by day, there is both the practice and the oustanding school of the lay apostolate. Here husband and wife have their particular vocation to be witnesses to each other and to their children of their faith and love of Christ. The Christian family proclaims aloud both the virtues of the kingdom of God here and now and the

testimonio suo arguit mundum de peccato et eos qui veritatem quaerunt illuminat.

Proinde laici, etiam quando curis temporalibus occupantur, pretiosam actionem ad evangelizandum mundum exercere possunt et debent. Quodsi quidam eorum, deficientibus sacris ministris, vel iisdem in regimine persecutionis impeditis, quaedam officia sacra pro facultate supplent; et si plures quidem ex eis totas vires suas in opere apostolico impendunt: universos tamen oportet ad dilatationem et incrementum regni Christi in mundo cooperari. Quapropter laici solerter in profundiorem cognitionem veritatis revelatae incumbant, et instanter a Deo sapientiae donum impetrent.

36. Christus, factus oboediens usque ad mortem et propter hoc a Patre exaltatus (cf. Ph 2, 8-9), in gloriam regni sui intravit. Cui omnia subiiciuntur, donec ipse se cunctaque creata Patri subiiciat, ut sit Deus omnia in omnibus (cf. 1 Cor 15, 27-28). Quam potestatem discipulis communicavit, ut et illi in regali libertate constituantur et sui abnegatione vitaque sancta regnum peccati in seipsis devincant (cf. Rm 6, 12), immo ut Christo etiam in aliis servientes, fratres suos ad regem, cui servire regnare est, humilitate et patientia perducant. Dominus enim regnum suum etiam per laicos fideles dilatare cupit, regnum scilicet „veritatis et vitae, regnum sanctitatis et gratiae, regnum iustitiae, amoris et pacis"[4] in quo regno ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei (cf. Rm 8, 21). Magna sane promissio, magnumque mandatum discipulis datur: „Omnia enim vestra sunt, vos autem Christi, Christus autem Dei" (1 Cor 3, 23).

Fideles igitur totius creaturae intimam naturam, valorem et ordinationem in laudem Dei agnoscere, et per opera etiam saecularia se invicem ad sanctiorem vitam adiuvare debent, ita ut mundus spiritu Christi imbuatur atque in iustitia, caritate et pace finem suum efficacius attingat. In quo officio universaliter adimplendo laici praecipuum locum obtinent. Sua igitur in profanis disciplinis competentia suaque activitate, gratia Christi intrinsecus elevata, valide conferant operam, ut bona creata secundum creatoris ordinationem eiusque verbi illuminationem humano labore, arte technica, civilique cultura ad utilitatem omnium prorsus hominum excolantur, aptiusque inter illos distribuantur, et suo modo ad universalem progressum in humana et Christiana libertate conducant. Ita Christus per ecclesiae membra totam societatem humanam suo salutari lumine magis magisque illuminabit.

Laici praeterea, collatis quoque viribus, instituta et condiciones mundi, si qua mores ad peccatum incitant, ita sanent, ut haec omnia ad iustitiae normas conformentur et virtutum exercitio potius faveant quam obsint. Ita agendo culturam operaque humana valore morali imbuent. Hoc modo simul ager mundi melius pro semine verbi divini paratur, et ecclesiae latius patent portae, quibus praeconium pacis in mundum introeat.

4 *Nfinale ramanxm, c* **praefatione festi Christi regis.**

hope of a blessed life to come. In this way, by example and by witness, it accuses the world of sin and enlightens those who seek the truth.

Therefore, even when occupied with temporal cares, the laity can and must perform the valuable task of evangelising the world. Some lay people, when there is a shortage of sacred ministers or when these are impeded by a persecuting government, supply some of the sacred offices in so far as they can; a greater number are engaged totally in apostolic work. It is, however, the duty of all to work together for the extension and growth of the kingdom of Christ on earth. Consequently the laity have a duty to try diligently to deepen their knowledge of revealed truth and earnestly to pray to God for the gift of wisdom.

36. Christ, obedient unto death and for this reason exalted by the Father (see Ph 2, 8-9), has now entered into the glory of his kingdom. To him all things are made subject until he subjects himself and all created things to the Father, so that God may be all in all (see 1 Cor 15,27-28). This power he has communicated to his disciples so that they too may be constituted in a royal freedom, and through self-denial and a holy life may overcome the reign of sin within themselves (see Rom 6, 12), and indeed that serving Christ also in others, they may through humility and patience lead their sisters and brothers to the King to serve whom is to reign. For the Lord desires that the faithful laity also should extend his kingdom, the kingdom of "truth and life, the kingdom of holiness and grace, the kingdom of justice, love and peace";[4] in which creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God (see Rm 8,21). It is certainly a great promise that is given to the disciples, a great commandment: "All things are yours; and you are Christ's; and Christ is God's" (1 Cor 3, 23).

The faithful have, therefore, a duty to acknowledge the inner nature and the value of the whole of creation and its orientation to the praise of God; they must help each other towards greater holiness of life even through their secular activity, so that the world may be penetrated with the spirit of Christ and more effectively attain its purpose in justice, in love and in peace. In the universal fulfilment of this task the laity have the principal role. So through their competence in secular disciplines and their activity, interiorly raised up by the grace of Christ, they are to work effectively so that the goods of creation, in accordance with the plan of the creator and the light of his word, through human work, technical skill and civilisation, may be developed for the good of everyone without exception, that there be a more equitable distribution of these goods and that they may lead in their own way to universal progress in human and Christian freedom. In this way, through the members of the church, Christ will increasingly enlighten the whole of human society with his saving light.

Moreover, the laity should even band together to improve those secular structures and conditions which constitute an inducement to sin, in such a way that all these things are brought into harmony with the rules of justice and become an encouragement to the practice of virtue rather than an obstacle. By acting in this way they will imbue human work and culture with a moral value. In this way too the field of the world is better prepared for the seed of the divine word, and the doors of the church are opened more widely for the entry into the world of the proclamation of peace.

[4] *Roman Missal,* preface of the feast of Christ the king.

Propter ipsam oeconomiam salutis, fideles discant sedulo distinguere inter iura et officia quae eis incumbunt, quatenus ecclesiae aggregantur, et ea quae eis competunt, ut sunt humanae societatis membra. Utraque inter se harmonice consociare satagent, memores se, in quavis re temporali, Christiana conscientia duci debere, cum nulla humana activitas, ne in rebus temporalibus quidem, Dei imperio subtrahi possit. Nostro autem tempore maxime oportet ut distinctio haec simul et harmonia quam clarissime in modo agendi fidelium elucescant, ut missio ecclesiae particularibus mundi hodierni condicionibus plenius respondere valeat. Sicut enim agnoscendum est terrenam civitatem, saecularibus curis iure addictam propriis regi principiis, ita infausta doctrina, quae societatem, nulla habita religionis ratione, exstruere contendit et libertatem religiosam civium impugnat et eruit, merito reficitur?

37. Laid, sicut omnes christifideles, ius habent ex spiritualibus ecclesiae bonis, verbi Dei praesertim et sacramentorum adiumenta a sacris Pastoribus abundanter accipiendi,· hisque necessitates et optata sua ea libertate et fiducia, quae filios Dei et fratres in Christo decet, patefaciant. Pro scientia, competentia et praestantia quibus pollent, facultatem, immo aliquando et officium habent suam sententiam de iis quae bonum ecclesiae respiciunt declarandi.[4] Hoc fiat, si casus ferat, per instituta ad hoc ab ecclesia stabilita, et semper in veracitate, fortitudine et prudentia, cum reverentia et caritate erga illos, qui ratione sacri sui muneris personam Christi gerunt. Laid, sicut omnes christifideles, illa quae sacri Pastores, utpote Christum repraesentantes, tamquam magistri et rectores in ecclesia statuunt, Christiana oboedientia prompte amplectantur, Christi exemplum secuti, qui, sua oboedientia usque ad mortem, beatam libertatis filiorum Dei viam omnibus hominibus aperuit. Neque omittant precibus suis praepositos suos Deo commendare, quippe qui pervigilant quasi rationem pro animabus nostris reddituri, ut cum gaudio hoc faciant et non gementes (cf. Heb 13, 17).

Sacri vero pastores laicorum dignitatem et responsabilitatem in ecclesia agnoscant et promoveant; libenter eorum prudenti consilio utantur, cum confidentia eis in servitium ecclesiae officia committant et eis agendi libertatem et spatium relinquant, immo animum eis addant, ut etiam sua sponte opera aggrediantur. Paterno cum amore coepta, vota et desideria a laicis proposita attente in Christo considerent.[8] Iustam autem libertatem, quae omnibus in civitate terrestri competit, pastores observanter agnoscent.

4 Cf. Leo XIII, Epist. encyd. *Immortale Det,* 1 **nov. 1885: ASS 18 (1885), p. 166 ss. Idem, Litt. encyd.** *Sapientiae ebristianae,* **10 ian. 1890: ASS 22 (1889-90), p. 397 ss. Pius XII, alloc.** *Alla rostrafiliale,* **23 mart. 1958: AAS 50 (1958), p. 220: „Ja legittima sana laicità dello stato**.**

• Cf. CIC, can. 682.

7 Cf. Pius XII, Alloc. *De quelle consolation,* 1. **c., p. 789: „Dans les batailles décisives, c'est parfois du front que panent les plus heureuses initiatives...". Idem, alloc.** *L'imparlance de la presse catholique,* **17 febr. 1950: AAS 42 (1950), p. 256.**

» *Cf.* 1 **Th 5, 19 et** 1 **Io 4,** 1.

Because of the economy of salvation itself, the faithful must learn carefully to distinguish between the rights and duties which are theirs in so far as they are members of the church, and those which belong to them as members of human society. They are to labour carefully that both of these work harmoniously together, remembering that temporal matters are to be guided by their Christian conscience, since there is no human activity — not even in temporal matters — that can be withdrawn from God's dominion. However, it is particularly important in this our time that this distinction and at the same time this harmony should be very clearly evident in the conduct of the faithful, so that the mission of the church may be more able to meet the particular needs of the modern world. And just as one must recognise that the earthly city, rightly taken up with secular cares, is governed by its own principles, so also must that misguided teaching be rightly rejected which claims to construct society without any reference to religion, and which attacks and undermines the religious freedom of the citizens.5

37. The laity have the right, as do all the faithful, to receive abundant help from the sacred pastors out of the spiritual goods of the church, especially the help provided by the word of God and the sacraments;6 and they should make known to these pastors their needs and desires with that freedom and confidence which befits children of God and sisters and brothers in Christ. In accordance with the knowledge, competence or authority that they possess, they have the right and indeed sometimes the duty to make known their opinion on matters which concern the good of the church.7 If possible this should be done through the institutions set up for this purpose by the church; and it should always be done with respect for the truth, with courage and with prudence, and in a spirit of reverence and love towards those who by reason of their sacred office represent Christ. The laity, like all the faithful, should be prompt to accept in a spirit of Christian obedience those decisions that the sacred pastors make as teachers and governors of the church and as representatives of Christ; in doing so they follow the example of Christ, who by his obedience unto death opened to all people the blessed way of the freedom of the children of God. Nor should they neglect to commend to God in their prayers those who have been placed over them, that they may do their work with joy and not sadly (see Heb 15,17), they are after all keeping watch as persons who will have to give an account for our souls.

However, the sacred pastors are to acknowledge and promote the dignity and the responsibility of the laity in the church; they should willingly make use of their prudent counsel; they should confidently entrust to them offices in the service of the church and leave them freedom and space to act. Indeed they should encourage them to take up work on their own initiative. With a father's love they should pay careful attention in Christ to the projects, the requests and the desires put forward by the laity? The pastors must, moreover, carefully acknowledge that just freedom which belongs to ail in the earthly city.

' See Leo XIII, Encyclical *Immortale Dei,* 1 Nov. 1885: ASS 18 (1885), p. 166 ff. Idem, Encyclical *Sapientiae christianae,* 10 Jan. 1890: ASS 22 (1889-90), p. 397 ff. Pius XII, Allocution *Alla vostra filiale,* 23 March 1958: AAS 50 (1958), p. 220: "the legitimate and healthy lay nature of the state".

6 See CIC, canon 682.

See Pius XII, Allocution *De quelle consolation,* loc. cit., p. 789: "In decisive battles it happens at times that the best initiatives come from the frontline Idem, Allocution *L'importance de la presse catholique,* 17 Feb. 1950: AAS 42 (1950), p. 256.

' See 1 Th 5, 19, and 1 Jn 4, 1.

Ex hoc familiari commercio inter laicos et pastores permulta bona ecclesiae exspectanda sunt: ita enim in laicis roboratur propriae responsabilitatis sensus, fovetur alacritas, et facilius laicorum vires pastorum operi associantur. Hi vero, laicorum experientia adiuti, tam in rebus spiritualibus quam in temporalibus, distinctius et aptius iudicare valent, ita ut tota ecclesia, ab omnibus membris suis roborata, suam pro mundi vita missionem efficacius compleat.

38. Unusquisque laicus debet esse coram saeculo testis resurrectionis et vitae domini lesu atque signum Dei vivi. Omnes insimul et unusquisque pro sua parte mundum fructibus spiritualibus alere debent (cf. Gal 5, 22), in eumque spiritum diffundere, quo animantur illi pauperes, mites et pacifici, quos Dominus in evangelio beatos proclamavit (cf. Mt 5, 3-9). Uno verbo, „quod anima est in corpore, hoc sint in mundo christiani" [9].

Cap. V. De universali vocatione ad sanctitatem in ecclesia

39. Ecclesia, cuius mysterium a sacra synodo proponitur, indefectibiliter sancta creditur. Christus enim, Dei Filius, qui cum Patre et Spiritu „solus sanctus" celebratur,[1] ecclesiam tamquam sponsam suam dilexit, seipsum tradens pro ea, ut illam sanctificaret (cf. Eph 5, 25-26), eamque sibi ut corpus suum coniunxit atque Spiritus sancti dono cumulavit, ad gloriam Dei. Ideo in ecclesia omnes, sive ad hierarchiam pertinent sive ab ea pascuntur, ad sanctitatem vocantur, iuxta illud Apostoli: „Haec est enim voluntas Dei, sanctificatio vestra" (1 Th 4, 3; cf. Eph 1, 4). Haec autem ecclesiae sanctitas in gratiae fructibus quos Spiritus in fidelibus producit, incessanter manifestatur et manifestari debet; multiformiter exprimitur *a* apud singulos, qui in suo vitae ordine ad perfectionem caritatis, aedificantes alios, tendunt; proprio quodam modo apparet in praxi consiliorum, quae evangelica appellari consueverunt. Quae consiliorum praxis, Spiritu sancto impellente, a multis christianis assumpta, sive privarim sive in conditione vel statu in ecclesia sancitis, praeclarum in mundo fert, et ferre oportet, eiusdem sanctitatis testimonium et exemplum.

40. Omnis perfectionis divinus magister et exemplar, dominus lesus, sanctitatem vitae, cuius Ipse et auctor et consummator exstat, omnibus et singulis discipulis suis cuiuscumque conditionis praedicavit: „Estote ergo vos perfecti, sicut et Pater vester coelestis perfectus est" (Mt 5, 48).[2] In omnes enim Spiritum sanctum misit, qui eos intus moveat, ut Deum diligant ex toto corde, ex tota anima, ex tota mente et ex tota virtute sua (cf. Mr 12, 30), et ut invicem se diligant sicut Christus eos dilexit (cf. Io 13, 34; 15, 12). Christi asseclae a Deo non secundum opera sua, sed

9 *Epitt. ad Diognetum,* **6: ed. Funk, I, p. 400. Cf. Io. Chrysostomus,** *In Mt.,* **Hom. 46 (47), 2: PG 58, 478, dc fermento in massa.**

1 *Missale romanum,* **Gloria in excelsis. Cf. Le 1, 35; Mr 1, 24; Lc 4, 34; Io 6, 69 (ho hagios tou Theou); Ac 3, 14; 4, 27 et 30; Heb 7, 26;** 1 **Io 2, 20; Ap 3, 7.**

J **Cf. Origenes,** *Comm. Rom.* **7, 7: PG 14, 1122B. Ps.-Macarius,** *De Oratione,* **11: PG 34. 861 AB. Thomas,** *Summa Tbeol.* **IMI, 9, 184, a. 3.**

From this familiar relationship between laity and pastors many advantages for the church can be expected: for in this way there is strengthened in the laity a sense of their own responsibility, their enthusiasm is fired, and the strengths of the laity are more easily joined to the work of the pastors. The pastors, for their part, helped by the experience of the laity, are able to make clearer and more suitable decisions both in spiritual and in temporal affairs. In this way the whole church, strengthened by all its members, is able more effectively to carry out its mission for the life of the world.

38. Every individual lay person ought to be a witness to the world of the resurrection and life of the lord Jesus and a sign of the living God. All of them together, and each for her or his own part, should nourish the world with the fruits of the Spirit (see Gal 5, 22), and spread throughout the world that spirit which is the life of the poor, the meek and the peacemakers, whom the Lord proclaimed blessed in the gospel (see Mt 5, 3-9). In a word, "Christians should be in the world what the soul is in the body".9

Chapter 5. The universal call to holiness in the church

39. The church, whose mystery is being set forth by this synod, is held to be indefectibly holy as a matter of faith. For Christ, the Son of God, who with the Father and the Spirit "alone is holy",1 loved the church as his bride and delivered himself up for it that he might sanctify it (see Eph 5,25-26), and he joined it to himself as his body and bestowed on it the gift of the holy Spirit to the glory of God. For this reason everyone in the church is called to holiness, whether he belongs to the hierarchy or is cared for by the hierarchy, according to the saying of the apostle: "This is the will of God, your sanctification" (1 Th 4,3; see Eph 1, 4). This holiness of the church is shown continuously, and it should be shown, in those fruits of grace which the Spirit produces in the faithful; it is expressed in many different ways in the lives of those individuals who in their manner of life tend towards the perfection of charity and in so doing are a source of edification for others. In a particularly appropriate way it can be seen in the practice of those counsels which are customarily called evangelical. Through the inspiration of the holy Spirit the practice of the counsels has been undertaken by many Christians, either privately or in some condition or state authorized by the church, and provides in the world, as it should, an outstanding witness and example of this holiness.

40. The lord Jesus, the divine master and model of all perfection, preached holiness of life, which he himself both initiates and perfects, to each and every one of his disciples no matter what their condition of life: "You, therefore, must be perfect, as your heavenly father is perfect" (Mt 5,4-8).2 To all of them he sent the holy Spirit to inspire them from within to love God with all their heart, all their soul, all their mind, and with all their strength (see Mk 12, 30) and to love one another even as Christ has loved them (see Jn 13, 34; 15, 12). The followers of Christ, called by God not for their achievements but in accordance with his

9 *Letter to Diognetns,* 6: ed. Funk, I, p. 400. See John Chrysostom, *In Mt. (On Matthew),* Homily 46 (47), 2: PG 58, 478, on the leaven in the dough.

1 *Roman Missal,* The Gloria. See Lk 1, 35; Mk 1,24; Lk 4, 34; Jn 6, 69 (the holy one of God); Ac 3, 14; 4, 27 and 30; Heb 7, 26; 1 Jn 2, 20; Ap 3, 7.

2 See Origen, *Comm. Rom. (Commentary on Romans), 7, 7:* PG 14, 1122B. Pseudo-Macarius, *De Oratione (On Prayer),* 11: PG 34, 861 AB. Thomas Aquinas, *Summa Theologtae,* II-II, quest. 184, art. 3.

secundum propositum et gratiam cius vocati atque in lesu domino iustificati, in fidei baptismate vere filii Dei et consortes divinae naturae, idcoque reapse sancti effecti sunt. Eos proinde oportet sanctificationem quam acceperunt, Deo dante, vivendo tenere atque perficere. Ab Apostolo monentur, ut vivant „sicut decet sanctos (Eph 5, 3), et induant ,,sicut electi Dei, sancti et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam (Coi 3, 12), fructusque Spiritus habeant in sanctificationem (cf. Gal 5, 22; Rm 6, 22). Cum vero in multis offendimus omnes (cf. Ic 3, 2), misericordiae Dei iugiter egemus atque orare quotidie debemus: „Et dimitte nobis debita nostra (Mt 6, 12).3

Cunctis proinde perspicuum est, omnes christifideles cuiuscumque status vel ordinis ad vitae christianae plenitudinem et caritatis perfectionem vocari,4 qua sanctitate, in societate quoque terrena, humanior vivendi modus promovetur. Ad quam perfectionem adipiscendam fideles vires secundum mensuram donationis Christi acceptas adhibeant, ut eius vestigia sequentes eiusque imagini conformes effecti, voluntatem Patris in omnibus obsequentes, gloriae Dei et servitio proximi toto animo sese devoveant. Ita sanctitas populi Dei in abundantes fructus excrescet, sicut in ecclesiae historia per tot sanctorum vitam luculenter commonstratur.

41. In variis vitae generibus et officiis una sanctitas excolitur ab omnibus, qui a Spiritu Dei aguntur, atque voci Patris oboedientes Deumque Patrem in spiritu et veritate adorantes, Christum pauperem, humilem, et crucem baiulantem sequuntur, ut gloriae eius mereantur esse consortes. Unusquisque vero secundum propria dona et munera per viam fidei vivae, quae spem excitat et per caritatem operatur, incunctanter incedere debet.

Gregis Christi pastores imprimis oportet, ut ad imaginem summi et aeterni sacerdotis, pastoris et episcopi animarum nostrarum, sancte et alacriter, humiliter et fortiter exsequantur ministerium suum, quod ita adimpletum, etiam pro eis erit praecelsum sanctificationis medium. Ad plenitudinem sacerdotii electi, sacramentali gratia donantur, ut orando, sacrificando et praedicando, per omnem formam episcopalis curae et servitii, perfectum pastoralis caritatis munus exerceant,5 animam suam pro ovibus ponere ne timeant et forma facti gregis (cf. 1 Pt 5, 3), ecclesiam etiam exemplo suo ad maiorem in dies sanctitatem promoveant.

Presbyteri in similitudinem ordinis episcoporum, quorum spiritualem coronam efformant,4 de eorum muneris gratia participantes per Christum, aeternum et unicum mediatorem, quotidiano officii sui exercitio in Dei

3 Cf. Augustinus, *Retract.* **II, 18: PL 32, 637 s. Pius XII, Litt, encycl.** *Mystici Corporis,* **29 iun. 1943: AAS 35 (1943). p. 225.**

4 Cf. Pius XI, Litt. encycl. *Rerum omnium,* **26 ian. 1923: AAS 15 (1923), pp. 50 et 59-60. Litt. encycl.** *Casti Conrucbii,* **31 dec. 1930: AAS 22 (1930), p. 548. Pius XII, const, apost.** *Proeida Mater,* **2 febr. 1947; AAS 39 (1947), p. 117. .Alloc.** *Annus sacer,* **8 dec. 1950: AAS 43 (1951), pp. 27-28. Alloc.** *Ne! dani,* 1 **iul. 1956: AAS 48 (1956), p. 574 s.**

3 Cf. Thomas, *Summa Tbeol.* **II-II, q. 184, a. 5 et 6.** *De perf. cilae spir.,* **c. 18. Origenes,** *In Is.,* **hom. 6, 1: PG 13, 239.**

4 Cf. Ignatius M., *Magn.* **13, 1: ed. Funk, I, p. 241.**

plan and his grace, and justified in the lord Jesus, by their baptism in faith have been truly made children of God and sharers in the divine nature, and are therefore really made holy. This holiness, therefore, which they have received by the gifts of God, they must maintain and perfect by their way of life. They are warned by the apostle to live "as is fitting among saints" (Eph 5, 3), "as God's chosen ones, holy and beloved," to put on "compassion, kindness, lowliness, meekness and patience" (Col 3, 12); to possess the fruits of the Spirit for sanctification (see Gal 5,22; Rom 6,22). And since all of us commit many faults (seejas 3,2), we arc in continuous need of the mercy of God and our daily prayer has to be: "And forgive us our trespasses" (Mt 6, 12)?

It is therefore evident to everyone that all the faithful, whatever their condition or rank, are called to the fullness of the Christian life and the perfection of charity? And this sanctity is conducive to a more human way of living even in society here on earth. To attain this perfection the faithful should exert their strength in the measure in which they have received this as Christ's gift, so that following in his footsteps and forming themselves in his likeness, obedient in all things to the Father's will, they may be wholeheartedly devoted to the glory of God and the service of their neighbour. In this way the holiness of the people of God will produce fruit in abundance, as is clearly shown in the history of the church by the lives of so many saints.

41. In the different kinds of life and its different duties, there is one holiness cultivated by all who are led by the Spirit of God; obeying the voice of the Father and worshipping God the Father in spirit and in truth, they follow Christ poor and humble in carrying his cross so that they may deserve to be sharers in his glory. All, however, according to their own gifts and duties and without hesitation, must commit themselves to that pathway of living faith which stirs up hope and works through love.

In the first place the pastors of Christ's flock, in accordance with the pattern set by the eternal high priest, must carry out their ministry with holiness and zeal, with humility and courage. Fulfilled in this way their ministry will be also for themselves an excellent means of sanctification. Called to the fullness of the priesthood, they receive a sacramental grace which enables them perfectly to fulfil their duty of pastoral love through prayer, the offering of the holy sacrifice and preaching and through everything that calls for episcopal care and service? Nor need they be afraid to give their lives for their sheep and, making themselves an example for their flock (see 1 Pt 5, 3), they should lead the church, also by their own example, to a daily higher level of holiness.

Priests form the spiritual crown of the bishop;6 and like the order or bishops they share in their grace of office through Christ the unique and eternal mediator. Through the daily performance of their office they should grow in the

3 See Augustine, *Retatract. (Retractations),* II, 18: PL 32, 637 f. Pius XII, Encyclical *Mystici Corporis,* 29 June 1943: AAS 35 (1943), p. 225.

4 See Pius XI, Encyclical *Rerum omnium,* 26 June 1923: AAS 15 (1923), pp. 50 and 59-60. Idem, Encyclical *Casti Connubii,* 31 Dec. 1930: AAS 22 (1930), p. 548. Pius XII, Apostolic constitution *Provida Mater,* 2 Feb. 1947: AAS 39 (1947), p. 117. Idem, Allocution *Annus sacer,* 8 Dec. 1950: AAS 43 (1951), pp. 27-28. Idem, Allocution *Nel darvi,* 1 July 1956: AAS 48 (1956), pp. 574 f.

5 See Thomas Aquinas, *Summa Theologiae,* II–II, quest. 184, art. 5 and 6. Idem, *De perf. vitae spir. (Perfection of the Spiritual Life),* ch. 18. Origen, *In Is. (On Isaiah),* homily 6, 1: PG 13, 239.

6 See Ignatius of Antioch, *Magn. (To the Magnesians),* 13, 1: ed. Funk, I, p. 241.

proximique amore crescant, communionis sacerdotalis vinculum servent, in omni bono spirituali abundent atque vivum Dei testimonium omnibus praestent,7 aemuli eorum sacerdotum, qui saeculorum decursu, in humili saepe et abscondito servitio praeclarum sanctitatis specimen reliquerunt. Quorum laus est in ecclesia Dei. Pro plebe sua et toto populo Dei ex officio precantes et sacrificium offerentes, agnoscendo quod agunt et imitando quod tractant,8*nedum apostolicis curis, periculis et aerumnis impediantur, per ea potius ad altiorem sanctitatem ascendant, ex abundantia contemplationis actionem suam nutriendo et fovendo, in oblectamentum totius ecclesiae Dei. Omnes presbyteri et speciatim illi qui peculiari suae ordinationis titulo sacerdotes dioecesani vocantur, meminerint quantum ad suam sanctificationem conferant cum suo episcopo fidelis coniunctio atque generosa cooperatio. Missionis autem et gratiae supremi sacerdotis peculiari modo participes sunt inferioris quoque ordinis ministri, imprimis diaconi, qui mysteriis Christi et ecclesiae servientes,' ab omni vitio puros se custodire atque Deo placere et omne bonum coram hominibus providere debent (cf. 1 Tm 3, 8-10 et 12-13). Clerici, qui a Domino v ti et in partem eius sepositi, sub vigilantia pastorum ad officia ministrorum se praeparant, mentes et corda sua tam praeclarae electioni conformare tenentur, in oratione assidui, amore ferventes, quaecumque sunt vera, iusta et bonae famae cogitantes, omnia in gloriam et honorem Dei perficientes. Quibus accedunt illi a Deo electi laici, qui, ut plene se dedant apostolicis operibus, ab episcopo vocantur et in agro domini cum multo fructu laborant.1011

Coniuges autem parentesque christiani oportet ut propriam viam sequentes, amore fideli, totius vitae decursu se invicem in gratia sustineant, et prolem amanter a Deo acceptam Christianis doctrinis et evangelicis virtutibus imbuant. Ita enim exemplum indefessi et generosi amoris omnibus praebent, fraternitatem caritatis aedificant, et foecunditatis matris ecclesiae testes et cooperatores exsistunt, in signum et participationem illius dilectionis, qua Christus sponsam suam dilexit seque pro ea tradidit.11 Simile exemplum alio modo praebetur a viduis et innuptis, qui ad sanctitatem et operositatem in ecclesia, et ipsi haud parum conferre possunt. Ii vero, qui laboribus saepe duris incumbunt, oportet ut humanis operibus seipsos perficiant, concives adiuvent, totamque societatem et creationem ad meliorem statum promoveant, verum etiam ut Christum, cuius manus fabrilibus se exercuerunt et qui semper cum Patre ad salutem omnium operatur, in actuosa caritate imitentur, spe gaudentes, alter alterius onera portantes, atque ipso suo quotidiano labore ad altiorem ascendant sanctitatem etiam apostolicam.

7 **Cf. Pius X, Exhort.** *Haerent animo,* **4 aug. 1908: ASS 41 (1908), p. 560 s. CIC, can. 124. Pius XI, Litt. encyd.** *Ad catholici sacerdotii,* **20 dec. 1935: AAS 28 (1936), p. 22.**

8 **Cf.** *Pontificale romanum,* **De ordinatione presbyterorum, in exhortatione initiali.**

* **Cf. Ignatius M.,** *Trail.* **2, 3: ed. Funk, I, p. 244.**

10 **Cf. Pius XII, Alloc.** *Sous la maternelle protection,* **9 dec. 1957: AAS 50 (1958), p. 36.**

11 **Cf. Pius XI, Litt, encycl.** *Cash Connubti,* **31 dec. 1930: AAS 22 (1930), p. 548 s. Io. Chrysostomus.** *In Ephes.,* **horn. 20. 2: PG 62, 136 ss.**

love of God and of their neighbour, safeguard the bond of priestly communion, abound in every spiritual good and give to all a living witness to God,7 rivalling those priests who down the centuries have left a glorious pattern of holiness, often in a form of service that was humble and hidden. Their praise lives on in the church. For their own people and for the whole people of God they have a duty to pray and offer sacrifice, realizing what they arc doing and imitating what they are handling;8 and far from being held back by their apostolic cares, dangers and tribulations, by these very means they should rise to greater heights of sanctity, nourishing and fostering their action from the rich source of meditation, to the delight of the whole of God's church. All priests, especially those who because ol their particular title of ordination are called diocesan priests, should bear in mind how much loyal union and generous cooperation with their bishop contributes to their sanctification. In the mission and grace of the supreme priest, those persons also participate in a particular way who belong to a lower order of the ministry, in the first place deacons. Since they are servants of the mysteries of Christ and of the church,9 they must keep themselves from all vice, be pleasing to God and be a source of all good in the sight of people (see 1 Tm 3, 8-10 and 12-13). Clerics, who have been called by the Lord and set apart for his service, should prepare themselves for the duties of the ministry under the pastors' watchful care; they are bound to keep their hearts and minds in harmony with such a glorious vocation by being assiduous in prayer, fervent in love, and with their mind intent on all that is true, just and of good repute, and doing everything for the glory and honour of God. There are in addition those chosen lay people who are called by the bishop to dedicate themselves completely to apostolic works; these persons work very fruitfully in the Lord's field.10 11

Christian married couples and parents should follow their own way, supporting one another in grace all through life with faithful love. They should imbue their children, lovingly welcomed from God, with Christian truths and gospel virtues. Thus they offer to all an example of untiring and generous love, they build up the community of love, and they bear witness to and cooperate in the fruitfulness of mother church. They are a sign of and share in the love with which Christ loved his bride and gave himself to her.11 A similar example is given, in a different way, by widows and single people, who can make a great contribution towards holiness and activity in the church. Those who engage in work, which is often toilsome, can through their labours perfect themselves, help their fellow citizens, and raise up all of society and creation itself to a better state. Indeed by their active charity, rejoicing in hope and bearing one another's burdens, they imitate Christ who worked as a carpenter and is always working with the Father for the salvation of all; by their daily work they may rise to a higher and truly apostolic holiness.

See Pius X, Exhortation *Haerent ammo,* 4 Aug. 1908: ASS 41 (1908), p. 560 f. CIC, canon 124. Pius XI, Encyclical *Ad catholici sacerdotii,* 20 Dec. 1935: AAS 28 (1936), p. 22.

8 See *Roman Pontifical,* Ordination of priests, the initial exhortation.

9 See Ignatius of Antioch, *Trail. (To the Trallians), 2,* 3: ed. Funk, I, p. 244.

10 See Pius XII, Allocution *Sons la maternelle protection,* 9 Dec. 1957, AAS 50 (1958), p. 36.

11 See Pius XI, Encyclical *Casti Connubii,* 31 Dec. 1930: AAS 22 (1930), p. 548 f. John Chrysostom, *In Ephes. (On Ephesians),* homily 20, 2: PG 62, 136 ff.

Specialiter etiam Christo pro salute mundi patienti sc uniri sciant ii, qui paupertate, infirmitate, morbo, variisque aerumnis opprimuntur, vel persecutionem propter iustitiam patiuntur, quos Dominus in evangelio beatos praedicavit et quos ,,Deus ... omnis gratiae, qui vocavit nos in aeternam suam gloriam in Christo lesu, modicum passos, ipse perficiet, confirmabit **ŏlidabitque (1 Pt 5, 10).

Omnes igitur christifideles in vitae suae conditionibus, officiis vel circumstantiis, et per illa omnia, in dies magis sanctificabuntur, si cuncta e manu Patris coelestis cum fide suscipiunt et voluntati divinae cooperantur, caritatem qua Deus dilexit mundum in ipso temporali servitio omnibus manifestando.

42. „Deus caritas est, et qui manet in caritate, in Deo manet, et Deus in eo" (1 Io 4, 16). Deus autem caritatem suam in cordibus nostris diffudit per Spiritum sanctum qui datus est nobis (cf. Rm 5, 5); ideoque donum primum et maxime necessarium est caritas, qua Deum super omnia et proximum propter Illum diligimus. Ut vero caritas tamquam bonum semen in anima increscat et fructificet, unusquisque fidelis debet verbum Dei libenter audire eiusque voluntatem, opitulante eius gratia, opere complere, sacramentis, praesertim eucharistiae, et sacris actionibus frequenter participare, seseque orationi, sui ipsius abnegationi, fraterno actuoso servitio et omnium virtutum exercitationi constanter applicare. Caritas enim, ut vinculum perfectionis et plenitudo legis (cf. Coi 3, 14; Rm 13, 10), omnia sanctificationis media regit, informat ad finemque perducit.[11] Unde caritate tum in Deum tum in proximum signatur verus Christi discipulus. Cum lesus, Dei Filius, caritatem suam manifestaverit, animam suam pro nobis ponendo, nemo maiorem habet dilectionem, quam qui animam suam pro eo et fratribus suis ponit (cf. 1 Io 3, 16; Io 15, 13). Ad hoc ergo maximum amoris testimonium reddendum coram omnibus, praesertim persecutoribus, aliqui christiani iam a primo tempore vocati sunt et semper v buntur. Martyrium igitur, quo discipulus magistro pro mundi salute mortem libere accipienti assimilatur, eique in effusione sanguinis conformatur, ab ecclesia eximium donum supremaque probatio caritatis aestimatur. Quod si paucis datur, omnes tamen parati sint oportet, Christum coram hominibus confiteri, cumque inter persecutiones, quae ecclesiae numquam desunt, in via crucis subsequi.

Sanctitas ecclesiae item speciali modo fovetur multiplicibus consiliis, quae Dominus in evangelio discipulis suis observanda proponit.[13] Inter quae eminet pretiosum gratiae divinae donum, quod a Patre quibusdam datur (cf. Mt 19, 11; 1 Cor 7, 7), ut in virginitate vel coelibatu facilius

11 **Cf. Augustinus,** *Encbir.* **121, 32: PL 40, 288. Thomas,** *Summa Tbcol.* **11-11, q. 184, a. 1. Pius XII, Adhort. apost.** *Menti nostrae,* **23 sept. 1950: AAS 42 (1950), p. 660.**

13 **De consiliis in genere, cf. Origenes,** *Comm. Rom.* **X, 14: PG 14, 1275B. Augustinus,** *De S. Virginitate,* **15, 15: PL 40, 403. Thomas,** *Summa Tbeol.* **I-II, q. 100, a. 2 C (in fine); II-II, q. 44, a. 4, ad 3.**

As for those also who are crushed by poverty, weakness, disease or various other hardships, or who suffer persecution for the sake of justice, they should realize that they arc united in a special way with Christ in his suffering for the world's salvation. In the gospel the Lord called these people blessed, and after they "have suffered a little while, the God of all grace, who has called us to his eternal glory in Christ Jesus, will himself restore, establish and strengthen" them (1 Pt 5, 10).

All the faithful, therefore, whatever their condition of life, their duties or their circumstances, and through all of them, will grow daily in holiness if they accept all these things in faith from the hand of their heavenly Father and if they cooperate with the divine will by making manifest to all, even as they carry out their work here on earth, that love with which God has loved the world.

42. "God is love, and whoever abides in love abides in God, and God abides in him" (1 Jn 4, 16). God has poured out his love in our hearts by the holy Spirit who has been given to us (see Rm 5, 5). Therefore the first and most necessary gift is that charity by which we love God above all things and our neighbour for God's sake. However if charity is to grow in the soul like good seed and bear fruit, each individual believer must give the word of God a willing hearing and with the help of his grace do God's will, take part often in the sacraments, especially the eucharist, and in the sacred liturgy. He should apply himself constantly to prayer, self-denial, active fraternal service and the practice of all the virtues. For charity, as the bond of perfection and fullness of the law (see Col 3,14; Rm 13, 10), directs all the means of sanctification, gives them their form and brings them to their goal.[12] The true disciple of Christ is, therefore, characterized by his love for God and for his neighbour. Since Jesus, the Son of God, has shown his love by laying down his life for us, no one has greater love than he who lays down his life for Christ and for his sisters and brothers (see 1 Jn 3,16; Jn 15,13). Right from the beginning, therefore, some Christians have been called to bear this highest witness of love in the sight of all and especially of persecutors; and some Christians will always be called to do this. Through martyrdom the disciple is made like his master in willing acceptance of death for the salvation of the world and resembles him by the shedding of his blood. For this reason, therefore, martyrdom is held by the church to be the highest gift and the supreme proof of love. This is given to few, yet all must be prepared to confess Christ before people and to follow him along the ways of the cross amid the persecutions which the church never lacks.

The holiness of the church is also nourished in a special way by the manifold counsels the observance of which the Lord in the gospel commends to his disciples.[13] Outstanding among these is that precious gift of divine grace which is granted to some by the Father (see Mt 19, 11 ; 1 Cor 7, 7), that in the state of virginity or celibacy they may more easily devote themselves to God alone with

12 See Augustine, *Enchir. (Enchiridion),* 121, 32: PL 40, 288. Thomas Aquinas, *Summa Theologiae,* II–II, quest. 184, art. 1. Pius XII, Apostolic exhortation *Menti nostrae,* 23 Sept. 1950: AAS 42 (1950), p. 660.

13 On the counsels in general, see Origen, *Comm. Rom. (Commentary on Romans),* 10, 14: PG 14, 1275B. Augustine, *De S. Virginitate (Holy Virginity),* 15, 15: PL 40, 403. Thomas Aquinas, *Summa Theologiae,* I-II, quest. 100, art 2 C (at end); II-II, quest. 44, art. 4, to 3.

indiviso cordc (cf. 1 Cor 7,32-34) Deo soli se devoveant.1* Haec perfecta propter regnum coelorum continentia semper in honore praecipuo ab ecclesia habita est, tamquam signum ct stimulus caritatis, ac quidam peculiaris fons spiritualis foecunditatis in mundo. Ecclesia etiam apostoli monitionem recogitat, qui fideles ad caritatem provocans, eos exhortatur, ut hoc in se sentiant quod et in Christo lesu, qui „scmet ipsum exinanivit formam servi accipiens, ... factus oboediens usque ad ** mortem (Ph 2, 7-8) et propter nos „egenus factus est, cum esset ** dives (2 Cor 8, 9). Huius caritatis et humilitatis Christi imitationem et testimonium cum a discipulis semper praeberi necesse sit, gaudet mater ecclesia plures in sinu suo inveniri viros ac mulieres, qui exinanitionem salvatoris pressius sequuntur et clarius demonstrant, paupertatem in filiorum Dei libertate suscipientes et propriis voluntatibus abrenuntiantes: illi scilicet sese homini propter Deum in re perfectionis ultra mensuram praecepti subiiciunt, ut Christo oboedienti sese plenius conforment.15

Omnes igitur christifideles ad sanctitatem et proprii status perfectionem prosequendam invitantur et tenentur. Attendant igitur omnes, ut affectus suos recte dirigant, ne usu rerum mundanarum et adhaesione ad divitias contra spiritum paupertatis evangelicae a caritate perfecta prosequenda impediantur, monente Apostolo: Qui utuntur hoc mundo, in eo ne sistant: praeterit enim figura huius mundi (cf. 1 Cor 7, 31 gr.).1e

Cap. VI. De religiosis

43. Consilia evangelica castitatis Deo dicatae, paupertatis et oboedientiae, utpote in verbis et exemplis domini fundata et ab apostolis et patribus ecclesiaeque doctoribus et pastoribus commendata, sunt donum divinum, quod ecclesia a Domino suo accepit et gratia eius semper conservat. Ipsa autem auctoritas ecclesiae, duce Spiritu sancto, ea interpretari, eorum praxim moderari et etiam stabiles inde vivendi formas constituere curavit. Quo factum est ut, quasi in arbore ex germine divinitus dato mirabiliter et multipliciter in agro Domini ramificata, variae formae vitae solitariae vel communis, variaeque familiae creverint, quae tum ad profectum sodalium, tum ad bonum totius corporis Christi opes augent.1 Illae enim familiae sodalibus suis adminicula conferunt

14 **De praestantia sacrae virginitatis,cf. Tertullianus,** *Exhort. Cati.* **10: PL 2, 925 C. Cyprianus,** *Hab. Virg.* **3 et 22: PL 4, 443B et 461Λ s. Athanasius (?),** *De Virg.·.* **PG 28, 252 ss. Io. Chrysostomus,** *De Virg. :* **PG 48, 533 ss.**

14 **De spirituali paupertate cf.** *Mt* **5, 3 et 19,21** ; *Mr* **10, 21** ; *Le* **18,22; de oboedientia exemplum Christi affertur** *Io* **4, 34 et 6, 38;** *Pb* **2, 8-10;** *Heb* **10, 5-7. Patres et ordinum fundatores abundant.**

14 **De praxi effectiva consiliorum quae non omnibus imponitur, cf. Io Chrysostomus,** *In Mt.,* **hom. 7, 7: PG 57, 81 s. Ambrosius,** *De Vidait,* **4, 23: PL 16, 241 s.**

1 **Cf. Rosweydus,** *Vitae Patrum,* **Antwerpiae, 1628.** *Apophtegmata Patrum :* **PG 65. Palladius,** *Historia Ixuuiaca:* **PG 34, 995 ss.: ed. C Butler, Cambridge 1898 (1904). Pius XI, Const, apost.** *Umbratilem,* **8 iul. 1924: AAS 16 (1924), pp. 386-387. Pius XII, Alloc.** *Nous sommes heureux,* **11 apt. 1958: AAS 50 (1958), p. 283.**

an undivided heart (see 1 Cor 7,32-34).14 This perfect continence for the sake of the kingdom of heaven has always been held in particular esteem by the church as a sign and a stimulus of charity and as a singular source of spiritual fruitfulness in the world. The church reflects too on the advice of the apostle who, in urging the faithful to charity, exhorted them to have the same sentiments as Christ Jesus who "emptied himself, taking the form of a servant … and became obedient unto death" (Ph 2, 7-8), and for our sake "though he was rich, he became poor" (2 Cor 8, 9). The disciples must always imitate this charity and humility of Christ and bear witness to it. Therefore mother church rejoices that it has within itself many men and women who follow more closely this self-emptying of the Saviour and show it forth more clearly by undertaking poverty with the freedom of God's children and by renouncing their own will; that is to say, they make themselves subject to another person for the love of God, going beyond what is of precept in the matter of perfection so that they may resemble more closely the obedient Christ.15

All the faithful are, therefore, invited and bound to strive towards holiness and the perfection of their particular state of life. Consequently all must be careful to keep due control over their emotions, so as not to be held back from the pursuit of perfect charity by using this world's goods and being attached to riches in a way that is against the spirit of evangelical poverty; as the apostle warns us: "Those who deal with the world must not be attached to it, for the form of this world is passing away" (see 1 Cor 7, 31 Greek text).16

Chapter 6. Religious

43. The evangelical counsels of chastity consecrated to God, poverty and obedience constitute a divine gift which the church has received from its Lord and maintains always with the help of his grace. For they have their foundation in the words and example of the Lord and are recommended by the apostles and fathers, by the doctors of the church and its pastors. The authority of the church, under the guidance of the holy Spirit, has taken on the task of interpreting these counsels and regulating their practice as well as establishing stable forms of living according to them. And so it has come about that, like a tree growing from a seed planted by God and spreading out its branches in a wonderful and varied way in the field of the Lord, there has grown up a variety of forms of solitary or community life and different families which increase their resources both for the progress of their members and the good of the whole body of Christ.1 These

14 On the excellence of holy virginity, see Tertullian, *Exhort. Cast. (Exhortation to Chastity),* 10: PL 2, 925C; CChr 2, 1029. Cyprian, *Hab. Virg. (Dress of Virgins),* 3 and 22: PL 4, 443B and 461A f. Athanasius (?), *De Virg. (On Virginity):* PG 28, 252 ff. John Chrysostom, *De Virg. (On Virginity):* PG 48, 533 ff.

15 On spiritual poverty, see Mt 5, 3, and 19, 21; Mk 10, 21; Lk 18, 22. With regard to obedience, the example of Christ is given: Jn 4, 34, and 6, 38; Ph 2, 8-10; Heb 10, 5-7. The fathers and the founders of religious orders have written much on these matters.

16 On the effective practice of the counsels which is not imposed on all, see John Chrysostom, *In Mt. (On Matthew),* homily 7, 7: PG 57, 81 f. Ambrose, *De Viduis (On Widows),* 4, 23: PL 16,241 f.

1 See Rosweydus, *Vitae Patrum,* Antwerp 1628. *Apophtegmata Patrum:* PG 65. Palladius, *Historia Lausiaca:* PG 34, 995 ff.; ed. C. Butler, Cambridge 1898 (1904). Pius XI, Apostolic constitution *Umbratilem,* 8 July 1924: AAS 16 (1924), pp. 386-387. Pius XII, Allocution *Nous sommes heureux,* 11 April 1958: AAS 50 (1958), p. 283.

stabilitatis in modo vivendi firmioris, doctrinae ad perfectionem prose-
quendam probatae, communionis in militia Christi fraternae, libertatis per
oboedientiam roboratae, ita ut suam religiosam professionem secure
implere et fideliter custodire valeant, atque in caritatis via spiritu gaudentes
progrediantur?

Status huiusmodi, ratione habita divinae et hierarchicae ecclesiae constitutionis, non est intermedius inter clericalem et laicalem conditio-
nem, sed ex utraque parte quidam christifideles a Deo vocantur, ut in vita
ecclesiae peculiari dono fruantur et, suo quisque modo, eiusdem missioni
salvificae prosint?

44. Per vota aut alia sacra ligamina, votis propria sua ratione assimilata, quibus christifidelis ad tria praedicta consilia evangelica se obligat, Deo summe dilecto totaliter mancipatur, ita ut ipse ad Déi servitium ciusque honorem novo et peculiari titulo referatur. Per baptismum quidem mortuus est peccato, et Deo sacratus; ut autem gratiae baptismalis is uberiorem fructum percipere queat, consiliorum evangelicorum profes-
sione in ecclesia liberari intendit ab impedimentis, quae ipsum a caritatis fervore et divini cultus perfectione retrahere possent, et divino obsequio intimius consecratur? Tanto autem perfectior erit consecratio, quo per firmiora et stabiliora vincula magis repraesentatur Christus cum sponsa ecclesia indissolubili vinculo coniunctus.

Cum vero evangelica consilia suos asseclas, per caritatem ad quam ducunt,5 ecclesiae eiusque mysterio speciali modo coniungant, spiritualis horum vita bono quoque totius ecclesiae devoveatur oportet. Inde oritur officium pro viribus et secundum formam propriae vocationis, sive oratione, sive actuosa quoque opera, laborandi ad regnum Christi in ani-
mis radicandum et roborandum, illudque ad omnes plagas dilatandum. Unde et ecclesia propriam indolem variorum institutorum religiosorum tuetur et fovet.

Evangelicorum proinde consiliorum professio tamquam signum apparet, quod omnia ecclesiae membra ad officia vocationis christianae impigre adimplenda efficaciter attrahere potest ac debet. Cum enim populus Dei hic manentem civitatem non habeat, sed futuram inquirat, status religiosus, qui suos asseclas a curis terrenis magis liberat, magis etiam tum bona coelestia iam in hoc saeculo praesentia omnibus credenti-
bus manifestat, tum vitam novam et aeternam redemptione Christi acquisi-
tam testificar, tum resurrectionem futuram et gloriam regni coelestis praenuntiat. Formam quoque vitae, quam Filius Dei accepit, mundum ingressus ut faceret voluntatem Patris, quamque discipulis ipsum se-
quentibus proposuit, idem status pressius imitatur atque in ecclesia «

* **Cf. Paulus VI, AJloc.** *Magno gaudio,* **23 man 1964: AAS 56 (1964), p. 566.**

3 **Cf. CIC, cann. 487 ct 488. 4°. Pius XII, Alloc.** *Annus sacer.,* **8 dec. 1950: AAS 43 (1951), p. 27 s. Pius XII, Const, apost.** *Prorida Mater,* **2 febr. 1947: AAS 39 (1947), p. 120 ss.**

4 **Cf. Paulus VI, /.** *c.,* **p. 567.**

5 **Cf. Thomas,** *Summa Tbeol.* **II-1I, q. 184, a. 3 ct q. 188, a. 2. Bonavcntura, opusc. XI,** *Apologia Pauperum,* **r. 3, 3: cd. Opera, Quaracchi, t. 8, 1898, p. 245 a.**

families provide their members with the support of greater stability in their way of life, a proven doctrine that is able to lead to perfection, a fellowship in the army of Christ, and a freedom strengthened by obedience. And so they arc able to live up to their religious profession without anxiety, maintain fidelity to it and, rejoicing in spirit, make progress along the way of charity.[24]

If one considers the divine and hierarchical constitution of the church, the religious state is not an intermediate condition between the clerical and the lay. But some faithful, from each of these two conditions (clerical and lay), are called by God to enjoy a particular gift in the life of the church and, each in their own way, to help the church in its mission of salvation?

44. By the vows, or other sacred bonds which of their nature resemble vows, by which some of the faithful bind themselves to these three evangelical counsels that have just been mentioned, they consecrate themselves totally to God whom they love above all things, in such a way that by a new and particular title they are committed to the service and honour of God. Certainly by baptism they have died to sin and have been dedicated to God; however, in order to draw more abundant fruit from that baptismal grace, by profession in the church of the evangelical counsels they aim to free themselves from obstacles which could hinder the fervour of love and the pursuit of perfection in divine worship, and they consecrate themselves more closely to the service of God? And this consecration will be the more perfect in as much as by firmer and more stable bonds Christ is more clearly seen to be united to his bride the church by an indissoluble bond.

By the charity to which they lead,[5] the evangelical counsels in a special way unite those who make profession of them with the church and its mystery. Consequently, the spiritual life of these persons must be dedicated to the good of the whole church. This is the source of their duty to strive, so far as they can and according to their own particular vocation, through prayer or active works, to implant and strengthen the reign of Christ in souls and to extend it everywhere. Therefore the church both protects and encourages the particular character of the different religious institutes.

The profession of the evangelical counsels is seen, therefore, as a sign which can and should effectively draw all the members of the church to carry out zealously the duties of the Christian vocation. The people of God have here no abiding city; they seek rather one that is to come. Therefore the religious state, while giving its followers greater freedom from earthly cares, also makes clearer to all believers the heavenly goods that are already present in this world. It both bears witness to the new and eternal life won through Christ's redemption and foretells the resurrection that is to come and the glory of the heavenly kingdom. Moreover, the religious state imitates more closely and shows forth in the church unceasingly the form of life that the Son of God took on when he came into the world to do the will of the Father and which he proposed to the disciples

2 See Paul VI, Allocution *Magno gaudio,* 23 May 1964: AAS 56 (1964), p. 566.

3 See CIC, canons 487 and 488, 4°. Pius XII, Allocution *Annus sacer,* 8 Dec. 1950: AAS 43 (1951), p. 27 f. Pius XII, Apostolic constitution *Provida Mater,* 2 Feb. 1947: AAS 39 (1947), p. 120 ff.

4 See Paul VI, loc. cit., p. 567.

5 See Thomas Aquinas, *Summa Theologiae,* II–II, quest. 184, an. 3, and quest. 188, art. 2. Bonaventure, Opusc. XI, *Apologia Pauperum,* ch. 3, 3: ed. Opera, Quaracchi, tome 8, 1898, p. 245 a.

perpetuo repraesentat. Regni Dei denique super omnia terrestria elevationem eiusque summas necessitudines peculiari modo patefacit; supereminentem quoque magnitudinem virtutis Christi regnantis atque infinitam Spiritus sancti potentiam, in ecclesia mirabiliter operantem, cunctis hominibus demonstrat.

Status ergo, qui professione consiliorum evangelicorum constituitur, licet ad ecclesiae structuram hierarchicam non spectet, ad eius tamen vitam et sanctitatem inconcusse pertinet.

45. Cum ecclesiasticae hierarchiae munus sit populum Dei pascere et ad pascua uberrima ducere (cf. Ez 34,14), ad ipsam spectat evangelicorum consiliorum praxim, quibus perfectio caritatis erga Deum et proximum singulariter fovetur, legibus suis sapienter moderari.8 Ipsa etiam, Spiritus sancti impulsus dociliter sequens, regulas a praeclaris viris et mulieribus propositas recipit et ulterius ordinatas authentice adprobat, necnon institutis ad aedificationem corporis Christi passim erectis, ut secundum spiritum fundatorum crescant atque floreant, auctoritate sua invigilante et protegente adest.

Quo autem melius necessitatibus totius dominici gregis provideatur, quodeumque perfectionis institutum ac sodales singuli a summo Pontifice, ratione ipsius in universam ecclesiam primatus, intuitu utilitatis communis, ab ordinariorum loci iurisdictione eximi et ei soli subiici possunt.7 Similiter possunt propriis auctoritatibus patriarchalibus relinqui aut committi. Ipsi sodales, in officio erga ecclesiam ex peculiari suae vitae forma adimplendo, reverentiam et oboedientiam secundum canonicas leges praestare debent episcopis, ob eorum in ecclesiis particularibus auctoritatem pastoralem et ob necessariam in labore apostolico unitatem et concordiam.8

Ecclesia autem professionem religiosam non tantum sua sanctione ad status canonici dignitatem erigit, sed eam ut statum Deo consecratum etiam actione sua liturgica exhibet. Ipsa enim ecclesia, auctoritate sibi a Deo commissa, profitentium vota suscipit, prece sua publica eis auxilia et gratiam a Deo impetrat, eos Deo commendat eisque spiritualem benedictionem impertitur, oblationem eorum sacrificio eucharistico adsocians.

46. Sollicite attendant religiosi, ut per ipsos ecclesia revera Christum in dies, sive fidelibus sive infidelibus, melius commonstret, vel in monte contemplantem, vel turbis regnum Dei annuntiantem, vel aegrotos et saucios sanantem ac peccatores ad bonam frugem convertentem, vel pueris benedicentem, et omnibus benefacientem, semper autem voluntati Patris qui eum misit oboedientem.9

• Cf. cone. Vat. I, Schema *De Ecclesia Christi,* **cap. XV, et adnot. 48: Msi 51, 549 s. et 619 s.**

Ιλο XIII, Epist. *Au milieu des consolations,* **23 dec. 1900: ASS 33 (1900-01), p. 361. Pius XII, Const, apost.** *Provida Mater.* **1. c., p. 114 s.**

7 Cf. Leo XIII, Const. *Romanos Pontifices,* **8 mail 1881 : ASS 13 (1880-81), p. 483. Pius XII, Alloc. Xiwuz***sacer,* **8 dec. 1950: AAS 43 (1951), p. 28 s.**

8 Cf. Pius XII, Alloc. 1. c. p. 28. Pius XII, Const, apost. *Sedes Sapientiae,* **31 maii 1956: AAS 48 (1956), p. 355. Paulus VI, Alloc.** *Magno gaudio,* **23 maii 1964: AAS 56 (1964), pp. 570-571.**

' Cf. Pius XII, I.itt. encycl. *Mystici Corporis,* **29 iun. 1943: AAS 35 (1943), p. 214 s.**

who followed him. And it makes clear in a particular way how the kingdom of God surpasses all earthly things and how high are its requirements. It demonstrates to all people the incomparable grandeur of the power of Christ the king and the infinite power of his Spirit which is wonderfully active in the church.

This state, therefore, which is constituted by the profession of the evangelical counsels, although it does not belong to the hierarchical structure of the church, does, however, belong unquestionably to its life and holiness.

45. Since it is the duty of the ecclesiastical hierarchy to feed the people of God and lead them to the richest of pastures (see Ez 34,14), it is the task of the same hierarchy wisely to regulate by law the practice of the evangelical counsels by which perfect charity towards God and one's neighbour is encouraged in a special way.6*Moreover, in docile submission to the inspiration of the holy Spirit, the hierarchy accepts rules put forward by outstanding men and women and, once these have been further revised, gives them official approval. It also provides vigilant and protective authority to see that institutes that have been set up here and there for the building up of the body of Christ develop and flourish in accordance with the spirit of their founders.

To meet the needs of the whole of the Lord's flock more effectively, any institute of perfection and its individual members can, for the general good of the church, be exempted by the supreme pontiff from the jurisdiction of local ordinaries and subjected to him alone; this is possible by reason of his primacy over the universal church. Similarly they can be left or committed to their own patriarchal authorities. The members themselves, in carrying out their duty towards the church which arises from their particular form of life, have a duty of reverence and obedience, in accordance with the canon laws, towards the bishops, because of their authority in the particular churches and because of the need for unity and harmony in apostolic work.8

However, not only does the church by its authority raise religious profession to the dignity of a canonical state, it also shows through its liturgical action that it is a state consecrated to God. For it is the church, through the authority committed to it by God, which receives the vows of persons making profession, by its public prayer asks of God help and grace for them, commends them to God, imparts to them its spiritual blessings and links their self-oblation to the eucharistie sacrifice.

46. Religious should try hard to ensure that through them the church more effectively shows forth the real Christ — to believers and unbelievers — in prayer on the mountain, or announcing the kingdom of God to the crowds, or healing the sick and the wounded and turning sinners to a better life, or blessing children and doing good to everybody, always, however, in obedience to the will of the Father who sent him.9

6 See Vatican council I, Schema *De Ecclesia Christi,* ch. 15, and annotation 48: Msi 51, 549 f. and 619 f. Leo XIII, Letter *An milieu des consolations,* 23 Dec. 1900: ASS 33 (1900-01), p. 361. Pius XII, Apostolic constitution *Provida Mater,* loc. cit., p. 114 f.

See Leo XIII, Constitution *Romanos Pontifices,* 8 May 1881 : ASS 13 (1880-81), p. 483. Pius XII, Allocution *Annas sacer,* 8 Dec. 1950: AAS 43 (1951), p. 28 f.

8 See Pius XII, Allocution, loc. cit., p. 28. Pius XII, Apostolic constitution *Sedes Sapientiae,* 31 May 1956: AAS 48 (1956), p. 355. Paul VI, Allocution *Magno gandio,* 23 May 1964: AAS 56 (1964), pp. 570-571.

9 See Pius XII, Encyclical *Mystici Corporis,* 29 June 1943: AAS 35 (1943), p. 214 f.

Omnes tandem perspectum habeant, consiliorum evangelicorum professionem, quamvis renuntiationem secumferat bonorum quae indubie magni aestimanda veniunt, tamen personae humanae vero profectui non obstare, sed natura sua ei summopere prodesse. Consilia enim, secundum cuiusquam personalem vocationem voluntarie suscepta, ad cordis purificationem et spiritualem libertatem non parum conferunt, fervorem caritatis iugiter excitant et praesertim ad genus vitae virginalis ac pauperis, quod sibi elegit Christus dominus, quodque mater eius virgo amplexa est, hominem christianum magis conformare valent, ut exemplo tot sanctorum fundatorum comprobatur. Nec quisquam aestimet religiosos consecratione sua aut ab hominibus alienos aut inutiles in civitate terrestri fieri. Nam etsi quandoque coaetaneis suis non directe adsistunt, profundiore tamen modo eos in visceribus Christi praesentes habent atque cum eis spiritualiter cooperantur, ut aedificatio terrenae civitatis semper in Domino fundetur ad ipsumque dirigatur, ne forte in vanum laboraverint qui aedificant eam.[10]

Idcirco denique sacra synodus confirmat et laudat viros ac mulieres, fratres ac sorores, qui in monasteriis, vel in scholis et nosocomiis, vel in missionibus, constanti et humili fidelitate in praedicta consecratione sponsam Christi condecorant, omnibusque hominibus generosa ac diversissima servitia praestant.

47. Unusquisque autem ad professionem consiliorum vocatus sedulo curet, ut in quam vocationem a Deo vocatus est, in ea permaneat atque magis excellat, ad uberiorem ecclesiae sanctitatem, ad maiorem gloriam unius et indivisae Trinitatis, quae in Christo et per Christum est omnis sanctitatis fons et origo.

Cap. VII. De indole eschatologica ecclesiae peregrinantis eiusque unione cum ecclesia coelesti

48. Ecclesia, ad quam in Christo Iesu vocamur omnes et in qua per gratiam Dei sanctitatem acquirimus, nonnisi in gloria coelesti consummabitur, quando adveniet tempus restitutionis omnium (cf. Ac 3, 21) atque cum genere humano universus quoque mundus, qui intime cum homine conjungitur et per eum ad finem suum accedit, perfecte in Christo instaurabitur (cf. Eph 1, 10; Col 1, 20; 2 Pt 3, 10-13).

Christus quidem exaltatus a terra omnes traxit ad seipsum (cf. Io 12, 32 gr.); resurgens ex mortuis (cf. Rm 6, 9) Spiritum suum vivificantem in discipulos immisit et per eum corpus suum quod est ecclesia ut universale salutis sacramentum constituit; sedens ad dexteram Patris continuo operatur in mundo ut homines ad ecclesiam perducat arctiusque per eam sibi coniungat ac proprio corpore et sanguine illos nutriendo gloriosae vitae suae faciat esse participes. Restitutio ergo quam promissam exspectamus, iam incepit in Christo, provehitur in missione Spiritus sancti et per

10 **Cf. Pius XII, Alloc.** *Annui racer,* 1. **c., p. 30. Alloc.** *Sour la maternelle protection,* **9 dec. 1957**: **AAS 50 (1958), p. 39 s.**

Finally, all should realise clearly that although profession of the evangelical counsels entails the renunciation of goods which are without doubt to be held in high esteem, nevertheless it is not an obstacle to the development of the human person but by its very nature is highly conducive to this development. For the counsels, willingly undertaken in accordance with the personal vocation of each individual, contribute not a little to the purification of the heart and to spiritual freedom; they keep ablaze continuously the fervour of charity, and, as is confirmed by the example of so many holy founders, are able to bring the Christian into greater conformity with that kind of virginal and poor life which Christ the lord chose for himself and which his virgin mother embraced. Nor should anyone think that religious by their consecration become either alienated from humanity or useless in the earthly city. For even if at times they do not assist directly their contemporaries, yet in a deeper way they hold them present in the bowels of Christ and cooperate spiritually with them, so that the building up of the earthly city may be always founded in the Lord and directed towards him, lest those who are constructing it may have laboured in vain.10

Therefore the holy synod confirms and praises the men and women, the brothers and sisters, who in monasteries or in schools and hospitals, or in the missions, by their persevering and humble fidelity in the above-mentioned consecration honour the spouse of Christ and provide all humankind with generous and very diverse forms of service.

47. Let all, then, who have been called to the profession of the counsels make every effort to persevere and make greater progress in the vocation to which God has called them, for the richer holiness of the church and the greater glory of the one and undivided Trinity, which in Christ and through Christ is the source and origin of all holiness.

Chapter 7. The eschatological character of the pilgrim church and its union with the heavenly church

48. The church, to which we are all called in Christ Jesus and in which through the grace of God we attain sanctity, will reach its completion only in the glory of heaven, when the time for the restoration of all things will come (see Ac 3, 21) and along with the human race the whole universe, which is intimately united to humanity and through it attains its gaol, will be established perfectly in Christ (see Eph 1, 10; Col 1, 20; 2 Pt 3, 10-13).

Christ, when he was lifted up from the earth, drew all people to himself (see Jn 12,32 Greek text); rising from the dead (see Rm 6,9), he sent his lifegiving Spirit down on his disciples and through him he constituted his body which is the church as the universal sacrament of salvation; sitting at the right hand of the Father he is continuously at work in the world to lead people to the church and through it to join them more closely to himself; and he nourishes them with his own body and blood to make them sharers in his glorious life. The promised restoration, therefore, which we await, has already begun in Christ, is advanced through the mission of the holy Spirit and by means of the Spirit continues in the

10 See Pius XII, /Mlocution *Annus sacer,* loc. cit., p. 30. Idem, Allocution *Sons la maternelle protection,* 9 Dec. 1957: AAS 50 (1958), p. 39 f.

eum pergit in ecclesia in qua per fidem de sensu quoque vitae nostrae temporalis edocemur, dum opus a Patre nobis in mundo commissum cum spe futurorum bonorum ad finem perducimus et salutem nostram operamur (cf. Ph 2, 12).

Iam ergo fines saeculorum ad nos pervenerunt (cf. 1 Cor 10, 11) et renovatio mundi irrevocabiliter est constituta atque in hoc saeculo reali quodam modo anticipatur: etenim ecclesia iam in terris vera sanctitate licet imperfecta insignitur. Donec tamen fuerint novi coeli et nova terra, in quibus iustitia habitat (cf. 2 Pt 3, 13), ecclesia peregrinans, in suis sacramentis et institutionibus, quae ad hoc aevum pertinent, portat figuram huius saeculi quae praeterit et ipsa inter creaturas degit quae ingemiscunt et parturiunt usque adhuc et exspectant revelationem filiorum Dei (cf. Rm 8, 19-22). Coniuncti ergo Christo in ecclesia et signati Spiritu sancto «qui est pignus hereditatis nostrae (Eph 1, 14), vere filii Dei nominamur et sumus (cf. 1 Io 3, 1), sed nondum apparuimus cum Christo in gloria (cf. Coi 3, 4), in qua similes Deo erimus, quoniam videbimus eum sicut est (cf. 1 Io 3, 2). Itaque „dum sumus in corpore, peregrinamur a Domino (2 Cor 5, 6) et primitias Spiritus habentes intra nos gemimus (cf. Rm 8, 23) et cupimus esse cum Christo (cf. Ph 1, 23). Eadem autem caritate urgemur ut magis vivamus ei, qui pro nobis mortuus est et resurrexit (cf. 2 Cor 5,15). Contendimus ergo in omnibus placere Domino (cf. 2 Cor 5, 9) et induimus armaturam Dei, ut possimus stare adversus insidias diaboli et resistere in die malo (cf. Eph 6, 11-13). Cum vero nesciamus diem neque horam, monente Domino, constanter vigilemus oportet ut, expleto unico terrestris nostrae vitae cursu (cf. Heb. 9, 27), cum ipso ad nuptias intrare et cum benedictis connumerari mereamur (cf. Mt 25, 31-46), neque sicut servi mali et pigri (cf. Mt 25, 26) iubeamur discedere in ignem aeternum (cf. Mt 25, 41), in tenebras exteriores ubi «erit fletus et stridor dentium (Mt 22, 13 et 25, 30). Etenim, antequam cum Christo glorioso regnemus, omnes nos manifestabimur «ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit sive bonum sive malum (2 Cor 5, 10) et in fine mundi «procedent qui bona fecerunt in resurrectionem vitae, qui vero mala egerunt, in resurrectionem iudicii" (Io 5, 29; cf. Mt 25, 46). Existimantes proinde quod «non sunt condignae passiones huius temporis ad futuram gloriam, quae revelabitur in nobis' (Rm 8, 18; cf. 2 Tm 2, 11-12), fortes in fide exspectamus «beatam spem et adventum gloriae magni Dei et salvatoris nostri Iesu Christi (Tt 2,13), «qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae (Ph 3, 21) et qui veniet «glorificari in sanctis suis et admirabilis fieri in omnibus, qui crediderunt" (2 Th 1, 10).

49. Donec ergo Dominus venerit in maiestate sua et omnes angeli cum eo (cf. Mt 25, 31) et, destructa morte, illi subiecta fuerint omnia (cf. 1 Cor 15, 26-27), alii e discipulis eius in terris peregrinantur, alii hac vita functi purificantur, alii vero glorificantur intuentes «clare ipsum Deum trinum et unum, sicuti est 1 omnes tamen, gradu quidem modoque diverso, in

1 **Conc Flor.,** *Decretum pro Graecis :* **D 693 (1305) (v. supra p. 528, 5-7).**

church in which, through faith, we are instructed concerning the meaning of our temporal life, while we, as we hope for the benefits that are to come, bring to its conclusion the work entrusted to us in the world by the Father and work out our salvation (see Ph 2, 12).

Already, therefore, the end of the ages has reached us (see 1 Cor 10, 11) and the renewal of the world has been irrevocably constituted and is being anticipated in this world in a real sense: for already on earth the church is adorned with true though imperfect holiness. However, until the arrival of the new heavens and the new earth in which justice dwells (see 2 Pt 3, 13), the pilgrim church in its sacraments and institutions, which belong to this age, carries the figure of this world which is passing and it dwells among creatures who groan and till now are in the pains of childbirth and await the revelation of the children of God (see Rm 8, 19-22). Joined, therefore, to Christ in the church and sealed by the holy Spirit "who is the guarantee of our inheritance" (Eph 1, 14), we are called and really are children of God (see 1 Jn 3,1), but we have not yet appeared with Christ in glory (see Col 3,4), in which we will be like God, for we shall see him as he is (see 1 Jn 3, 2). So, while we are at home in the body, we are away from the Lord" (2 Cor 5, 6); and possessing the first fruits of the Spirit we groan within ourselves (see Rm 8, 23) and desire to be with Christ (see Ph 1, 23). But we are urged on by this same love to live more for him who died for us and rose again (see 2 Cor 5, 15). We try therefore in all things to please God (2 Cor 5,9), and we put on the armour of God, so that we can stand up against the snares of the devil and resist in the evil day (see Eph 6,11-13). Since, however, we know neither the day nor the hour, at the Lord's warning we must be constantly on the watch so that, at the end of our single course of life on earth (see Heb 9,27), we may deserve to enter the nuptial celebration with him and be counted among the blessed (see Mt 25,31 -46), and not be ordered, like the evil and lazy servants (see Mt 25, 26), to go down into the eternal fire (see Mt 25, 41), into the exterior darkness where "there will be weeping and gnashing of teeth" (Mt 22,13 and 25, 30). For before we reign with Christ in glory we must all appear "before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (2 Cor 5, 10); and at the end of the world "they will come forth, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment" (Jn 5, 29; see Mt 25, 46). Considering, therefore, that "the sufferings of this time are not worth comparing with the glory that is to be revealed in us" (Rm 8, 18; see 2 Tm 2, 11-12), strong in faith we await "our blessed hope, the appearing of the glory of our great God and saviour Jesus Christ" (Tt 2, 13), "who will change our lowly body to be like his glorious body" (Ph 3,21); and he will come "to be glorified in his saints and to be marvelled at in all who have believed" (2 Th 1, 10).

49. Until, therefore, the Lord comes in his majesty and all his angels with him (see Mt 25, 31) and, when death has been destroyed, all things will have been made subject to him (see 1 Cor 15,26-27), some of his disciples are pilgrims on earth, others who have departed this life are being purified, while others are in glory gazing "clearsighted on God himself as he is, three in one";[1] all of us,

[1] Council of Florence, *Decree for the Greeks:* D 693 (1305) (see above p. 528).

eadem Dei ct proximi caritate communicamus et eundem hymnum gloriae Deo nostro canimus. Universi enim qui Christi sunt. Spiritum eius habentes, in unam ecclesiam coalescunt et invicem cohaerent in ipso (cf. Eph 4, 16). Viatorum igitur unio cum fratribus qui in pace Christi dormierunt, minime intermittitur, immo secundum perennem ecclesiae stidem, spiritualium bonorum communicatione roboratur.2 3Ex eo enim quod coelites intimius cum Christo uniuntur, totam ecclesiam in sancti-tatem firmius consolidant, cultum, quem ipsa hic in terris Deo exhibet, nobilitant ac multipliciter ad ampliorem eius aedificationem contribuunt (cf. 1 Cor 12, 12-27)? Nam in patriam recepti et praesentes ad dominum (cf. 2 Cor 5, 8), per ipsum, cum ipso et in ipso non desinunt apud Patrem pro nobis intercedere? exhibentes merita quae per unum mediatorem Dei et hominum, Christum lesum (cf. 1 Tm 2, 5) in terris sunt adepti, domino in omnibus servientes et adimplentes ea quae desunt passionum Christi in came sua pro corpore eius quod est ecclesia (cf. Col 1,24)? Eorum proinde fraterna sollicitudine infirmitas nostra plurimum iuvatur.

50. Hanc communionem totius lesu Christi mystici corporis apprime agnoscens, ecclesia viatorum inde a primaevis Christianae religionis temporibus, defunctorum memoriam magna cum pietate excoluit6 7et, quia „sancta et salubris est cogitatio pro defunctis exorare, ut a peccatis *solvantur 1 (2 Mc 12, 46), etiam suffragia pro illis obtulit. Apostolos autem et martyres Christi, qui sui sanguinis effusione supremum fidei et caritatis testimonium dederant, in Christo arctius nobis coniunctos esse ecclesia semper credidit, eos simul cum beata virgine Maria et sanctis angelis peculiari affectu venerata est? eorumque intercessionis auxilium pie imploravit. Quibus mox adnumerati sunt alii quoque qui Christi virginitatem et paupertatem pressius erant imitati8*et tandem ceteri quos praeclarum virtutum Christianarum exercitium′ ac divina charismata piae fidelium devotioni et imitationi commendabant.10

2 Praeter documenta antiquiora contra quamlibet formam evocationis spirituum inde ab Alexandro IV (27 sept. 1258), cf. encycl. S. S. C. S. Officii, *De magnetismt abusu,* **4 aug. 1856: ASS (1865), pp. 177-178, D 1653-1654 (2823-2825); responsionem S. S. C. S. Officii, 24 apt. 1917: AAS 9 (1917), p. 268: D 2182 (3642).**

3 Videatur synthetica expositio huius doctrinae paulinae in: Pius XI'I, Litt. encycl. *Mystici Corporis:* **AAS 35 (1943), p. 200 et passim.**

*** Cf., v. g., Augustinus,** *Enarr. in Ps.* **85, 24: PL 37, 1099. Hieronymus,** *Liber contra Vigilantium,* **6: PL 23, 344. Thomas,** *In 4m Sent.,à.* **45, q. 3, a. 2. Bonaventura,** *In 4m Sent.,à.* **45, a. 3, q. 2; etc.**

5 Cf. Pius XII, Litt. encycl. *Mystici Corporis :* **AAS 35 (1943), p. 245.**

*** Cf. Plurimae inscriptiones in catacumbis romanis.**

7 Cf. Gclasius I, Decretalis *De libris recipiendis,* **3: PL 59, 160: D 165 (353).**

8 Cf. Methodius, *Symposion,* **VII, 3: GCS (Bonwctsch), p. 74.**

*** Cf. Benedictus XV,** *Decretum approbationis virtutum in Causa beatificationis et canoni^ationis Servi Dei lonnis Ntpomuceni Neumann :* **AAS 14 (1922), p. 23; plures allocutiones Pii XI de sanctis:** *Inviti all'eroismo,* **in** *Distorsi e Radtomessaggi,* **tt. I-IL, 1941-1942, passim; Pius XII,** *Distorsi e Radiomessaggi,* **t. X, 1949, 37-43.**

10 Cf. Pius XII, litt. encycl. *Mediator Det* **AAS 39 (1947), p. 581.**

however, though in a different degree and manner, communicate in the same love of God and our neighbour and sing the same hymn of glory to our God. For all who are in Christ, possessing his Spirit, are joined together into one church and united with each other in him (see Eph 4,16). The union, therefore, of those who are still pilgrims with their sisters and brothers who have gone to sleep in the peace of Christ, is by no means broken, indeed according to the perennial faith of the church it is strengthened through participation in spiritual benefits.[2] Because those who are in heaven are more intimately united with Christ, they bring greater consolidation to the holiness of the whole church, they ennoble the worship offered to God by the church here on earth and in a variety of ways contribute to the greater building-up of the church (see 1 Cor 12,12-27)? For, since they have been admitted into their homeland and are present before the Lord (see 2 Cor 5, 8), through him and with him and in him they do not cease to intercede for us to the Father? displaying the merits they gained on earth through the one mediator between God and humanity, Christ Jesus (see 1 Tm 2, 5), in all things serving the Lord and fulfilling in their flesh all that is lacking in the sufferings of Christ for the sake of his body which is the church (see Col 1, 24)? Therefore by their fraternal solicitude our weakness is helped in many ways.

50. Fully acknowledging this communion of the whole mystical body of Jesus Christ, right from the very early period of the Christian religion the pilgrim church has with great respect honoured the memory of the dead[6] and, since "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins" (2 Me 12, 46), it has also offered prayers for them. The church has, however, always believed that the apostles and martyrs of Christ, who have given the supreme witness to their faith and charity by the shedding of their blood, are more closely united to us in Christ, has honoured them as well as the blessed virgin Mary and the holy angels with a special affection,[7]* and has piously implored the help of their intercession. To these there were soon added those others who had imitated more closely the virginity and the poverty of Christ? and finally there were added others whom the outstanding practice of the Christian virtues[9] and the divine charismata recommended to the pious devotion and imitation of the faithful.[10]

2 Besides earlier documents against any kind of evocation of spirits, from the time of Alexander IV (27 Sept. 1258), see the encyclical of the Holy Office, *De magnetismi abusu,* 4 August 1856: ASS (1865), pp. 177-178; D 1653-1654 (2823-2825); the reply of the Holy Office, 24 April 1917: AAS 9 (1917), p. 268; D 2182 (3642).

3 For a synthetic exposition of this Pauline teaching, see Pius XII, Encyclical *Mystici Corporis:* AAS 35 (1943), p. 200 and *passim.*

4 See, for example, Augustine, *Enarr. in Ps. (Exposition of the Psalms),* 85, 24: PL 37, 1099; CChr 39, 1196. Jerome, *Liber contra Vigilantium (Against Vigilantius),* 6: PL 23, 344. Thomas Aquinas, *In 4m Sentent.,* dist. 45, quest. 3, art. 2. Bonaventure, *In 4m Sentent.,* disc. 45, art. 3, quest. 2; etc.

See Pius XII, Encyclical *Mystici Corporis:* AAS 35 (1943), p. 245.

6 See many inscriptions in the Roman catachombs.

See Gelasius I, Decretal *De libris recipiendis,* 3: PL 59, 160; D 165 (353).

3 See Methodius, *Symposion (Symposium), 7,* 3: GCS (Bonwetsch), p. 74.

See Benedict XV, *Decretum approbationis virtutum in Causa beatificationis et canonizationis Seni Dei loannis Nepomuceni Neumann:* AAS 14 (1922), p. 23. Many allocutions of Pius XI on the saints: *Inviti all'eroismo,* in *Discorsi e Radiomessaggi,* tomes I–III, 1941-1942, *passim.* Pius XII, *Discorsi e Radiomessaggi,* tome X, 1949, 37-43.

See Pius XII, Encyclical *Mediator Dei:* AAS 39 (1947), p. 581.

Dum enim illorum conspicimus vitam qui Christum fideliter sunt secuti, nova ratione ad futuram civitatem inquirendam (cf. Heb 13, 14 et 11, 10) incitamur simulque tutissimam edocemur viam qua inter mundanas varietates, secundum sutum ac condicionem unicuique propriam, ad perfectam cum Christo unionem seu sanctitatem pervenire poterimus.11 In viu eorum qui, humanitatis nostrae consortes, ad imaginem tamen Christi perfectius transformantur (cf. 2 Cor 3,18), Deus praesentiam vultumque suum-hominibus vivide manifestat. In eis ipse nos alloquitur, signumque nobis praebet regni sui,12 ad quod tantam habentes impositam nubem testium (cf. Heb 12,1), talemque contestationem veritatis evangelii, potenter attrahimur. Nec tamen solius exempli titulo coelitum memoriam colimus, sed magis adhuc ut totius ecclesiae unio in Spiritu roboretur per fraternae caritatis exercitium (cf. Eph 4, 1-6). Nam sicut Christiana inter viatores communio propinquius nos ad Christum adducit, ita consortium cum sanctis nos Christo coniungit, a quo tamquam a fonte et capite omnis gratia et ipsius populi Dei vita promanat.13 Summopere ergo decet ut hos lesu Christi amicos et coheredes, fratres quoque nostros et benefactores eximios diligamus, debitas pro ipsis Deo rependamus gratias,14,.suppliciter eos invocemus et ob beneficia impetranda a Deo per Filium eius lesum Christum, dominum nostrum, qui solus noster redemptor et salvator est, ad eorum orationes, opem auxiliumque confugiamus.15 Omne enim genuinum amoris testimonium coelitibus a nobis exhibitum, suapte natura tendit ac terminatur ad Christum qui est,.corona sanctorum omnium16 et per ipsum ad Deum qui est mirabilis in sanctis suis et in ipsis magnificatur.17

Nobilissima vero ratione unio nostra cum ecclesia coelesti actuatur, cum, praesertim in sacra liturgia, in qua virtus Spiritus sancti per signa sacramentalia super nos agit, divinae maiestatis laudem socia exsultatione concelebramus,18 et universi, in sanguine Christi ex omni tribu et lingua et populo et natione redempti (cf. Ap 5, 9) atque in unam ecclesiam congregati, uno cantico laudis Deum unum et trinum magnificamus. Eucharisticum ergo sacrificium celebrantes cultui ecclesiae coelestis vel maxime iungimur communicantes et memoriam venerantes in primis gloriosae

11 **Cf. Heb 13,7;Edicapp.44-50;Heb 11,3-40.Cf.etiam Pius XII, Litt. encyd. AWw/er** *Dei:* **AAS 39 (1947), pp. 582-583.**

11 **Cf. cone. Vat. I, Const, dogm. De fide catholica,** *DeiFilius,* **cap. 3: D 1794 (3013) (v. supra p. 783).**

13 **Cf. Pius XII, Litt. encyd.** *Mystici Corporis :* **AAS 35 (1943), p. 216.**

14 **Quod gratitudinem erga ipsos sanctos, d. E. Diehl,** *Inscriptiones latinae cbristianae reteres,* **I, Berolini, 1925, nn. 2008, 2382 et passim.**

15 **Cone. Trid., decr.** *De invocatione . . . Sanctorum :* **D 984 (1821) (v. supra pp. 774-775).**

14 Breviarium romanum, **Invitatorium in festo sanctorum omnium.**

1T **Cf. v. g., 2 Th 1. 10.**

18 **Cone. Vat. 11, Const. De sacra liturgia.** *Sacrosanctum Concilium,* **cap. 5, n. 104. AAS 56 (1964), pp. 125-126 (v. supra pp. 838).**

For when we look at the lives of those men and women who have faithfully followed Christ, we are spurred on by a new reason to seek after the city that is to come (see Heb 13, 14 and II, 10), and at the same time we are educated in the safest way by which, through the world's changing patterns, in accordance with the state and condition of each individual, we will be able to attain perfect union with Christ and holiness.11 In the lives of those who, while sharing our humanity, are nevertheless more perfectly transformed into the image of Christ (see 2 Cor 3, 18), God makes vividly manifest to humanity his presence and his face. He himself speaks to us in them and provides us with a sign of his kingdom12 towards which we are powerfully drawn, having before us so great a cloud of witnesses (see Heb 12, 1) and such an affirmation of the truth of the gospel. However, we cultivate the memory of the saints in heaven not by reason of their example only, but still more so that through the practice of fraternal charity the union of the whole church in the Spirit may be strengthened (see Eph 4, 1-6). For just as Christian communion among pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from the source and the head flows all grace and life of the people of God itself.13 It is therefore most fitting that we love these friends and coheirs of Jesus Christ who are also our sisters and brothers and outstanding benefactors, that we give due thanks to God for them,14 "that we invoke them and that we have recourse to their prayers and helpful assistance to obtain blessings from God through his Son our lord Jesus Christ, who is our sole redeemer and saviour".15 For every authentic testimony of love that we offer to the saints, by its nature tends towards Christ and finds its goal in him who is "the crown of all the saints,"16* and through him to God, who is wonderful in his saints and in them is glorified.'

Our union with the church in heaven is realized in a most noble way when, especially in the sacred liturgy, in which the power of the holy Spirit acts on us by means of the sacramental signs, we celebrate together in common exultation the praise of the divine majesty,18 and all who have been redeemed in the blood of Christ from every tribe and tongue and people and nation (see Ap 5, 9) and gathered together into one church, in one canticle of praise glorify God who is one and three. When we celebrate, therefore, the eucharistie sacrifice we join very closely the worship of the heavenly church, communicating and celebrat-

11 See Heb 13, 7; Ecli chs. 44-50; Heb 11, 3-40. See also Pius XII, Encyclical *Mediator Dei*·. AAS 39 (1947), pp. 582-583.

12 See Vatican council I, Dogmatic constitution on the catholic faith, *Dei Filins,* ch. 3: D 1794 (3013) (see above p. 807).

" See Pius XII, Encyclical *Mystici Corporis*·. AAS 35 (1943), p. 216.

14 With regard to gratitude to the saints, see E. Diehl, *Inscriptiones latinae cbristianae veteres,* I, Berlin 1925, nos. 2008, 2382 and *passim.*

15 See council of Trent, Decree *On invocation ... of the saints:* D 984 (1821) (see above pp. 774-775).

16 *Roman Breviary,* Invitatory of the feast of all Saints.

' See for example, 2 Th 1, 10.

13 Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* ch. 5, no. 104: AAS 56 (1964), pp. 125-126 (see above p. 838).

semper virginis Mariae, sed et beati loseph et beatorum apostolorum et martvrum et omnium sanctorum.[18]

51. Quam venerabilem maiorum nostrorum fidem circa vitale consortium cum fratribus qui in gloria coelesti sunt vel adhuc post mortem purificantur, magna cum pietate haec sacrosancta synodus recipit et decreta sacrorum conciliorum Nicaeni II,[209] Florentini[21] et Tridentini[22] rursus proponit. Simul autem pro pastorali sua sollicitudine omnes ad quos spectat hortatur, ut si qui abusus, excessus vel defectus hic illieve irrepserint, eos arcere aut corrigere satagant ac omnia ad pleniorem Christi et Dei laudem instaurent. Doceant ergo fideles authenticum sanctorum cultum non tam in actuum exteriorum multiplicitate quam potius in intensitate amoris nostri actuosi consistere, quo, ad maius nostrum et ecclesiae bonum, sanctorum quaerimus „et conversatione exemplum et communione consortium, et intercessione subsidium[44.23] Ex altera vero parte instruant fideles nostram cum coelitibus conversationem, dummodo haec in pleniore fidei luce concipiatur, nequaquam extenuare latreuticum cultum, Deo Patri per Christum in Spiritu tributum, sed illum e contra impensius ditare.[24]

Nam omnes qui filii Dei sumus et unam familiam in Christo constituimus (cf. Heb 3, 6), dum in mutua caritate et una sanctissimae Trinitatis laude invicem communicamus, intimae ecclesiae v tioni correspondents et consummatae gloriae liturgiam praegustando participamus.[25] Quando enim Christus apparebit et gloriosa mortuorum resurrectio erit, claritas Dei illuminabit coelestem civitatem et eius lucerna erit agnus (cf. Ap 21,23). Tunc tota ecclesia sanctorum in summa caritatis beatitudine adorabit Deum et „agnum qui occisus est[44] (Ap 5, 12), una voce proclamans: „Sedenti in throno et agno: benedictio et honor et gloria, et potestas in saecula saeculorum[44] (Ap 5, 13).

Cap. VII De beata Maria virgine deipara in mysterio Christi et ecclesiae

I. Prooemium

52. Benignissimus et sapientissimus Deus, mundi redemptionem complere volens, „ubi venit plenitudo temporis, misit Filium suum

19 Cf. *Missale romanum,* **canon missae.**

10 Cf. conc. Nie. II, act. VH: D 302 (600) (v. supra pp. 135-137).

11 Cf. conc. Flor., *Decretum pro Graecis:* **D 693 (1304) (v. supra pp. 527-528).**

22 Cf. conc. Trid., Decr. *de inrocatione, veneratione ei reliquiis Sanctorum ei sacris imaginibus:* **D 984-988 (1821-1824) (v. supra pp. 774-776); Decr.** *de Purgatorio:* **D 983 (1820) (v. supra p. 774); Decr.** *de iustificaiione*, **can. 30: D 840 (1580) (v. supra p. 681).**

23 Missale romanum, **e praefatione de sanctis, dioecesibus Galliae concessa.**

24 Cf. Petrus Canisius, *Catechismus Maior seu Summa Doctrinae cbristianae,* **cap. IП (ed. erit. F. Streicher), Pars I, 15-16, n. 44 et pp. 100-101, n. 49.**

15 Cf. conc. Vat. II. Const. De sacra liturgia, *Sacrosanctum Concilium,* **cap. 1, n. 8: AAS 56 (1964), p. 401 (v. supra p. 822).**

ing the memory in the first place of the glorious and ever virgin Mary, and also of blessed Joseph and blessed apostles and martyrs and all the saints.19

51. This venerable faith of our forefathers concerning the living communion with our brothers and sisters who are in heavenly glory or still being purified after death, this holy synod accepts with great respect, and it reiterates the decrees of the sacred councils of Nicea II,20 Florence21 and Trent.22 At the same time, however, in its pastoral solicitude it exhorts all whom it concerns to do their best to get rid of or to correct any abuses, excesses or deficiencies that may have crept in here and there and to restore all to the fuller praise of Christ and of God. Let them, therefore, teach the faithful that the genuine cult of the saints does not so much consist in a multiplicity of external acts but rather in the intensity of our active love by which, for the greater good of ourselves and of the church, we ask of the saints "example from their way of life, a sharing in their communion and help from their intercession".25 On the other hand, let them instruct the faithful that our relationship with the saints in heaven, provided this is conceived in the fuller light of faith, in no way weakens the latreutic cult given to the Father through Christ in the Spirit, but on the contrary it greatly enriches it.24

For, all of us who are children of God and constitute one family in Christ (see Heb 3,6), while we communicate with each other in mutual love and in the one praise of the most holy Trinity, are responding to the intimate vocation of the church and getting a foretaste of the liturgy of consummated glory.23 For when Christ appears and the glorious resurrection of the dead takes place, the brightness of God will illuminate the heavenly city and the Lamb will be its lamp (see Ap21,23). Then the whole church of the saints in the supreme happiness of love will adore God and "the lamb who was slain" (Ap 5, 12), with one voice proclaiming: "To him who sits upon the throne and to the lamb be blessing and honour and glory and might for ever and ever" (Ap 5, 13).

Chapter 8. The blessed virgin Mary, mother of God, in the mystery of Christ and the church

I. Introduction

52. God in his very great goodness and supreme wisdom wishing to bring about the redemption of the world, "when the time had fully come, sent forth

19 See *Roman Missal,* canon of the mass.

20 See council of Nicaea II, session 7: D 302 (600) (see above pp. 135-137).

21 See council of Florence, *Decree for the Greeks:* D 693 (1304) (see above pp. 527-528).

22 See council of Trent, Decree *On invocation, veneration and relics of saints and on sacred images:* D 984-988 (1821-1824) (see above pp. 774-776); Decree *On purgatory:* D 983 (1820) (see above p. 774); Decree *On justification,* canon 30: D 840 (1580) (see above p. 681).

Roman Missal, Preface of saints, granted to dioceses in France.

24 See Peter Canisius, *Catechismus Maior seu Summa Doctrinae christianae,* ch. 3 (critical edn. by F. Streicher), Part 1, pp. 15-16, no. 44 and pp. 100-101, no. 49.

25 See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* ch. 1, no. 8: AAS 56 (1964), p. 401 (see above p. 822).

factum ex muliere, ... ut adoptionem filiorum reciperemus 1 (Gal 4, 4-5). „Qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu sancto ex Maria virgine 1 Quod salutis divinum mysterium nobis revelatur et continuatur in ecclesia, quam Dominus ut corpus suum constituit, et in qua fideles Christo capiti adhaerentes atque cum omnibus sanctis eius communicantes, memoriam etiam venerentur oportet „in primis gloriosae semper virginis Mariae, genitricis Dei et domini nostri Iesu Christi 2.

53. Virgo enim Maria, quae angelo nuntiante verbum Dei corde et corpore suscepit et vitam mundo protulit, ut vera mater Dei ac redemptoris agnoscitur et honoratur. Intuitu meritorum Filii sui sublimiore modo redempta eique arcto et indissolubili vinculo unita, hoc summo munere ac dignitate ditatur ut sit genitrix Dei Filii, ideoque praedilecta filia Patris necnon sacrarium Spiritus sancti quo eximiae gratiae dono omnibus aliis creaturis, coelestibus et terrestribus, longe antecellit. Simul autem cum omnibus hominibus salvandis in stirpe Adam invenitur coniuncta, immo „plane mater membrorum (Christi), ... quia cooperata est caritate ut fideles in ecclesia nascerentur, quae illius capitis membra sunt 3. Quapropter etiam ut supereminens prorsusque singulare membrum ecclesiae necnon eius in fide et caritate typus et exemplar spectatissimum salutatur eamque catholica ecclesia, a Spiritu sancto edocta, filialis pietatis affectu tamquam matrem amantissimam prosequitur.

54. Ideo sacrosancta synodus, doctrinam de ecclesia, in qua divinus redemptor salutem operatur, exponens, illustrare sedulo intendit tum munus beatae Virginis in mysterio incarnati Verbi et corporis mystici, tum hominum redemptorum officia erga Deiparam, matrem Christi et matrem hominum, maxime fidelium, quin tamen in animo habeat completam de Maria proponere doctrinam, atque quaestiones labore theologorum nondum ad plenam lucem perductas dirimere. Servantur itaque in suo iure sententiae, quae in scholis catholicis libere proponuntur de illa, quae in sancta ecclesia locum occupat post Christum altissimum nobisque maxime propinquum.

II. De munere b. Virginii in oeconomia salutii

55. Sacrae litterae veteris novique testamenti et veneranda traditio munus matris salvatoris in salutis oeconomia modo magis magisque dilucido ostendunt et veluti conspiciendum proponunt. Libri quidem veteris testamenti historiam salutis, qua Christi in mundum adventus lento gradu praeparatur, describunt. Quae primaeva documenta, qualiter in

1 **Symbolum Constantinopolitanum: Msi 3, 566 (v. supra p. 24). G. conc. Eph., ib. 4,1130 (necnon ib. 2,665 et 4,1071); conc. Chalc.,ib. 7, 111-116; conc. Constantinop. II, ib. 9, 375-396;** *Missale romanum,* **e credo.**

2 *Missale romanum,* **e canone.**

3 **Augustinus,** *De S. Virginitate,* **6: PL 40, 399.**

4 **Cf. Paulus VI, Allocutio in concilio, die 4 dec. 1963: AAS 56 (1964), p. 37.**

his Son, born of a woman … so that we might receive adoption as children (Gal 4,4-5). He was the Son "who for us human beings and for our salvation came down from the heavens and was made incarnate by the holy Spirit of the virgin Mary".[1] This divine mystery of salvation is revealed to us and continues in the church, which the Lord constituted as his body and in which the faithful, adhering to Christ their head and in communion with all his saints, must venerate also the memory "first of all, of the glorious Mary ever virgin, mother of Jesus Christ, our lord and God".[2]

53. For the virgin Mary, who at the message of an angel received the word of God in her heart and her body and brought forth life for the world, is recognised and honoured as the true mother of God and of the redeemer. In view of the merits of her Son, redeemed in a more sublime manner and united to her Son by a tight and indissoluble bond, she is enriched by this supreme office and dignity of being the mother of God the Son, and therefore she is the specially loved daughter of the Father and the shrine of the holy Spirit; and by this gift of pre-eminent grace she surpasses by far all other creatures in heaven and on earth. At the same time, however, she is united in Adam's race with all human beings who are to be saved, indeed she is "clearly mother of the members (of Christ)… for she has cooperated with love in the birth of the faithful in the church, who are members of its head."[3] Therefore she is also acknowleged as the supereminent and uniquely special member of the church as well as its model in faith and love and its most outstanding exemplar; and the catholic church, instructed by the holy Spirit, with the affection of filial piety, treats her as its most loving mother.

54. Therefore the holy synod, while it expounds the doctrine of the church in which the divine redeemer effects salvation, intends to illustrate carefully both the role of the blessed virgin Mary in the mystery of the incarnate Word and of the mystical body, and the duties of redeemed humanity towards the mother of God, mother of Christ and mother of humankind, especially of the faithful, without however intending to put forward a complete doctrine concerning Mary or of settling questions which have not yet been brought fully to light through the work of theologians. The right remains therefore to discuss those opinions, which are freely put forward in catholic schools, concerning her who in holy church occupies the place that is highest after Christ and nearest to us.[4]

II. The role of the blessed Virgin in the economy of salvation

55. The sacred books of the old and the new Testament and venerable tradition show ever more clearly the role of the mother of the saviour in the economy of salvation and, in a manner of speaking, put it forward for our consideration. The books of the old Testament describe the history of salvation in which the coming of Christ into the world is slowly prepared. These ancient documents, as they arc read in the church and understood in the light of the later and full revelation, gradually put forward ever more clearly the figure of the woman, the mother of the redeemer. In this light she is already prophetically

[1] Constantinopolitan creed: Msi 3, 566 (see above p. 24). See council of Ephesus: Msi 4, 1130 (also Msi 2, 665 and 4, 1071); council of Chalcedon: Msi 7, 111-116; council of Constantinople II: Msi 9, 375-396; *Roman Missal,* creed.

[2] *Roman Missal,* canon.

[3] Augustine, *De S. Virginitate (Holy Virginity),* 6: PL 40, 399.

[4] See Paul VI, Allocution at the council, 4 Dec. 1963: AAS 56 (1964), p. 37.

ecclesia leguntur et sub luce ulterioris et plenae revelationis intelliguntur, clarius pedetcntim in lucem proferunt figuram mulieris, matris redemptoris. Ipsa, sub hac luce, iam prophetice adumbratur in promissione, lapsis in peccatum primis parentibus data, de victoria super serpentem (cf. Gn 3, 15). Similiter haec est virgo quae concipiet et pariet Filium, cuius nomen vs» bitur Emmanuel (cf. Is 7, 14; coli. Mi 5, 2-3; Mt 1 22-23). Ipsa praecellit inter humiles ac pauperes Domini, qui salutem cum fiducia ab eo sperant et accipiunt. Cum ipsa tandem praecelsa filia Sion, post diuturnam exspectationem promissionis, complentur tempora et nova instauratur oeconomia, quando Filius Dei humanam naturam ex ea assumpsit, ut mysteriis camis suae hominem a peccato liberaret.

56. Voluit autem misericordiarum Pater, ut acceptatio praedestinatae matris incarnationem praecederet, ut sic, quemadmodum femina contulit ad mortem, ita etiam femina conferret ad vitam. Quod praecellentissime valet de matre lesu, quae ipsam vitam, omnia renovantem, mundo effudit, et a Deo donis tanto munere dignis praedita est. Unde nil mirum apud sanctos patres usum invaluisse quo deiparam appellarunt totam sanctam et ab omni peccati labe immunem, quasi a Spiritu sancto plasmatam novamque creaturam formatam? Singularis prorsus sanctitatis splendoribus a primo instante suae conceptionis ditata, nazarethana virgo ab angelo nuntiante, Dei mandato, ut „gratia plena" salutatur (cf. Le 1, 28), et coelesti nuntio ipsa respondet: „Ecce ancilla domini, fiat mihi secundum verbum tuum" (Le 1, 38). Ita Maria filia Adam, verbo divino consentiens, facta est mater lesu, ac salvificam voluntatem Dei, pleno corde et nullo retardata peccato, complectens, semetipsam ut domini ancillam personae et operi Filii sui totaliter devovit, sub ipso et cum ipso, omnipotentis Dei gratia, mysterio redemptionis inserviens. Merito igitur Ss. patres Mariam non mere passive a Deo adhibitam, sed libera fide et oboedientia humanae saluti cooperantem censent. Ipsa enim, ut ait S. Irenaeus, ,,oboediens et sibi et universo generi humano causa facta est salutis"? Unde non pauci patres antiqui in praedicatione sua cum eo libenter asserunt: „Hevae inoboedientiae nodum solutionem accepisse per oboedientiam Mariae; quod alligavit virgo Heva per incredulitatem, hoc virginem Mariam solvisse per fidem"; et comparatione cum Heva instituta, Mariam „matrem viventium" appellant, saepiusque affirmant: ,,mors per Hevam, vita per Mariam"?

5 **Cf. Germanus Const..** *Horn, in Annunt. Deiparae :* **PG 98, 328A;** *In Dorm.* **2: 357. Anastasius Antioch.,** *Serm.* **2** *de Armait.,* **2: PG 89, 1377AB;** *Serm.* **3, 2: 1388C. Andreas Cret.,** *Can. in B. V. Nat..* **4: PG 97, 1321 B.** *In B. V. Nat.,* **1: 812A.** *Hom. in dorm.,* **1: 1068C. Sophronius,** *Oratio 2 m Annunt.* **18: PG 87 (3), 3237BD.**

• **Irenaeus,** *Ade. Haer.* **III, 22, 4: PG 7, 959A; Harvey. 2.123.**

7 **Irenaeus** *ibidem ;* **Harvey. 2, 124.**

» **Epiphanius,** *Haer.* **78, 18: PG 42, 728CD-729AB.**

* **Hieronymus,** *Epiit. 22,* **21 : PL 22. 408. Cf. Augustinus,** *Serm.* **51, 2, 3: PL 38, 335;** *Serm.* **232, 2:1108. Cyrillus Hieros.,** *Catecb.* **12,15: PG 33,741 AB. Io. Chrysostomus,** *In Pt.* **44, 7: PG 55, 193. Io. Damascenus,** *Hom. 2 in dorm. B. M.* **I '., 3: PG 96, 728.**

adumbrated in the promise, made to the first parents when they had fallen into sin, concerning the victory over the serpent (see Gn 3, 15). Similarly, she is the virgin who will conceive and bring forth a son whose name will be Emmanuel (see Is 7, 14; compare Mi 5, 2-3; Mt 1, 22-23). She is outstanding among the humble and the poor of the Lord, who await with confidence and receive salvation from him. With her, finally, the exalted daughter of Sion, after the long wait for the fulfilment of the promise, the ages come to fulfilment and the new economy is begun, when the Son of God took from her his human nature so that through the mysteries of his flesh he might free humanity from sin.

56. The Father of mercies willed that the acceptance of her, who was predestined to be the mother, should precede the incarnation so that just as a woman contributed to the coming of death so also a woman should contribute to the coming of life. This is pre-eminently true of the mother of Jesus who brought into the world life itself that renewed all things, and was enriched by God with gifts worthy of such a role. Consequently it is no surprise to find that the custom grew up among the fathers by which they called the mother of God all holy and free from all stain of sin, as though fashioned by the holy Spirit and made a new creature." Enriched from the first instant of her conception by the splendour of a most singular holiness, the virgin from Nazareth is greeted by the angel of the annunciation, at God's command, as "full of grace" (see Lk 1, 28), and she replies to the messenger from heaven: "Behold I am the handmaid of the Lord; let it be to me according to your word" (Lk 1,38). And so Mary, the daughter of Adam, by consenting to the divine word, became the mother of Jesus, and embracing the salvific will of God wholeheartedly and without being held back by any sin, dedicated herself totally as the handmaid of the Lord to the person and work of her son, putting herself under him and with him, by the grace of almighty God, at the service of the mystery of redemption. Rightly, therefore, the holy fathers maintain that Mary was not simply a passive instrument in the hands of God, but that she cooperated in the salvation of the human race with free faith and obedience. In fact, as St. Irenaeus says, "by her obedience she became the cause of salvation for herself and for the whole human race".6 Consequently not a few of the ancient fathers in their preaching willingly join him in asserting: "The knot of Eve's disobedience was untied through the obedience of Mary ; what the virgin Eve had bound up through her lack of faith, the virgin Mary untied by her faith ;"7 and taking over this comparison with Eve, they call Mary "the mother of the living"8 and frequently assert that "death came through Eve, but life through Mary."9

See Germanus of Constantinople, *Hom. in Annunt. Deiparae (Homily on the Annunciation)·.* PG 98, 328A; *In Dorm. (On the Dormition), 2:* PG 98, 357. Anastasius of Antioch, *Serm. 2 de Annunt. (Sermon 2 on the Annunciation), 2:* PG 89, 1377AB; *Serm. (Sermons),* 3, 2: PG 89, 1388C. Andrew of Crete, *Can. in B.V. Nat. (Canon for the blessed Virgin's Birthday),* 4: PG 97, 1321B; *In B.V. Nat. (The blessed Virgin's Birthday),* 1 : PG 97, 812A; *Hom. in dorm. (Homily on the Dormition),* 1 : PG 97, 1068C. Sophronius, *Or.* 2 *in Annunt. (Oration 2 on the Annunciation),* 18: PG 87 (3), 3237BD.

Irenaeus, *Adv. Haer. (Against Heresies),* III, 22, 4: PG 7, 959A; Harvey 2, 123.

Irenaeus, *ibid.:* Harvey 2, 124.

Epiphanius, *Haer. (Heresies),* 78, 18: PG 42, 728CD-729AB.

| Jerome, *Epist. (Letters), 22,* 21: PL 22, 408. See Augustine, *Serm. (Sermons),* 51, 2, 3, and 232, 2: PL 38, 335 and 1108. Cyril of Jerusalem, *Catech. (Catecheses),* 12, 15: PG 33, 741 AB. John Chrysostom. *Is Ps. (On the Psalms),* 44, 7: PG 55, 193. John Damascene, *Hom. 2 in dorm. B. M.* V. *(Homily 2 on the Dormition),* 3: PG 96, 728.

57. Haec autem matris cum Filio in opere salutari coniunctio a tempore virginalis conceptionis Christi ad eius usque mortem manifestatur; in primis quidem cum Maria, exsurgens cum festinatione ad visitandam Elisabeth, ab ea ob fidem suam in salutem promissam beata salutatur et praecursor in sinu matris exsultavit (cf. Lc 1, 41-45); in nativitate vero, cum Deipara Filium suum primogenitum, qui virginalem eius integritatem non minuit sed sacravit,[10] pastoribus et Magis laetabunda ostendit. Cum autem Eum in templo, dono pauperum oblato, Domino praesentavit, audivit Simeonem simul praenuntiantem Filium futurum contradictionis signum et matris animam gladium pertransiturum, ut revelarentur ex multis cordibus cogitationes (cf. Lc 2, 34-35). Puerum Iesum deperditum ac cum dolore quaesitum, parentes eius in templo invenerunt in his quae Patris eius erant occupatum; verbumque Filii non intellexerunt. Mater vero eius omnia haec in corde suo meditabunda conservabat (cf. Lc 2, 41-51).

58. In vita publica Iesu, mater eius signanter apparet, in initio quidem, cum ad nuptias in Cana Galilaeae, misericordia permota, initium signorum Iesu messiae intercessione sua induxit (cf. Io 2, 1-11). In decursu praedicationis eius suscepit verba, quibus Filius, regnum ultra rationes et vincula camis et sanguinis extollens, audientes et custodientes verbum Dei, sicut ipsa fideliter faciebat (cf. Lc 2, 19 et 51), beatos proclamavit (cf. Mr 3, 35; Lc 11, 27-28). Ita etiam b. Virgo in peregrinatione fidei processit, suamque unionem cum Filio fideliter sustinuit usque ad crucem, ubi non sine divino consilio stetit (cf. Io 19, 25), vehementer cum unigenito suo condoluit et sacrificio eius se materno animo sociavit, victimae de se genitae immolationi amanter consentiens; ac demum ab eodem Christo Iesu in cruce moriente uti mater discipulo, hisce verbis data est: mulier, ecce filius tuus (cf. Io 19, 26-27).[11]

59. Cum vero Deo placuerit humanae salutis sacramentum non ante solemniter manifestare quam promissum a Christo Spiritum effunderet, apostolos videmus ante diem pentecostes „perseverantes unanimiter in oratione cum mulieribus et Maria matre Iesu et fratibus eius" (Ac 1, 14), Mariam quoque precibus suis implorantem donum Spiritus, qui in annuntiatione ipsam iam obumbraverat. Denique immaculata Virgo, ab omni originalis culpae labe praeservata immunis,[12] expleto terrestris vitae cursu, corpore et anima ad coelestem gloriam assumpta est,[13] ac tamquam

10 **Cf. conc. Lat. anni 649, can. 3: Msi 10,1151. Leo M.,** *Epiit. ad Fla».* : **PL 54, 759. Cone. Chalc.: Msi 7, 462. Ambrosius,** *De mrtit. rirg.* : **PL 16, 320.**

11 **Cf. Pius XII, Litt. encycl.** *Mystici Corporis,* **29 iun. 1943: AAS 35 (1943), pp. 247-248.**

11 **Cf. Pius IX, Bulla** *Ineffabilis,* **8 dee. 1854: Acta Pii IX, 1, I, p. 616, D 1641 (2803).**

13 **Cf. Pius XII, Const, apost.** *Munificentissimus,* 1 **nov. 1950: AAS 42 (1950); D 2333 (3903). Cf. Io. Damascenus.** *Enc. in dorm. Dei genetricis.* **hom. 2 et 3: PG 96, 721-761, speciatim 728 B. Germanus Constantinop.,** *In S. Dei gen. dorm.,* **serm.** 1 : **PG 98 (6), 340-348; serm. 3: 361. Modestus Hier.,** *In dorm. SS. Deiparae* : **PG 86 (2), 3277-3312.**

57. This union of the mother with the Son in the work of redemption is manifest from the instant of the virginal conception of Christ right on to his death. First of all when Mary, rising up in haste to visit Elizabeth, was proclaimed blessed by her because of her faith in the salvation that had been promised, and the precursor leapt in his mother's womb (see Lk 1,41-45); at the nativity, when the mother of God was happy to show to the shepherds and the Magi the Son, her first-born, who did not diminish her virginal integrity but consecrated it.[10] And when she presented him to the Lord in the temple with the offering of the poor, she heard Simeon foretell at one and the same time that the Son would become a sign of contradiction and that a sword would pierce the soul of his mother, so that the intimate thoughts of many hearts would be revealed (see Lk 2, 34-35). And after having lost the child Jesus and searched for him anxiously, his parents found him in the temple occupied in his Father's business, and they did not understand the words of the Son. His mother kept all these things in her heart to meditate on (see Lk 2, 41-51).

58. In the public life of Jesus his mother appears in a significant role: at first when she was moved by compassion at the wedding feast at Cana in Galilee, and by her intercession caused the first of the signs of Jesus the Messiah (seejn 2, 1-11). During his preaching she accepted the words by which the Son exalted the kingdom above the reasons and ties of flesh and blood and called those people blessed who hear and guard the word of God (see Mk 3, 35; Lk 11, 27-28), just as she herself was doing faithfully (see Lk 2,19 and 51). In this way even the blessed Virgin made progress in her pilgrimage of faith, and maintained faithfully her union with the Son right up to the cross where, in keeping with the divine plan, she stood (seejn 19, 25), suffering very profoundly with her only begotten son, and associated herself with a mother's heart with his sacrifice, lovingly consenting to the immolation of the victim that had been born from her; and finally by the same Christ Jesus, when he was dying on the cross, was given to the disciple as his mother in these words: "Woman, behold your son" (seejn 19, 26-27).[11]

59. Since it pleased God not to make a solemn manifestation of the mystery of the human race's salvation before he had poured forth the Spirit that had been promised by Christ, before the days of Pentecost we see the apostles "with one accord devoting themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren" (Ac 1,14), and Mary also imploring by her prayers the gift of the Spirit who had already overshadowed her at the annunciation. And finally the immaculate Virgin, preserved free from every stain of original sin,[12] when the course of her earthly life was completed, was taken up body and soul to heavenly glory,[13] and exalted by the Lord as queen of

10 See Lateran council in 649, canon 3: Msi 10, 1151. Leo I, *Epist. ad Flav. (Letter to Flavian)·.* PL 54, 759. Council of Chalcedon: Msi 7, 462. Ambrose, *De instil, virg. (Consecration of a Virgin):* PL 15, 320.

11 See Pius XΠ, Encyclical *Mystici Corporis,* 29 June 1943: AAS 35 (1943), pp. 247-248.

12 See Pius IX, Bull *Ineffabilis,* 8 Dec. 1954: *Acta* of Pius IX, 1, I, p. 616; D 1641 (2803).

13 See Pius XII, Apostolic constitution *λĭlinificentissimus,* 1 Nov. 1950: AAS 42 (1950); D 2333 (3903). See John Damascene, *Enc. in dorm. Dei genitricis (Encomium on the Dormition),* homilies 2 and 3: PG 96, 721-761, especially 728B. Germanus of Constantinople, *In S. Dei gen. dorm. (On the Dormition),* sermons 1 and 3: PG 98 (6), 340-348 and 361. Modestus of Jerusalem, *In dorm. SS. Deiparae (On the Dormition):* PG 86 (2), 3277-3312.

universorum regina a Domino exaltata, ut plenius conformaretur Filio suo, domino dominantium (cf. Ap 19, 16) ac peccati mortisque victori.14

III. De beata Virgine et ecclesia

60. Unicus est mediator noster secundum verba apostoli: „Unus enim Deus, unus et mediator Dei et hominum homo Christus lesus, qui dedit redemptionem semetipsum pro omnibus (1 Tm 2, 5-6). Mariae autem maternum munus erga homines hanc Christi unicam mediationem nullo modo obscurat nec minuit, sed virtutem eius ostendit. Omnis enim salutaris beatae Virginis influxus in homines non ex aliqua rei necessitate, sed ex beneplacito divino exoritur et ex superabundantia meritorum Christi profluit, eius mediationi innititur, ab illa omnino dependet, ex eademque totam virtutem haurit; unionem autem immediatam credentium cum Christo nullo modo impedit sed fovet.

61. Beata Virgo, ab aeterno una cum divini Verbi incarnatione tamquam mater Dei praedestinata, divinae providentiae consilio, his in terris exstitit alma divini redemptoris mater, singulariter prae aliis generosa socia, et humilis ancilla Domini. Christum concipiens, generans, alens, in templo Patri sistens, Filioque suo in cruce morienti compatiens, operi salvatoris singulari prorsus modo cooperata est, oboedientia, fide, spe et flagrante caritate, ad vitam animarum supernaturalem restaurandam. Quam ob causam mater nobis in ordine gratiae exstitit.

62. Haec autem in gratiae oeconomia matemitas Mariae indesinenter perdurat, inde a consensu quem in annuntiatione fideliter praebuit, quemque sub cruce incunctanter sustinuit, usque ad perpetuam omnium electorum consummationem. In coelis enim assumpta salutiferum hoc munus non deposuit, sed multiplici intercessione sua pergit in aeternae salutis donis nobis conciliandis.15 Materna sua caritate de fratribus Filii sui adhuc peregrinantibus nccnon in periculis et angustiis versantibus curat, donec ad felicem patriam perducantur. Propterea b. Virgo in ecclesia titulis advocatae, auxiliatneis, adiutricis, mediatricis invocatur.18 Quod tamen ita intelligitur, ut dignitati et efficacitati Christi unius mediatoris nihil deroget, nihil superaddat.17 Nulla enim creatura cum verbo incarnato ac redemptore connumerari umquam potest; sed sicut sacerdotium Christi

11 **Cf. Pius XII, Litt. encycl.** *Ad coeli Reginam,* **11 oct. 1954: AAS 46 (1954), pp. 633-636: D 3913 ss. Cf. Andreas Cret.,** *Hom. 3 in dorm. SS. Deiparae :* **PG 97, 1089-1109. Io. Damascenus,** *De fide ortb.,* **IV, 14: PG 94, 1153-1161.**

15 **Cf. Kleutgen, textus reformatus** *De mysterio Verbi incarnati,* **cap. IV: Msi 53, 290. Cf. Andreas Cret.,/n** *nat. Mariae,* **sermo 4: PG 97, 865A. Germanus Constantinop.,** *In annunt. Deiparae:* **PG 98, 321BC.** *In dorm. Deiparae,* **III: 361D. Io. Damascenus,** *In dorm. B. V. Mariae,* **horn. 1, 8: PG 96, 712BC-713A.**

18 **Cf. Leo XIII. Litt. encycl.** *Axdiutricem populi,* **5 sept. 1895: ASS 15 (1895-96), p. 303. Pius X, Litt. encycl.** *Ad diem illum,* **2 febr. 1904: acu I, p. 154; D 1978 a (3370). Pius XI, Litt. encycl.** *Miierentissimus,* **8 maii 1928: AAS 20 (1928), p. 178. PiusXII,** *Nuntius Radiopb.,* **13 maii 1946: AAS 38 (1946), p. 266.**

17 **Cf. Ambrosius,** *Epist.* **63: PL 16, 1218.**

all so that she might be more fully conformed to her son, the lord of lords (see Ap 19, 16) and victor over sin and death.“

111. The blessed Virgin and the church

60. According to the words of the apostle, our mediator is unique: “There is one God, and there is one mediator between God and human beings, the man Christ Jesus who gave himself as a ransom for them all” (1 Tm 2, 5-6). Now the maternal role of Mary towards humanity in no way obscures or diminishes this unique mediation of Christ; rather it shows forth its power. For every saving influence that the blessed Virgin has on humanity arises not from any natural necessity but from the divine good pleasure; it flows forth from the superabundance of Christ's merits, is founded on his mediation, completely depends on this and from this draws all its power; it in no way hinders the direct union of believers with Christ, rather it fosters this union.

61. The blessed Virgin, predestined from eternity as the mother of God along with the incarnation of the divine Word, by the design of divine providence was the loving mother of the divine redeemer here on earth, a singularly generous companion beyond others, and the humble handmaid of the Lord. She conceived Christ, gave birth to him and nourished him, presented him to the Father in the temple, and suffered with her son as he was dying on the cross; in doing all this she cooperated in a very special way in the work of the saviour — through her obedience, faith, hope and burning charity — towards the restoration of the supernatural life of souls. For this reason she has become our mother in the order of grace.

62. This motherhood of Mary in the economy of grace goes on without interruption from the consent she faithfully gave at the annunciation, which she upheld without wavering at the foot of the cross, right on to the perpetual consummation of all the elect. For assumed into heaven she has not put aside this saving role, rather she continues by her many prayers of intercession to obtain for us gifts of eternal salvation.[14] In her motherly love she looks after the sisters and brothers of her son who are still on their pilgrimage and placed amidst dangers and difficulties, until they are led to their happy homeland. Therefore in the church the blessed Virgin is invoked by the titles of advocate, benefactress, helper and mediatrix.[16] This, however, must be understood in such a way that it takes away nothing from the dignity and power of Christ the one mediator, and adds nothing on to this.[17] For no creature can ever be counted along with the incarnate Word and redeemer; but just as the priesthood of Christ is shared in a

14 See Pius XII, Encyclical *Ad coeli Reginam,* 11 Oct. 1954: AAS 46 (1954), pp. 633-636; D 3913 ff. See Andrew of Crete, *Hom. 3 in dorm. SS. Deiparae (Homily 3 on the Dormition)·.* PG 97,1089-1109. John Damascene, *Defide orth. (The orthodox Faith),* 4, 14: PG 94, 1153-1161.

15 See Kleutgen, revised text *De mysteno Verbi incarnati,* ch. 4: Msi 53, 290. See Andrew of Crete, *In nat. Mariae (On Mary's Birthday),* sermon 4: PG 97, 865A. Germanus of Constantinople, *In annunt. Deiparae (On the Annunciation)·.* PG 98, 321BC; *in dorm. Deiparae (On the Dormition),* 3: PG 98, 361D. John Damascene, *In dorm. B. V. Mariae (On the Dormition),* homily 1, 8: PG 96, 712BC-713A.

16 Sec Leo XIII, Encyclical *Adiutricem populi,* 5 Sept. 1895: ASS 15 (1895-96), p. 303. Pius X, Encyclical *Ad diem ilium,* 2 Feb. 1904: *Acta* of Pius X, 1, p. 154: D 1978 a (3370). Pius XI, Encyclical *Miserentissimus,* 8 May 1928: AAS 20 (1928), p. 178. Pius XII, Radio message of 13 May 1946: AAS 38 (1946), p. 266.

17 See Ambrose, *Epist. (Letters),* 63: PL 16, 1218.

variis modis tum a ministris tum a fideli populo participatur, et sicut una bonitas Dei in creaturis modis diversis realiter diffunditur, ita etiam unica mediatio redemptoris non excludit, sed suscitat variam apud creaturas participatam ex unico fonte cooperationem.

Tale autem munus subordinatum Mariae ecclesia profiteri non dubitat, iugiter experitur et fidelium cordi commendat, ut hoc materno fulti praesidio mediatori ac salvatori intimius adhaereant.

63. Beata autem Virgo divinae maternitatis dono et munere, quo cum Filio redemptore unitur, suisque singularibus gratiis et muneribus, etiam cum Ecclesia intime coniungitur: Deipara est ecclesiae typus, ut iam docebat s. Ambrosius, in ordine scilicet fidei, caritatis et perfectae cum Christo unionis.[19] In mysterio enim ecclesiae, quae et ipsa iure mater vocatur et virgo, beata virgo Maria praecessit, eminenter et singulariter tum virginis tum matris exemplar praebens.[18] Credens enim et oboediens, ipsum Filium Patris in terris genuit, et quidem viri nescia, Spiritu sancto obumbrata, tamquam nova Heva, non serpenti antiquo, sed Dei nuntio praestans fidem, nullo dubio adulteratam. Filium autem peperit, quem Deus posuit primogenitum in multis fratribus (cf. Rm 8, 29), fidelibus nempe, ad quos gignendos et educandos materno amore cooperatur.

64. Iamvero ecclesia, eius arcanam sanctitatem contemplans et caritatem imitans, voluntatemque Patris fideliter adimplens, per verbum Dei fideliter susceptum et ipsa fit mater: praedicatione enim ac baptismo filios, de Spiritu sancto conceptos et ex Deo natos, ad vitam novam et immortalem generat. Et ipsa est virgo, quae fidem sponso datam integre et pure custodit, et imitans Domini sui matrem, virtute Spiritus sancti, virginaliter servat integram fidem, solidam spem, sinceram caritatem.[20]

65. Dum autem ecclesia in beatissima Virgine ad perfectionem iam pertingit, qua sine macula et ruga existit (cf. Eph 5, 27), christifideles adhuc nituntur, ut devincentes peccatum in sanctitate crescant; ideoque oculos suos ad Mariam attollunt, quae toti electorum communitati tamquam exemplar virtutum praefulget. Ecclesia de ea pie recogitans eamque in lumine Verbi hominis facti contemplans, in summum incarnationis mysterium venerabunda penitius intrat, sponsoque suo magis magisque conformatur. Maria enim, quae, in historiam salutis intime ingressa, maxima fidei placita in se quodammodo unit et reverberat, dum praedicatur et colitur, ad Filium suum eiusque sacrificium atque ad amorem Patris credentes advocat. Ecclesia vero, gloriam Christi prosequeris, praecelso suo typo similior efficitur, continuo progrediens in fide, spe et caritate, ac divinam voluntatem in omnibus quaerens et obsequens.

18 Cf. Ambrosius, *Expos. Lc.* **II, 7: PL 15, 1555.**

18 Cf. Ps.-Petrus Dun., *Serm.* **63: PL 144, 861AB. Godefridus a S. Victore,** *In nat. B. M.*, **Ms. Paris, Mazarine, 1002, fol. 109 r. Gerhohus Reich.,** *De gloria et honore Filii hominis*, **10: PL 194, 1105AB.**

10 Cf. Ambrosius, *Expos. Le.* **II, 7 et X, 24-25: PL 15, 1555 et 1810. Augustinus,** *In Io.*, **Tr. 13,12: PL 35, 1499. Cf.** *Serm.* **191, 2. 3: PL 38, 1010; etc. Cf. etiam Ven. Beda,** *In Lc. Expos.* **I, cap. 2: PL 92, 330. Isaac de Stella,** *Serm.* **51 : PL 194, 1863A.**

variety of ways both by ministers and by the faithful people, and just as the one goodness of God is really poured out on creatures in diverse ways, so also the one mediation of the redeemer does not rule out, but rouses up among creatures, participated cooperation from the one unique source.

This subordinate task of Mary the church does not hesitate to profess. The church experiences it continually and commends it to the heart of the faithful, so that supported by this motherly protection they may be more closely united to their mediator and saviour.

63. The blessed Virgin, through the gift and office of the divine motherhood which unites her with the Son the redeemer, and by reason of her singular graces and gifts, is also intimately united to the church: the mother of God is the type of the church, as already St Ambrose used to teach, that is to say, in the order of faith, charity and perfect union with Christ.18 For in the mystery of the church, which is also rightly called mother and virgin, the blessed virgin Mary has taken precedence, providing in a pre-eminent and singular manner the exemplar both as virgin and as mother.19 For by her faith and obedience she brought forth on earth the very Son of the Father, and this without sexual intercourse but under the shadow of the holy Spirit, believing like a new Eve not the ancient serpent but the messenger of God with a faith that was not adulterated by any doubt. She brought forth the Son whom God placed as the firstborn among many brothers and sisters (see Rm 8, 29), that is to say, of the faithful in whose birth and education she cooperates with motherly love.

64. The church, contemplating her hidden holiness and imitating her love, and faithfully carrying out the will of the Father, by faithfully accepting the word of God also becomes a mother: for by preaching and baptism it brings forth to new and immortal life children conceived of the holy Spirit and born of God. The church is also a virgin who keeps integral and pure the faith she has given to her spouse; and in imitation of the mother of its Lord, by the power of the holy Spirit, it preserves virginally intact its faith, solid its hope and sincere its love.20

65. While in the most blessed Virgin the church has already attained the perfection by which it is without stain or wrinkle (see Eph 5, 27), the faithful continue to strive by overcoming sin to grow in holiness; therefore they lift up their eyes to Mary who shines out to the whole community of the elect as the model of virtues. The church, when it thinks of her piously and contemplates her in the light of the Word made man, enters with reverence more deeply into the inmost mystery of the incarnation and becomes more and more like its spouse. For Mary, who has entered deeply into the history of salvation, in a certain way unites within herself the greatest truths of the faith and echoes them; and when she is preached about and honoured she calls believers to her son, to his sacrifice and to the love of the Father. And the church in giving glory to

18 See Ambrose, *Expos. Lc. (Commentary on Luke),* 2, 7: PL 15, 1555; CChr 14, 33.
19 See Pseudo-Peter Damian, *Serm. (Sermons),* 63: PL 144, 861AB. Godfrey of Saint-Victor, *In nat. B. M. (The birth of blessed Mary),* Ms. Paris, Mazarin 1002, fol. 109r. Gerhoh of Reichersberg, *De gloria et honore Filii hominis,* 10: PL 194, 1105AB.
20 See Ambrose, *Expos, in Lc. (Commentary on Luke), 2, 7,* and 10, 24-25: PL 15, 1555 and 1810; CChr 14, 33 and 353. Augustine, *In Io. (On John),* Treatise 13, 12: PL 35, 1499; CChr 36, 137; see *Serm. (Sermons),* 191, 2, 3: PL 38, 1010; etc. See also Bede, *In Lc. Expos. (Commentary on Luke),* 1, ch. 2: PL 92, 330; CChr 120, 47-48. Isaac of Stella, *Serm. (Sermons),* 51: PL 194, 1863A.

Unde etiam in opere suo apostolico ecclesia ad eam merito respicit, quae genuit Christum, ideo de Spiritu sancto conceptum et de virgine natum, ut per ecclesiam in cordibus quoque fidelium nascatur et crescat. Quae virgo in sua vita exemplum exstitit materni illius affectus, quo cuncti in missione apostolica ecclesiae coopérantes ad regenerandos homines j animentur oportet.

II Dt suite beatae l *'irginis in escietia*

66. Maria, per gratiam Dei post Filium prae omnibus angelis et hominibus exaltata, utpote sanctissima Dei mater, quae mysteriis Christi interfuit, speciali cultu ab ecclesia merito honoratur. Et sane ab antiquissimis temporibus beata virgo sub titulo ,,deiparae" colitur, sub cuius praesidium fideles in cunctis periculis et necessitatibus suis deprecantes confugiunt.21 Inde praesertim ab Ephesina synodo cultus populi Dei erga Mariam mirabiliter crevit in veneratione et dilectione, in invocatione et imitatione, secundum ipsius verba prophetica: ,,Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est" (Le 1, 48-49). Qui cultus, prout in ecclesia semper exstitit, singularis omnino quamquam est, essentialiter differt a cultu adorationis, qui Verbo incarnato aeque ac Patri et Spiritui sancto exhibetur, eidemque potissimum favet. Variae enim formae pietatis erga Dei genitricem, quas ecclesia intra limites sanae et orthodoxae doctrinae, pro temporum et locorum conditionibus et pro indole ingenioque fidelium approbavit, id efficiunt ut dum mater honoratur, Filius, propter quem omnia (cf. Col 1, 15-16) et in quo aeterno Patri ..complacuit omnem plenitudinem inhabitare" (Col 1, 19), rite noscatur, ametur, glorificetur, eiusque mandata serventur.

67. Hanc catholicam doctrinam sacrosancta synodus consulto docet, simulque omnes ecclesiae filios admonet, ut cultum, praesertim liturgicum, erga beatam Virginem generose foveant, praxes autem et exercitia pietatis erga eam saeculorum cursu a magisterio commendata magni faciant et ea quae antcactis temporibus de cultu imaginum Christi, beatae Virginis et sanctorum decreta fuere, religiose servent.22 Theologos autem verbique divini praecones enixe exhortatur, ut aeque ab omni falsa superlatione, quemadmodum et a nimia mentis angustia, in singulari deiparae dignitate consideranda sedulo abstineant.23 Studium sacrae scripturae, sanctorum patrum et doctorum ecclesiaeque liturgiarum sub ductu magisterii excolentes, recte illustrent munera et privilegia beatae Virginis, quae semper Christum spectant, totius veritatis, sanctitatis et pietatis originem. Sedulo arceant quaecumque sive in dictis sive in factis fratres seiunctos vel alios quoscumquc in errorem circa veram ecclesiae doctrinam inducere

21 Cf. *Breviarium romanum,* ant. „Sub tuum praesidium", ex I vesperis officii parvi beatae Mariae virginis.

« Cf. conc. Nic.II, anno 787: Msi 13, 378-379, D 302 (600-601) (v. supra pp. 135-137). Cone. Trid., sess. 25: .Msi 33, 171-172 (v. supra p. 775).

23 Cf. Pius XII, Nuntius radioph., 24 oct. 1954: AAS 46 (1954), p. 679. Litt. encycl. *Ad caeli Reginam,* 11 oct. 1954: AAS 46 (1954), p. 637.

Christ is made more like its exalted model, making continuous progress in faith, hope and love and seeking and obeying the divine will in all things. Even in its apostolic work, therefore, the church rightly looks to her who brought forth Christ so conceived by the holy Spirit and born of the virgin, that through the church he may also be born and grow in the hearts of the faithful. For this virgin in her life was the model of that motherly love which should inspire all who work together in the church's apostolic mission for the regeneration of humanity.

/V. *The cult of the blessed Virgin in the church*

66. Mary, exalted by the grace of God, after the Son, above all angels and human beings because she is the most holy mother of God who took part in the mysteries of Christ, is rightly honoured by the church with a special cult. Clearly from the most ancient times the blessed Virgin has been honoured with the title of "mother of God", to whose protection the faithful run in all their dangers and needs.2' Especially from the council of Ephesus the cult of the people of God for Mary has grown wonderfully in love and veneration, in invocation and in imitation, in accordance with her own prophetic words: "All generations will call me blessed; for he who is mighty has done great things for me" (Lk 1,48-49). This cult, as it has always existed in the church, although it is a very special cult, differs essentially from the cult of adoration which is given to the incarnate Word and equally to the Father and the holy Spirit, and it very greatly fosters this cult of adoration. The church has approved a variety of forms of devotion to the mother of God within the limits of sound and orthodox doctrine and according to circumstances of time and place and the temperament and character of the faithful; but these devotions are such that, while the mother is honoured, the Son for whom all things exist (see Col 1,15-16), and in whom it was the eternal Father's "good pleasure to let all fullness dwell" (Col 1, 19), should be duly known, loved and glorified and his commandments observed.

67. The holy synod expressly teaches this catholic doctrine and at the same time exhorts all the members of the church generously to foster the cult, especially the liturgical cult, of the blessed Virgin, to hold in high esteem those pious practices recommended down the centuries by the magisterium, and carefully to observe what has been laid down in the past concerning the cult of images of Christ, of the blessed Virgin and of the saints.22 It earnestly exhorts theologians and preachers of the divine word carefully to avoid all false exaggeration and equally a too narrow mentality in considering the special dignity of the mother of God.23 Through the study of holy scripture, of the holy fathers and doctors and of the liturgies of the church, under the guidance of the magisterium, they should explain correctly the gifts and privileges of the blessed Virgin, which always have Christ in view, who is the origin of all truth, holiness and piety. They should sedulously avoid, both in what they say and in what they do, anything that might lead our separated brothers and sisters or any other

21 See *Roman Breviary,* antiphon "We fly to your protection" at 1st vespers of the little office of the blessed virgin Mary.
22 See council of Nicaea II, in 787: Msi 13,378-379; D 302 (600-601) (see above pp. 135-137). Council of Trent, session 25: Msi 33, 171-172 (see above p. 775).
23 See Pius XII, Radio message of 24 Oct. 1954: AAS 46 (1954), p. 679. Encyclical *Ad caelt Reginam,* 11 Oct. 1954: AAS 46 (1954), p. 637.

possent. Meminerint porro fideles veram devotionem neque in sterili et transitorio affectu, neque in vana quadam credulitate consistere, sed a vera fide procedere, qua ad Dei genitricis excellentiam agnoscendam adducimur, et ad filialem erga matrem nostram amorem eiusque virtutum imitationem excitamur.

l·'. .Maria, cignun certae spei et solatu pertgrrnanti populo Dei

68. Interim autem mater lesu, quemadmodum in coelis corpore et anima iam glorificata, imago et initium est ecclesiae in futuro saeculo consummandae, ita his in terris, quoadusque advenerit dies Domini (cf. 2 Pt 3, 10), tamquam signum certae spei et solatii peregrinanti populo Dei praelucet.

69. Sacrosanctae huic synodo magnum affert gaudium et solatium, etiam inter fratres seiunctos non deesse, qui matri Domini ac salvatoris debitum afferunt honorem, speciatim apud orientales, qui ad cultum Deiparae semper virginis fervido impulsu ac devoto animo concurrunt.[24] Universi christifideles supplicationes instantes ad matrem Dei et matrem hominum effundant, ut ipsa, quae primitiis ecclesiae precibus suis adstitit, nunc quoque in coelo super omnes beatos et angelos exaltata, in omnibm sanctorum communione apud Filium suum intercedat, donec cunctae familiae populorum, sive quae christiano nomine decorantur, sive quae salvatorem suum adhuc ignorant, cum pace et concordia in unum populum Dei feliciter congregentur, ad gloriam sanctissimae et individuae Trinitatis.

Ex actis ss. oecumenici concilii Vati -rii ili

Nodficationes

Factae ab excjno secretario generals ss. concilii in congregatione generali CXXIII diei XVI m. MCMLXIV

Quaesitum est quaenam esse debeat *qualifieatio theologica* **doctrinae, quae in schemate** *de Ecclesia* **exponitur et suffragationi subicitur.**

Commissio doctrinalis quaesito responsionem dedit, in expendendis *Modis* **spectantibus ad caput tertium schematis** *de Ecclesia,* **hisce verbis:**

„Ut de se patet, textus concilii semper secundum regulas generales, ab omnibus cognitas, interpretandus est[1].

Qua occasione commissio doctrinalis remittit ad suam *Declarationem* **6 martii 1964, cuius textum hic transcribimus:**

„Ratione habita moris conciliaris ac praesentis concilii finis pastoralis, haec s. synodus ea tantum de rebus fidei vel morum ab ecclesia tenenda definit, quae ut talia aperte ipsa declaraverit.

„.Cetera autem, quae s. synodus proponit, utpote supremi ecclesiae magisterii doctrinam, omnes ac singuli christifideles excipere et amplecti debent iuxta ipsius s. synodi mentem, quae sive ex subiecta materia sive ex dicendi ratione innotescit, secundum normas theologicae interpretationis

u Cf. Pius XI» Lirt. encyd. *Ecclesiam Dei,* **12 nov. 1923: AAS 15 (1923), p. 581. Pius XII, Litt. encyd.** *Fulgens corona,* **8 sept. 1953: AAS 45 (1953), pp. 590-591.**

people into error concerning the true teaching of the church. Let the faithful also bear in mind that true devotion consists neither in sterile and passing feelings nor in an empty credulity, hut that it arises out of that true faith by which we are brought to acknowledge the excellence of the mother of God and urged on towards filial love for our mother and imitation of her virtues.

V. *Mary, the sign ofsure hope and comfort for the pilgrim people of God*

68. Meanwhile, however, the mother of Jesus, as already glorified in body and soul in heaven she is the image and the beginning of the church which will receive fulfilment in the age that is to come, so here on earth until the day of the Lord arrives (see 2 Pt 3, 10) she shines forth as a sign of sure hope and comfort for the pilgrim people of God.

69. It brings great joy and consolation to this holy synod that people are not lacking among our separated sisters and brothers who duly honour the mother of our Lord and saviour, especially among eastern Christians who honour the ever virgin mother of God with fervour and devotion.24 Let all Christians pour forth insistent prayers to the mother of God and mother of the human race that she who stood by the primitive church with her prayers, now also, exalted in heaven above all the blessed and the angels, in communion with all the saints may intercede with her son so that all the families of peoples, both those that are honoured by the Christian name and those who do not yet know their saviour, may be happily gathered together in peace and harmony into one people of God to the glory of the most holy and undivided Trinity.

From the acts of the second ecumenical Vatican council

Clarifications

Made by the secretary-general of the council at the 123rd general congregation on 16 November 1964

A question has been asked concerning the *theological note* that should be given to the teaching that is put forward in the schema *The Church (De Ecclesia)* and is submitted for voting.

The doctrinal commission has replied to the question by evaluating *ù\e amendments* proposed to the third chapter of the schema *The Church,* as follows:

"As is self-evident, the council text is always to be interpreted according to general rules that are known by all·'.

On this occasion the doctrinal commission refers to its *Declaration* of 6 March 1964. We reproduce the text of this here:

"Taking into account conciliar custom and the pastoral aim of the present council, this holy synod defines as binding on the church only those matters concerning faith and morals which it openly declares to be such.

The other matters which the synod puts forward as the teaching of the supreme magisterium of the church, each and every member of the faithful should accept and embrace according to the mind of the synod itself, which is clear either from the subject matter or from the way it is said, in accordance with the rules of theological interpretation."

24 See Pius XI, Encyclical *Ecclesiam Dei,* 12 Nov. 1923: AAS 15 (1923), p. 581. Pius XII, Encyclical *Fulgens corona,* 8 Sept. 1953: AAS 45 (1953), pp. 590-591.

Superiore dein auctoritate communicatur patribus nota explicative praevia ad modos circa caput tertium schematis dr *Ecclesia,* ad cuius notae mentem atque sententiam explicari et intelligi debet doctrina in eodem capite tertio exposita.

•Voto *explicates praevia*

„Commissio statuit expensioni *Afodorum* **sequentes observationes generales praemittere.**

1° *Collegium* **non intelligitur sensu** *stricte luridico,* **scilicet de coetu aequalium» qui potestatem suam praesidi suo demandarent, sed de coctu stabili, cuius structura et auctoritas ex revelatione deduci debent. Quapropter in responsione ad modum 12 explicite de duodecim dicitur quod Dominus eos constituit „ad modum collegii seu** *coelus stabilis".* **Cf. etiam mod. 53, c. — Ob eandem rationem, de collegio episcoporum passim etiam adhibentur vocabula** *ordo* **vel** *corpus.* **Parallelismus inter Petrum ceterosquc apostolos ex una parte, et summum pontificem et episcopos ex altera parte, non implicat transmissionem potestatis extraordinariae apostolorum ad successores eorum, neque, uti patet,** *aequalitatem* **inter caput et membra collegii, sed solam** *proportionalitatem* **inter primam relationem (Petrus - apostoli) et alteram (Papa - episcopi). Unde commissio statuit scribere in n. 22: non** *eadem* **sed** *pari* **ratione. Cf. modum 57.**

2° .Aliquis fit *membrum eoilegii* **vi consecrationis episcopalis et communione hiérarchies cum collegii capite atque membris. Cf. n. 22,** § 1 **in fine. In** *consecratione* **datur** *ontologica* **participatio** *sacrorum* **munerum, ut indubie constat ex traditione, etiam liturgica. Consulto adhibetur vocabulum** *munerum,* **non vero** *potestatum,* **quia haec ultima vox de potestate** *ad actum expedita* **intelligi posset. Ut vero talis expedita potestas habeatur, accedere debet** *canonica* **seu** *iuridica determinatio* **per auctoritatem hierarchical^. Quae determinatio potestatis consistere potest in concessione particularis officii vel in assignatione subditorum, et dadur iuxta** *normas s* **suprema auctoritate adprobatas. Huiusmodi ulterior norma** *ex natura rei* **requiritur, quia agitur de muneribus quae** *a pluribus subtectis,* **hierarchice ex voluntate Christi coopérant!bus, exerceri debent Evidens est quod haec ..communio"** *in vita* **ecclesiae secundum adiuneta temporum applicata est, priusquam** *in iure* **vclut codificata fuerit.**

Quapropter signanter dicitur, requiri *bierarcbicam* **communionem cum ecclesiae capite atque membris.** *Communio* **est io quae in antiqua ecclesia (sicut etiam hodie praesertim in oriente) in magno honore habetur. Non intelligitur autem de vago quodam** *affectu,* **sed de** *realitate organica,* **quae iuridicam formam exigit et simul caritate animatur. Unde commissio, fere unanimi consensu, scribendum esse statuit: „Jn** *bierarcbica* **communione". Cf. modum 40 et etiam illa quae dicuntur de** *missione canonica,* **sub n. 24.**

Documenta reccntiorum summorum pontificum circa iurisdictionem episcoporum interpretanda sunt de hac necessaria determinatione potestatum.

3° Collegium, quod sine capite non datur, dicitur: *„subiectum quoque supremae ac plenae potestatis* **in universam ecclesiam existere". Quod necessario admittendum est, ne plenitudo potestatis Romani pontificis in discrimen poneretur. Collegium enim necessario et semper caput suum cointelligit,** *quod in collegio integrum servat suum munus vicarii Christi et pastoris Ecclesiae unwsalis.* **Aliis verbis distinctio non est inter Romanum pontificem et episcopos collective sumptos, sed inter Romanum tificem seorsim et Romanum pontificem simul cum episcopis. Quia vero summus pontifex est** *caput* **collegii, ipse solus quosdam actus facere potest, qui episcopis nullo modo competunt, v. gr. collegium convocare et dirigere, normas actionis approbare, etc. Cf. modum 81. Ad iudicium summi pontificis, cui cura totius gregis Christi commissa est, spectet, secundum necessitates ecclesiae decursu temporum variantes, determinare modum quo haec cura actuari conveniat, sive modo personali, sive modo collégial!. Romanus pontifex ad collegiale exercitium ordinandum, promovendum, approbandum, intuitu boni ecclesiae, secundum propriam discretionem procedit.**

4° Summus pontifex, utpote pastor supremus ecclesiae, suam potestatem omni tempore ad placitum exercere potest, sicut ab ipso suo munere requiritur. Collegium vero, licet semper exsistat, non propterea permanenter actione *stricte* **collegiali agit, sicut ex traditione**

Then at (he command of higher authority there it communicated to the fathers a preliminary explanatory note concerning the amendments proposed to the third chapter of the schema *The Church.* **The doctrine set forth in this third chapter must be understood and explained in accordance with the mind and the statement uf this note.**

Preliminary explanatory note

"The commission has decided to preface its appraisal of the amendments with the following general observations.

1. *College* **is not understood in its** *strict juridical* **meaning, that is as a group of equals who might hand over their power to their president, but as a stable group whose structure and authority must be deduced from revelation. For this reason, in reply to amendment 12 it is explicitly stated concerning the twelve that the Lord constituted them 'like a college or a** *stable ğroup* **See also amendment 53, c. For the same reason, concerning the college of bishops sometimes the words** *order* **or** *body* **are also used. The parallelism between Peter and the rest of the apostles on the one hand, and the supreme pontiff and the bishops on the other, does not imply that the extraordinary power of the apostles is transmitted to their successors, nor, as is evident, does it imply** *equality* **between the head and the members of the college, but only a** *proportionality* **between the first relationship (Peter — apostles) and the second (pope — bishops). Hence the commission decided to write in no. 22, not** *the same* **but a** *similar* **relationship. See amendment 57.**

2. A person becomes a *member of the college* **by reason of episcopal consecration and hierarchical communion with the head of the college and the members. See no. 22 §1 at the end. In the** *consecration* **there is given an** *ontological* **participation in the** *sacred* **functions, as is undoubtedly clear from tradition, including the liturgical tradition. The w'ord** *functions* **is used deliberately, and not** *powers,* **because the latter word could be understood of powers//** *ready for action.* **But to have such powær ready for action there has to be added, through hierarchical authority, the** *canonical* **or** *juridical determination.* **This determination can consist in the granting of a particular office or in the assignment of subjects, and it is given in accordance with** *rules* **approved by the supreme authority. A further rule of this kind is required** *by the nature of the case* **because it is a question of functions which have to be exercised** *by a plurality of subjects* **cooperating hierarchically by the will of Christ. It is evident that this 'ĕommunion was applied** *in the life* **of the church according to circumstances before it became codified, so to speak,** *in the law.*

For this reason it is expressly stated that *hierarchical* **communion is required with the church's head and members.** *Communion* **is a notion which was held in high esteem in the ancient church (as it is also today especially in the east). It is understood, however, not as consisting in some vague** *disposition,* **but as an** *organic reality* **w'hich requires a juridical form and at the same time is animated by charity. Therefore the commission decided almost unanimously that 'in** *hierarchical* **communion' should be written. See amendement 40 and also what is said concerning** *canonical mission* **under no, 24.**

The documents of recent supreme pontiffs concerning the jurisdiction of bishops are to be interpreted in accordance with this necessary' determination of powers.

3. The college, which does not exist without its head, is said to be *'also the subject of supreme and full power* **over the universal ĕhurch This was necessarily to be admitted lest the Roman pontiff's plenitude of power be endangered. For the college necessarily and always presupposes its head,** *who in the college fully retains his function as vicar of Christ and pastor of the universal church.* **In other words, the distinction is not betw een the Roman pontiff and the bishops taken together, but between the Roman pontiff taken separately and the Roman pontiff together with the bishops. And because the Roman pontiff is the** *head* **of the college, he alone can perform certain acts which are in no way within the competence of the bishops, for example, to call together and direct the college, to approve the rules of procedure, etc. See amendment 81. The care of the whole of Christ's flock has been committed to the supreme pontiff and it is his prerogative, in accordance with the changing needs of the church in the course of time, to determine the way this care should be exercised either personally or collegially. In setting up, encouraging and approving collegial activity the Roman pontiff takes into consideration the good of the church and proceeds according to his own discretion.**

4. The supreme pontiff, as supreme pastor of the church, can exercise his power at all limes as he thinks best, as is required by his very function. The college, however, while always in existence, does not for that reason permanently act by *strictly* **collegial action, as is clear from the church's tradition. In**

ecclesiae constat. Aliis verbis non semper est „in acru pleno'\ immo nonnisi per intervalla actu stricte collegiiii agit et nonnisi *consentiente capito.* **Dicitur autem** *^consentiente capito".* **ne cogitetur de** *dependentia* **velut ab aliquo** *extraneo;* **terminus „.consentiens4' evocat e contra rmoxmar inter caput et membra, et implicat necessitatem** *actus* **qui capiti proprie competit,**
s **Res affirmatur explicite in n. 22. § 2 et explicatur ibid., in tine. Formula negativa** *^nonnisi"* **omnes casus comprehendit: unde evidens est quod «orwue a suprema auctoritate approbatae semper observari debent. Cf. modum 84.**

In omnibus autem apparet quod agitur de *conjunctione* **episcoporum** *cum capito suot* **numquam vero de actione episcoporum** *independentor* **a papa. In quo casu, deficiente actione capitis,**
id **episcopi agere ut collegium nequeunt, sicut ex notione :*collegii ' patet. Haec hierarchica communio omnium episcoporum cum summo ponririce in traditione certe solemnis est.**

N, B. Sine communione hierarchica munus sacramentale-ontologicum. quod distinguendum est ab aspectu canonico-iuridico, exerceri *potost.* **Commissio autem censuit non intrandum esse in quaestiones de** *lictilato* **et** *9aliditade>* **quae relinquuntur disceptationi**
15 **theologorum, in specie quod attinet ad potestatem quae de facto apud orientales seiunctos exercetur, et de cuius explicatione variae exstant sententiae4:***

Pericles Felici
Archiepiscopus tit. Samosatensis
Ss. Concilii Secretariat Generalit

to

Decretum de ecclesiis orientalibus catholicis

Prooemium

1. Orientalium ecclesiarum instituta, ritus liturgicos, traditiones ecclesiasticas atque vitae Christianae disciplinam ecclesia catholica magni facit. In eis enim, utpote veneranda antiquitate praeclaris, elucet ea quae
*5 ab apostolis per Patres est traditio,1 quaeque partem constituit divinitus revelati atque indivisi universae ecclesiae patrimonii. Ecclesiarum igitur orientalium, quae huius traditionis testes sunt vivi, sollicitudinem gerens, haec sancta et oecumenica synodus cupiens ut eaedem floreant et novo robore apostolico concreditum sibi munus absolvant, praeter ea quae ad
so universam spectant ecclesiam, capita quaedam statuere decrevit, ceteris ad providentiam synodorum orientalium nec non sedis apostolicae remissis.

De ecclesiisparticularibus seu ritibus

2. Sancta et catholica ecclesia, quae est corpus Christi mysticum, constat ex fidelibus, qui eadem fide, iisdem sacramentis et eodem regimine
S5 in Spiritu sancto organice uniuntur, quique in varios coetus hierarchia iunctos coalescentes, particulares ecclesias seu ritus constituunt. Inter eas mirabilis viget communio, ita ut varietas in ecclesia nedum eiusdem noceat unitati, eam potius declaret; ecclesiae enim catholicae hoc proposi-tum est, ut salvae et integrae maneant uniuscuiusque particularis ecclesiae

1 **Cf. Leo XIH, Litt. ap.** *Orientalium dignitas,* **30 not. 1894, in Leonis XIII acta, vol. XTV, pp. 201-202.**

other words, it is not always 'fully active', indeed only periodically does it act in a strictly collegial way and then only *with the consent of the head.* **The expression** *'with the consent of the head'* **is used to avoid any idea of** *dependence*, **as though on someone who is** *outside;* **on the contrary, the expression** *'with the consent op* **brings out the** *communion* **between head and members and entails the need of the** *act* **which is the prerogative of the head. The matter is expressly stated in no. 22 $2 and is explained there at the end. The negative formula** *'only with'* **covers all cases: so it is evident that the** *rules* **approved by the supreme authority must always be observed. See amendment 84.**

Everywhere it is clear that it is a question of *union* **of the bishops** *with their head,* **and it is never a question of the bishops acting** *independently* **of the pope. In this case, if the action of the head is missing, the bishops cannot act as a college, as is evident from the idea of a 'college'. This hierarchical communion of all the bishops with the supreme pontiff is certainly hallowed by tradition.**

N.B, Without hierarchical communion the sacramental-ontological function, w hich is to be distinguished from the canonico-juridical aspect, *cannot* **be exercised. The commission decided that they should not get into the questions about** *hceity* **and** *validity;* **these are left for the discussion of theologians, especially with regard to the power that is in fact exercised among our eastern separated brothers and sisters and there is a variety of opinions on how this is to be explained'.***

Pericles Felici
Titular Archbishop of Samosata
Secretary-General of the Council

Decree on the eastern catholic churches

Introduction

1. The catholic church highly esteems the institutions, liturgical rites, ecclesiastical traditions and way of christian life of the eastern churches. For in them, as renowned for their venerable antiquity, shines forth a tradition| which exists through the fathers from the apostles and which constitutes part of the divinely revealed and undivided heritage of the whole church. This holy and ecumenical synod, therefore, having concern for the eastern churches, which are the living witnesses of this tradition, and desiring that the same churches flourish and fulfil with fresh apostolic vigour the task entrusted to them, has decided to draw up some guiding principles, in addition to the items applicable to the whole church, the other matters being left to the care of the eastern synods and of the apostolic see.

The individual churches or rites

2. The holy catholic church, which is the mystical body of Christ, is made up of the faithful who are organically united in the holy Spirit by the same faith and sacraments and by the same government and who, growing together in various hierarchically linked groups, make up the various churches or rites. There is a remarkable interchange between them, so that the variety within the church not only does no harm to its unity, but rather makes it manifest. For the catholic church wishes that the traditions of each individual church or rite be kept whole

| See Leo XIII, Apostolic letter *Orientalium dignitas,* 30 Nov. 1894, in *Acta* of Leo XIII, vol. 14, pp. 201–202.

seu ritus traditiones, eademque pariter vult suam vitae rationem aptare variis temporum locorumque necessitatibus.4

3. Huiusmodi particulares ecclesiae, tum orientis tum occidentis, licet ritibus, ut aiunt, nempe liturgia, ecclesiastica disciplina et patrimonio spirituali partim inter se differant, aequali tamen modo concreduntur s pastorali gubernio Romani pontificis, qui beato Petro in primatu super universam ecclesiam divinitus succedit. Eaedem proinde pari pollent di— gnitate, ita ut nulla earum ceteris praestet ratione ritus, atque iisdem fruuntur iuribus et tenentur obligationibus, etiam quod attinet ad evangelium praedicandum in universum mundum (cf. Mr 16, 15), sub io moderamine Romani pontificis.

4. Provideatur igitur ubique terrarum tuitioni atque incremento om— nium ecclesiarum particularium ac propterea constituantur paroeciae atque propria hierarchia, ubi id postulat bonum spirituale fidelium. Hierarchae vero variarum ecclesiarum particularium in eodem territorio is iurisdictionem obtinentes, curent, collatis consiliis in periodicis conven— tibus, unitatem actionis fovere, et, viribus unitis, communia adiuvare opera, ad bonum religionis expeditius promovendum et cleri disciplinam efficacius tuendam.3* Clerici omnes et ascendentes ad ordines sacros bene instruantur de ritibus et praesertim de normis practicis in materiis so interritualibus, imo et laici in institutione catechetica de ritibus eorumque normis doceantur. Omnes denique et singuli catholici, necnon baptizati cuiusvis ecclesiae vel communitatis acatholicae ad plenitudinem com— munionis catholicae convenientes, proprium ubique terrarum retineant ritum eumque colant et pro viribus observent;4 salvo iure recurrendi ad 25 sedem apostolicam in casibus peculiaribus personarum, communitatum, vel regionum, quae, uti suprema relationum interecclesialium arbitra, providebit necessitatibus in spiritu oecumenico, iosa vel per alias auctori— tates, datis opportunis normis, decretis vel rescriptis.

* **Cf. S. Leo IX, Litt.** *In terra pax,* **an. 1053: „Ut enim". Innocentius 111, Synodus Lateranen-sis IV, an. 1215, cap. IV : „Licet Graecos" (v. supra p. 235); litt.** *Inter quatuor,* **2 aug. 1206: „Postulasti postmodum". Innocentius IV, ep.** *Cum de cetero,* **27 aug. 1247; cp.** *Sub calMicue,* **6 mart. 1254, prooem. Nicolaus III, instructio** *Istuderi memoriale,* **9 oct. 1278. Leo X, Litt. ap.** *Accepimus nuper,* **18 mail 1521. Paulus III, Litt. ap.** *Dudum,* **23 dec. 1534; Pius IV, Const.** *Romanus Pontifex,* **16 febr. 1564, § 5. Clemens VIII, Const.** *Magnus Dominus,* **23 dec. 1595, § 10. Paulus V, Const.** *Solet circumspecta,* **10 dec. 1615, § 3. Benedictus XIV, Ep. enc.** *Demandatum,* **24 dec. 1743, § 3; ep. encyd.** *Allatae sunt,* **26 iun. 1755, §§ 3, 6-19, 32. Pius VI, Litt. encyd.** *Catholicae communionis,* **24 maii 1787. Pius IX, litt.** *In suprema,* **6 ian. 1848, § 3; litt. ap.** *Ecclesiam Christi,* **26 nov. 1853; const.** *Romani Pontificis,* **6 ian. 1862. Leo XIII, Litt. ap.** *Praeclara,* **20 iun. 1894, n. 7; litt. ap.** *Orientalium dignitas,* **30 nov. 1894, prooem; etc.**

3 **Cf. Pius XII, Motu proprio** *Cleri sanctitati,* **2 iun. 1957, can. 4.**

* **Pius XII, motu proprio** *Cleri sanctitati,* **2 iun. 1957, can. 8: „sine licentia sedis apostolicae", sequendo praxim sacculorum praecedentium; item quoad baptizatos acatholicos in can. 11 habetur: „ritum quem maluerint amplecti possunt"; in textu proposito disponitur modo positivo observantia ritus pro· omnibus et ubique terrarum.**

and entire; it also wishes to adapt its way of life to the various needs of time and place.23

3. Although individual churches of this kind, both of the east and the west, differ somewhat in what are called rites, such as liturgy, ecclesiastical order and spiritual heritage, still they are entrusted on an equal footing to the pastoral guidance of the Roman pontiff, who by divine right succeeds blessed Peter in the primacy over the whole church. Thus the same churches enjoy equal dignity, so that none of them ranks higher than the others by reason of rite, and they enjoy the same rights and are bound by the same laws, even as regards preaching the gospel throughout the whole world (see Mk 16, 15), under the direction of the Roman pontiff.

4. Steps should therefore be taken for the preservation and enlargement of all the individual churches throughout the world, and so parishes and their own hierarchy should be set up wherever the spiritual good of the faithful requires it. But ordinaries of the various individual churches who exercise jurisdiction in the same territory should take care to further unity of action, after taking counsel among themselves in periodic meetings. They should also take care, with united forces, to help common activities for furthering the cause of religion more easily and safeguarding the rule of life of the clergy more effectively? All clerics and those aspiring to holy orders are to be well instructed in the rites and especially in practical rules in inter-ritual matters; indeed, the laity should also be taught, in religious education classes, about the rites and their laws. Lastly, each and every Catholic as well as baptised members of any non-catholic church or community coming to the fullness of the catholic communion should keep, follow and as far as possible observe their own rite everywhere in the world? without prejudice to the right of having recourse to the apostolic see in particular cases of persons, communities or regions; this see, as supreme arbiter in inter-church relations, will provide for any needs in a spirit of ecumenism, acting on its own or through other authorities, having issued suitable laws, decrees or rescripts.

2 See Leo IX, letter *In terra pax,* in 1053, "Ut enim". Innocent III, Lateran synod IV in 1215, ch. 4, "Although we would wish" (see above p.325); letter *Inter quatuor,* 2 Aug. 1206, "Postulasti postmodum". Innocent IV, letter *Cum de cetero,* 27 Aug. 1247; letter *Sub catholicae,* 6 March 1254, introduction. Nicholas III, instruction *Istud est memoriale,* 9 Oct. 1278. Leo X, Apostolic letter *Accepimus nuper,* 18 May 1521. Paul III, Apostolic letter *Dudum,* 23 Dec. 1534. Pius IV, Constitution *Romanus Pontifex,* 16 Feb. 1564, §5. Clement VIII, Constitution *Magnus Dominus,* 23 Dec. 1595, §10. Paul V, Constitution *Solet circumspecta,* 10 Dec. 1615, §3. Benedict XIV, Encyclical *Demandatum,* 24 Dec. 1743, §3; Encyclical *Allatae sunt,* 26 June 1755, §§3, 6-19, 32. Pius VI, Encyclical *Catholicae communionis,* 24 May 1787. Pius IX, letter *In suprema,* 6 Jan. 1848, §3; Apostolic letter *Ecclesiam Christi,* 26 Nov. 1853; Constitution *Romani Pontificis,* 6 Jan. 1862. Leo XIII, Apostolic letter *Praeclara,* 20 June 1894, no. 7; Apostolic letter *Orientalium dignitas,* 30 Nov. 1894, introduction; etc.

3 See Pius XII, Motu proprio *Cleri sanctitati, 2* June 1957, canon 4.

* Pius XII, Motu proprio *Cleri sanctitati,* 2 June 1957, canon 8: "without permission from the apostolic sec", following the practice of earlier centuries; similarly, concerning baptised non-Catholics, we read in canon 11 : "they may adopt the rite they prefer". In the present text the observance of the rite is regulated in a positive way for all and everywhere.

De spirituali ecclesiarum orientalium patrimonio servando

5. Historia, traditiones et plurima ecclesiastica instituta praeclare testantur quantopere de universa ecclesia orientales ecclesiae meritae sint? Quapropter sancta synodus patrimonium hoc ecclesiasticum et spirituale non solum aestimatione debita et iusta laude prosequitur sed etiam tamquam patrimonium universae Christi ecclesiae firmiter considerat. Quamobrem sollemniter declarat, ecclesias orientis sicut et occidentis iure pollere et officio teneri se secundum proprias disciplinas peculiares regendi, utpote quae veneranda antiquitate commendentur, moribus suorum fidelium magis sint congruae atque ad bonum animarum consulendum aptiores videantur.

6. Sciant ac pro certo habeant omnes Orientales, se suos legitimos ritus liturgicos suamque disciplinam semper servare posse et debere, ac nonnisi ratione proprii et organici progressus mutationes inducendas esse. Haec omnia, igitur, maxima fidelitate ab ipsis Orientalibus observanda sunt; qui quidem harum rerum cognitionem in dies maiorem usumque perfectiorem acquirere debent, et, si ab iis ob temporum vel personarum adiuncta indebite defecerint, ad avitas traditiones redire satagant. Illi vero qui ratione sive muneris, sive apostolici ministerii frequens cum orientalibus ecclesiis aut cum earum fidelibus habeant commercium, in cognitione et cultu rituum, disciplinae, doctrinae, historiae atque indolis Orientalium accurate, pro gravitate officii quod gerunt, instituantur? Religionibus vero et associationibus latini ritus, quae in regionibus orientalibus vel inter fideles orientales operam praestant, enixe co endatur, ut, ad maiorem apostolatus efficaciam, domos aut etiam provincias orientalis ritus, quantum fieri potest, constituant.

De patriarchis orientalibus

7. Ab antiquissimis temporibus in ecclesia viget institutio patriarchalis, iam a primis synodis oecumenicis agnita.

Nomine vero patriarchae orientalis venit episcopus, cui competit iurisdictio in omnes episcopos, haud exceptis metropolitis, clerum et populum proprii territorii vel ritus, ad normam iuris et salvo primatu Romani pontificis.

Cf. Leo XIII» Litt. ap. *Orientalium dignitas,* **30 nov. 1894; ep. ap.** *Praeclara gratulationis,* **20 iun. 1894, et documenta in nota 2 allata.**

Cf. Benedictus XV, Motu proprio *Orientis catholici,* **15 oct. 1917; Pius XI, Litt. encyd.** *Rerum orientalium,* **8 sept. 1923, etc.**

Praxis ecclesiae catholicae temporibus Pii XI, Pii XII, loannis XXIII motum hunc abunde demonstrat.

Cf. syn. Nie. I, can. 6 (v. supra pp. 8-9); Constantinop. I, can. 2 et 3 (v. supra pp. 31-32); Chalccd., can. 28; can. 9 (v. supra pp. 99-100; 91); Constantinop. IV, can. 17; can. 21 (v. supra pp. 179-180; 182); Laceran.1V, can. 5; can. 30 (v. supra pp. 236; 249); Florent., *Decr. pro Graecis (y.* **supra p. 528); etc.**

Cf. syn. Nie. I, can. 6 (v. supra p. 9); Constantinop. I, can. 3 (v. supra p. 32); Constantinop. IV, can. 17 (v. supra pp. 179-180); Pius XII, Motu proprio *Cleri sanctitati,* **can. 216, § 2, 11.**

Safeguarding the spiritual heritage of the eastern churches

5. History, traditions and very many ecclesiastical institutions bear admirable witness to what extent the eastern churches have merited well of the whole church.[5] Thus this synod not only bestows due esteem and rightful praise on this ecclesiastical and spiritual heritage but firmly regards it as the heritage of the whole church of Christ. Hence it solemnly declares that the churches of both east and west enjoy the right, and are bound by duty, to govern themselves in accordance with their own particular rules, seeing that they are recommended by venerable antiquity, are more suited to the customs of their faithful and seem more suitable for assuring the good of souls.

6. All eastern Christians should know and be certain that they may and should always preserve their own lawful liturgical rites and way of life, and that changes should be made only by reason of their proper and organic development. All these things are to be observed with the greatest fidelity by the eastern Christians themselves. They should indeed, from day to day, acquire greater knowledge of these matters and more perfect practice of them and if for reasons of circumstances, times or persons they have fallen unduly short of this they should have recourse to their age-old traditions. Those persons, however, who by reason of their office or of an apostolic ministry have frequent contact with the eastern churches or their faithful are to be carefully instructed in the knowledge and practice of the rites, law, teaching, history and nature of eastern Christians, in keeping with the importance of the office they hold.[6]* Moreover, it is strongly recommended to religious orders and congregations of the Latin rite working in eastern countries or among the eastern faithful that, in the interests of greater efficacy of the apostolate, they set up houses or even provinces of eastern rite as far as is possible/

The eastern patriarchs

7. The patriarchal function has been flourishing in the church from the earliest times, already recognised by the first ecumenical synods.[8]

By the term "eastern patriarch" is meant a bishop who possesses jurisdiction over all the bishops (including metropolitans), clergy and faithful of his own territory or rite in accordance with the norm of law and without prejudice to the primacy of the Roman pontiff.[9]

5 See Leo XIII, Apostolic letter *Orientalium dignitas.* 30 Nov. 1894; Apostolic letter *Praeclara gratulationis.* 20 June 1894; and the documents listed above in note 2.

6 See Benedict XV, Motu proprio *Orientis catholici.* 15 Oct. 1917; Pius XI, Encyclical *Rerum orientalium.* 8 Sept. 1928; etc.

The practice of the catholic church in the times of Pius XI, Pius XII and John XXIII abundantly shows this tendency.

7 See synod of Nicaea I, canon 6 (see above pp. 8-9); synod of Constantinople I, canons 2 and 3 (see above pp. 31-32); synod of Chalcedon, canons 9 and 28 (see above pp. 91 and 99-100); synod of Constantinople IV, canons 17 and 21 (see above pp. 179-180 and 182); Latcran synod IV, canons 5 and 30 (see above pp. 236 and 249); synod of Florence, *Decree for the Greeks* (see above p. 528); etc.

See synod of Nicaea I, canon 6 (see above p. 9); synod of Constantinople 1, canon 3 (see above p. 32); synod of Constantinople IV, canon 17 (see above pp. 179-180); Pius Xll, Motu proprio *Cleri sanctitati,* canon 216, §2, 11.

Ubicumque hierarchs alicuius ritus extra fines territorii patriarchalis constituitur, manet aggregatus hierarchiae patriarchatus eiusdem ritus ad normam iuris.

8. Patriarchae ecclesiarum orientalium, licet alii aliis tempore posteriores, omnes tamen aequales sunt ratione dignitatis patriarchalis, salva inter eos praecedentia honoris legitime statuta.10

9. Secundum antiquissimam ecclesiae traditionem, singulari honore prosequendi sunt ecclesiarum orientalium patriarchae, quippe qui suo quisque patriarchatui tamquam pater et caput praesint. Ideo statuit haec sancta synodus, ut eorum iura atque privilegia instaurentur, iuxta antiquas traditiones uniuscuiusque ecclesiae et synodorum oecumenicarum decreta.11

Haec autem iura et privilegia sunt illa, quae tempore unionis orientis et occidentis viguerunt, etsi ad hodiernas conditiones aliquantum aptanda sint. Patriarchae cum suis synodis superiorem constituunt instantiam pro quibusvis negotiis patriarchatus, non secluso iure constituendi novas eparchias atque nominandi episcopos sui ritus intra fines territorii patriarchalis, salvo inalienabili Romani pontificis iure in singulis casibus interveniendi.

10. Quae de patriarchis sunt dicta, valent etiam, ad normam iuris, de archiepiscopis maioribus, qui universae cuidam ecclesiae particulari seu ritui praesunt.12

11. Cum institutum patriarchale in ecclesiis orientalibus sit forma regiminis traditionalis, sancta et oecumenica synodus exoptat ut, ubi opus sit, novi erigantur patriarchatus, quorum constitutio synodo oecumenicae vel Romano pontifici reservatur.13

De disciplina sacramentorum

12. Veterem disciplinam de sacramentis apud orientales ecclesias vigentem, itemque praxim quae ad eorum celebrationem et ministrationem spectat, sancta oecumenica synodus confirmat et laudat, et, si casus ferat, exoptat ut eadem instauretur.

In syn. Oecum.: Nie. I, can. 6 (v. supra pp. 8-9); Constantinop. I, can. 3 (v. supra p. 32); Constantinop. IV, can. 21 (v. supra p. 182); Lateran. IV, can. 5 (v. supra p. 236); Florent., *Decr. pro Graecis,* **6 lui. 1439, § 9 (v. supra p. 528). Cf. Pius XII, Motu proprio** *Cleri sanctitati,* **2 ion. 1957, can. 219, etc.**

11 **Cf. supra, nota 8.**

12 **Cf. syn. Ephes., can. 8 (v. supra pp. 68-69). Clemens VIII,** *Decet Romanum Pontificem,* **23 fcbr. 1596. Pius VII, Litt. ap.** *Jn universalis Ecclesiae,* **22 fcbr. 1807; Pius XII, Motu proprio** *Cleri sanctitati,* **2 iun. 1957, can. 324-339; Syn. Carthagin., an. 419, can. 17.**

13 **Cf. syn. Carthagin., an. 419, can. 17 et 57; Chalced., an. 451, can. 12 (v. supra p. 93); Innocentius I. Litt.** *Et onus et honor,* **a. c. 415; „Nam quid sciscitaris"; Nicolaus I, litt.** *Ad consulta vestra,* **13 nov. 866; „A quo autem"; Innocentius III, litt.** *Rex regum,* **25 fcbr. 1204; Leo XII, Const, ap.** *Petrus Apostolorum Princeps,* **15 aug. 1824; Leo XIII, litt. ap.** *Christi Domini,* **an. 1895; Pius XII, Motu proprio** *Cleri sanctitati, 2* **iun. 1957, can. 159.**

Wherever an ordinary of a rite is appointed outside the boundaries of his patriarchal territory, he remains attached to the hierarchy of the patriarchate of the same rite in accordance with the norm of law.

8. Although some patriarchs of the eastern churches are later in time than others, they are all equal by reason of their patriarchal dignity, allowance being made for a certain precedence of honour among them, sanctioned by law.[11]

9. In keeping with the church's very ancient tradition, the patriarchs of the eastern churches are to be attended with special honour since each of them governs his own patriarchate as its father and chief. This synod therefore decrees that their rights and privileges be restored in accordance with the ancient traditions of each church and the decrees of ecumenical synods."

Indeed, these rights and privileges are those which were in force at the time of the union between east and west, although they may have to be to some extent adapted to modern conditions. The patriarchs with their synods make up a higher tribunal for all matters concerning the patriarchate, including the right of setting up new eparchies and of appointing new bishops of their own rite within the confines of their own patriarchal territory, without prejudice to the inalienable right of the Roman pontiff of intervening in individual cases.

10. What has been said about patriarchs holds true also, in accordance with the norm of law, of major archbishops who are in charge of a whole particular church or rite.[12]

11. Since the patriarchal office in the eastern churches is a traditional form of government, this ecumenical synod earnestly desires that where it is necessary new patriarchates be set up, whose constitution is reserved to an ecumenical synod or the Roman pontiff.[13]

Regulation of the sacraments

12. This ecumenical synod confirms and commends the ancient legislation in force in the eastern churches concerning the sacraments as well as the practice which pertains to their celebration and administration. It also desires that it be restored, if need be.

In ecumenical synods: Nicaea I, canon 6 (see above pp. 8-9); Constantinople I, canon 3 (see above p. 32); Constantinople IV, canon 21 (see above p. 182); Lateran IV, canon 5 (see above p. 236); Florence, *Decree for the Greeks,* 6 July 1439, §9 (see above p. 528). See Pius XII, Motu proprio *Cleri sanctitati, 2* June 1957, canon 219, etc.

[11] See above, note 8.

[12] See synod of Ephesus, canon 8 (see above pp. 68-69); Clement VIII, *Decet Romanurn Pontificem,* 23 Feb. 1596; Pius VII, Apostolic letter *In universalis Ecclesiae,* 22 Feb. 1807; Pius XII, Moto proprio *Cleri sanctitati,* 2 June 1957, canons 324-339; synod of Carthage in 419, canon 17 (trans. Percival, p. 450).

[13] See synod of Carthage in 419, canons 17 and 57 (trans. Percival, pp. 450 and 471-472); synod of Chalcedon in 451, canon 12 (see above p. 93); Innocent I, letter *Et onus et honor,* in about 415, "Nam quid sciscitaris"; Nicholas I, letter *Ad consulta vestra,* 13 Nov. 866, "A quo autem"; Innocent III, letter *Rex regum,* 25 Feb 1204; Leo XII, Apostolic constitution *Petrus Apostolorum Princeps,* 15 Aug. 1824; Leo XIII, Apostolic letter *Christi Domini,* in 1895; Pius XII, Motu proprio *Cleri sanctitati,* 2 June 1957, canon 159.

13. Disciplina de ministro s. chrismatis inde ab antiquissimis temporibus apud orientales vigens plene instauretur. Idcirco presbyteri hoc sacramentum conferre valent, adhibito chrismate a patriarcha vel episcopo benedicto.14

14. Presbyteri omnes orientales hoc sacramentum, sive una cum baptismo sive separating valide conferre possunt omnibus fidelibus cuiusvis ritus, latino haud excluso, servatis ad liceitatem praescriptis iuris tum communis tum particularis.15*Presbyteri quoque latini ritus, secundum facultates quibus gaudent circa ministrationem huius sacramenti, valent illud etiam fidelibus ecclesiarum orientalium ministrare, sine praeiudicio ritui, servatis quoad liceitatem praescriptis iuris sive communis sive particularis.18

15. Fideles obligatione tenentur diebus dominicis et festis interesse divinae liturgiae aut, iuxta praescripta vel consuetudinem proprii ritus, celebrationi divinarum laudum.17 Quo facilius fideles hanc obligationem adimplere valeant, statuitur tempus utile, pro hoc praecepto adimplendo, decurrere inde a vesperis vigiliae usque ad finem diei dominicae vel festi.18 Enixe commendatur fidelibus, ut his diebus, imo frequentius ac vel etiam quotidie, sacram eucharistiam suscipiant.19

16. Ob quotidianam permixtionem fidelium diversarum particularium ecclesiarum in eadem regione vel territorio orientali, facultas presbyterorum cuiuscumque ritus excipiendi confessiones, a propriis hiérarchie rite et sine ulla restrictione concessa, ad totum territorium extenditur concedentis necnon ad 1•> et fideles cuiuscumque ritus in eodem territorio, nisi hierarcha loci, quoad 1•1· sui ritus, expresse renuerit.20

14 Cf. Innocentius IV, Ep. *Sub catholicae,* **6 mart. 1254, § 3, n. 4; syn. Lugd. II, an. 1274 (professio fidei Michaelis Palaeologi Gregorio X oblata); Eugenius IV, in syn. Florentina, const.** *Exsultate Deo,* **22 nov. 1439, § 11 (v. supra p. 544); Clemens VIII, Instr.** *Sanctissimus,* **31 aug. 1595; Benedictus XIV, Const.** *Etsi pastoralis,* **26 maii 1742, § II, n. 1, § III, n. 1, etc.; syn. Laodic., an. 347-381, can. 48; syn. Sisen. Armenorum, an. 1342; syn. Libanen. Maronitarum, an. 1736, p. II, cap. III, n. 2, et aliae synodi particulares.**

15 Cf. S. C. S. Officii, Instr, (ad Ep, Scepusien.), an. 1783; S. C. de Prop. Fide (pro Coptis), 15 mart. 1790, η. XIII; decr. 6 oct. 1863, C, a; S. C pro Eccl. Orient., 1 **maii 1948; S. C. S. Officii, resp. 22 apr. 1896 cum litt. 19 maii 1896.**

18 CIC, can. 782, § 4; S. C. pro Eccl. Orient., Decr. *de Sacramento Confirmationis administrando etiam fidelibus orientalibus a presbyteris latini ritus, qui boc induito gaudent pro fidelibus sui ritus,* **1 maii 1948.**

17 Cf. syn. Laodicen., an. 347-381, can. 29; Nicephorus CP., cap. 14; syn. Duinen. Armenorum, an. 719, can. 31 ; Theodorus Studita, sermo 21 ; Nicolaus I, litt. *Ad consulta vestra,* **13 nov. 866: „In quorum Apostolorum" ; „Nosse cupitis" ; „Quod interrogatis" ; „Praeterea consultis"; „Si die Dominico"; et synodi particulares.**

18 Novum quid, saltem ubi viget obligatio audiendi liturgiam; ceterum cohaeret diei liturgicae apud Orientales.

19 Cf. canones apostolorum, 8 et 9; syn. Antioch.,an. 341, can. 2; Timotheus Alexandrinus, interrogat. 3; Innocentius Hi, Const.*Quia divinae,* **4 ian. 1215; et plurimae synodi particulares ecclesiarum orientalium recentiores.**

20 Salva territorialitatc iurisdictionis, canon providere intendit, in bonum animarum, pluralitati iurisdictionis in eodem territorio.

13. The practice concerning the minister of confirmation which has been in force from the earliest times in the eastern churches is to be fully restored. Thus priests can confer this sacrament, using chrism blessed by a patriarch or a bishop.14

14. All eastern priests can validly confer this sacrament, either together with baptism or separately, on the faithful of any rite, including the Latin rite, provided they have observed the precepts for liceity of common and special law.15 Priests of the Latin rite, in accordance with the faculties which they enjoy for the administration of this sacrament, can also confer it on the faithful of the eastern churches, without prejudice to the rite, provided they have observed the prescriptions for liceity of common or special law.16

15. The faithful are held by obligation to be present at divine worship on Sundays and feast-days or, following the rules or custom of their own rite, at the celebration of the divine praises.17 So that the faithful may be able more easily to comply with this rule, it is decreed that the time for fulfilling this obligation runs from vespers the day before until the end of the Sunday or feast-day.18 It is strongly recommended to the faithful to receive the holy eucharist on these days, indeed more frequently still and even daily.19

16. Because of the daily intermingling of the faithful of the various individual churches in the same eastern country or region, the faculty of priests of any rite for hearing confessions, once it has been duly granted by their own ordinaries and without any restrictions, is extended to all the territory of the one who grants it, as well as to the places and the faithful of any rite whatsoever in that territory, unless a local ordinary has expressly refused it for places of his own rite.20

14 See Innocent IV, letter *Sub catholicae,* 6 March 1254, §3, no. 4; synod of Lyons II in 1274 (profession of faith of Michael Palaeologus offered to Gregory X); Eugenius IV, in synod of Florence, constitution *Exultate Deo,* 22 Nov. 1439, §11 (see above p. 544); Clement VIII, Instruction *Sanctissimus,* 31 Aug. 1595; Benedict XIV, Constitution *Etsi pastoralis,* 26 May 1742, §11, no. 1, §111, no. 1, etc.; synod of Laodicea, between 347-381, canon 48 (trans. Percival, p. 154); synod of Sis of the Armenians, in 1342; synod of Lebanon of the Maronites, in 1736, part 2, ch. 3, no. 2; and other particular synods.

See Holy Office, Instruction (to bishop of Spis), in 1783; Congregation for Propagation of the Faith (for Copts), 15 March 1790, no. XIII; decree of 6 Oct. 1863, C, a; Congregation for Eastern Churches, 1 May 1948; Holy Office, reply of 22 April 1896 and letter of 19 May 1896.

16 CIC, canon 782, §4; Congregation for Eastern Churches, Decree *Administration of the saaament of Confirmation to eastern Christians by priests of the Latin rite who enjoy this privilege for the faithful of their own rite,* 1 May 1948.

1 See synod of Laodicea, between 347-381, canon 29 (trans. Percival, p. 148); Nicephorus of Constantinople, ch. 14; synod of Duin of the Armenians, in 719, canon 31; Theodore of Studios, sermon 21; Nicholas I, letter *Ad consulta vestra,* 13 Nov. 866: "In quorum Apostolorum"; "Nosse cupitis"; "Quod interrogatis"; "Praeterea consultis"; "Si die Dominico"; and particular synods.

This is something new, at least for those places where there is an obligation to attend the liturgy. However, it does correspond to the liturgical day among eastern Christians.

19 See Apostolic canons, 8 and 9 (trans. Percival, p. 594); synod of Antioch in 341, canon 2 (trans. Percival, pp. 108-109); Timothy of Alexandria, interrogation 3; Innocent HI, Constitution *Quia divinae,* 4 Jan 1215; and many particular synods of eastern churches in more recent times.

·' Without prejudice to the territorial nature of jurisdiction, the canon intends to allow for a plurality of jurisdiction in the same locality for the good of souls.

17. Ut antiqua sacramenti ordinis disciplina in ecclesiis orientalibus iterum vigeat, exoptat haec sancta synodus, ut institutum diaconatus permanentis, ubi in desuetudinem venerit, instauretur.[21] Quoad subdiaconatum vero et ordines inferiores eorumque iura et obligationes, provideat auctoritas legislativa uniuscuiusque ecclesiae particularis.[22]

18. Ad praecavenda matrimonia invalida, quando catholici orientales cum acatholicis orientalibus baptizatis matrimonium ineunt, et ad consulendum nuptiarum firmitati et sanctitati nec non domesticae paci, sancta synodus statuit formam canonicam celebrationis pro his matrimoniis obligare tantum ad liceitatem; ad validitatem sufficere praesentiam ministri sacri, servatis aliis de iure servandis.[23]

De ritibus orientalibus

19. Dies festos pro omnibus ecclesiis orientalibus communes in posterum constituere, transferre aut supprimere unius est synodi oecumenicae vel sedis apostolicae. Dies vero festos pro singulis ecclesiis particularibus constituere, transferre aut supprimere, praeter apostolicam sedem, competit synodis patriarchalibus aut archiepiscopalibus, debita tamen ratione habita totius regionis ceterarumque ecclesiarum particularium.[24][25]

20. Donec perveniatur ad optatam inter omnes christianos conventionem de unico die, quo festivitas paschatis ab omnibus celebretur, interim ad unitatem inter christianos in eadem regione vel natione degentes fovendam, patriarchis vel supremis in loco auctoritatibus ecclesiasticis committitur, ut, unanimi consensu et collaris consiliis cum iis quorum interest, de festo paschatis eadem die dominica celebrando conveniant.[20]

21. Singuli fideles extra regionem vel territorium proprii ritus versantes, quoad legem de temporibus sacris, ad disciplinam in loco ubi

11 Cf. syn. Nie. I, can. 18 (v. supra pp. 14-15); syn. N'eocacsarien., an. 314-325, can. 12; syn. Sardicen.. an. 343. can. 8; Leo M.» litt. *Omnium quidem*, **13 ian. 444; syn. Chalced., can. 6 (v. supra p. 90); syn. Constantinop. IV, can. 23, 26 (v. supra pp. 183; 185); etc.**

22 Subdiaconatus consideratur apud ecclesias orientales plures ordo minor, sed motu proprio Pii XII, *Cieri sanctitati,* **ei praescribuntur obligationes ordinum maiorum. Canon proponit ut redcatur ad disciplinam antiquam singularum ecclesiarum quoad obligationes subdiaconorum, in derogationem iuris communis** *„Cleri sanctitati'*.

23 Cf. Pius XII, Motu proprio *Crebrae allatae, 22* **febr. 1949, can. 32, § 2, n. 5° (facultas patriarcharum dispensandi a forma); Pius XII, Mora proprio** *Cleri sanctitati,* **2 iun. 1957, can. 267 (facultas patriarcharum sanandi in radice); S. C. S. Officii et S. C. Pro Eccl. Orient., an. 1957 concedunt facultatem dispensandi a forma et sanandi ob defectum formae (ad quinquennium); „extra patriarchatus, mctropolitis, cctcrisque ordinariis locorum . . . qui nullum habent Superiorem infra sanctam sedem".**

24 Cf. Leo M.. *Ym. Quod saepissime,* **15 apr. 454: „Petitionem autem"; Nicephorus CP.,cap. 13; syn. Sergii Patriarchae, 18 sept. 1596, can. 17; Pius VI, Litt. ap.** *Assueto paterne,* **8 apr. 1775; etc.**

25 Cf. syn. Vat. II, Const. *De Sacra Liturgia,* **4 dec. 1963 (v. supra p. 843).**

17. In order that the ancient legislation concerning the sacrament of orders in the eastern churches may regain its force, this synod desires that the institution of the permanent diaconate be restored wherever it may have fallen into disuse.[21] However, the legislative authority of each individual church should make due provision with respect to the subdiaconate and the minor orders and their rights and obligations.[22]

18. To prevent invalid marriages when eastern Catholics marry baptised eastern non-Catholics, and to care for the interests of the stability and sanctity of the marriage and peace in the home, this synod decrees that the canonical form of the celebration of these marriages is required for liceity only; the presence of a sacred minister is enough for validity, provided all other things required by the law have been observed.[23]

Divine worship

19. To establish, transfer or abolish feast-days common to all eastern churches belongs henceforth solely to an ecumenical synod or the apostolic see. However, to establish, transfer or abolish feast-days for individual churches belongs to the patriarchal or archiépiscopal synods, as well as to the apostolic see, due consideration having been given to the whole area and to the other individual churches.[24][25]

20. Until we reach the greatly desired agreement among all Christians about the one day on which the feast of Easter should be celebrated, in the meantime in order to promote unity among Christians living in the same region or country, there is entrusted to the patriarchs or the highest ecclesiastical authorities in the locality the task of reaching a unanimous agreement, after discussion with all concerned, to keep Easter on the same Sunday.[2:1]

21. All the faithful living outside the country or territory of their own rite can conform entirely to the regulations in force in the place where they live as

21 See synod of Nicaea I, canon 18 (see above pp. 14-15); synod of Neocaesarea, between 314-325, canon 12 (trans. Percival, p. 84); synod of Sardica in 343, canon 8 (trans. Percival, p. 423); Leo the Great, letter *Omnium quidem.* 13 Jan. 444; synod of Chalcedon, canon 6 (see above p. 90); synod of Constantinople IV, canons 23 and 26 (see above pp. 183 and 185); etc.

22 In many eastern churches the subdiaconate is regarded as a minor order; but in Pius XIIPs Motu proprio *Cleri sanctitati* the obligations of the major orders were prescribed for it. The present canon proposes a return to the ancient rule of each church as regards the obligations of subdeacons, in derogation of the common law of *Cleri sanctitati.*

See Pius XII, Motu proprio *Crebrae allatae.* 22 Feb. 1949, canon 32, §2, no. 5° (faculty of patriarchs to dispense from form); Pius XII, Motu proprio *Cleri sanctitati.* 2 June 1957, canon 267 (faculty of patriarchs regarding radical sanation); Holy Office and Congregation for Eastern Churches in 1957 granted the faculty of dispensing from form and of applying sanation on account of defect of form (for five years): "outside the patriarchates, to metropolitans and to other local ordinaries ... who have no superior beneath the holy see".

24 See Leo the Great, letter *Quod saepissime.* 15 April 454, "Petitionem autem"; Nicephorus of Constantinople, ch. 13; synod of Patriarch Sergius, 18 Sept. 1596, canon 17; Pius VI, Apostolic letter *Assueto paterne,* 8 April 1775; etc.

25 Sec Vatican synod II, Constitution on the sacred liturgy, 4 Dec. 1963 (see above p. 843).

degunt vigentem se plene conformare possunt. In familiis mixti ritus hanc legem servare licet iuxta unum eundemque ritum.26

22. Clerici et religiosi orientales celebrent iuxta propriae disciplinae praescripta et traditiones laudes divinas, quae inde ab antiqua aetate magno in honore fuerunt apud omnes ecclesias orientales.27Fideles quoque, exempla maiorum secuti, in divinas laudes pro viribus et devote incumbant.

23. Ad patriarcham cum synodo vel ad supremam cuiusque ecclesiae auctoritatem cum consilio hierarcharum, ius pertinet moderandi usum linguarum in sacris actionibus liturgicis nec non, facta relatione ad sedem apostolicam, probandi versiones textuum in linguam vernaculam.28

De COKHrsatwu m fratribxs teduianax teiunctarum

24. Ad ecclesias orientales, communionem cum sede apostolica romana habentes, peculiare pertinet munus omnium Christianorum unitatem, orientalium praesertim, fovendi, iuxta principia decreti huius s. synodi „De oecumenismo", precibus imprimis, vitae exemplis, religiosa erga antiquas traditiones orientales fidelitate, mutua et meliore cognitione, collaboratione ac fraterna rerum animorumque aestimatione.29

25. Ab Orientalibus seiunctis, in unitatem catholicam sub influxu gratiae sancti Spiritus convenientibus, ne plus exigatur quam quod simplex fidei catholicae professio exigit. Et cum apud eos sacerdotium validum servatum sit, clericis orientalibus, in unitatem catholicam convenientibus, facultas est proprium ordinem exercendi, iuxta normas a competenti auctoritate statutas.30

26. Communicatio in sacris, quae unitatem ecclesiae offendit aut formalem errori adhaesionem vel periculum aberrationis in fide, scandali et indifferentismi includit, lege divina prohibetur.31 Praxis vero pastoralis demonstrat, ad fratres orientales quod spectat, varia considerari posse et debere singularum personarum adiuncta, in quibus nec unitas ecclesiae laeditur, nec pericula vitanda adsunt, sed necessitas salutis et bonum spirituale animarum urgent. Ideo ecclesia catholica, pro temporum, locorum et personarum adiunctis, mitiorem saepe adhibuit et adhibet

M Cf. demens VIII, Instr. *Sanctissimus,* **31 aug. 1595, § 6: „Si ipsi graeci"; S. C. S. Officii, 7 iun. 1673, ad 1 et 3; 13 mart. 1727, ad 1 ; S. C de Prop. Fide, Dccr. 18 aug. 1913, art. 33; decret. 14 aug. 1914, art. 27; deer. 27 man. 1916, art. 14; S. C. pro eccL Orient., Dccr. 1 mart. 1929, art. 36; deer. 4 maii 1930, art. 41.**

17 Cf. syn. Laodicen., 347-381, can. 18; syn. Mar Issaei Chaldaeorum, an. 410, can. 15; Nerses Glaien. Armenorum, an. 1166; Innocentius IV, Ep. *Sub catholicae,* **6 mart. 1254, § 8; Benedictus XIV, Const.** *Etsi pastoralis,* **26 maii 1742, § 7, n. 5; instr.** *Eo quamvis tempore,* **4 maii 1745, §5 42 ss.; et synodi particulares recentiores: Armenorum (1911), Coptorum (1898), Maronitarum (1736), Rumenorum (1872), Ruthenorum (1891), Syrorum (1888).**

M Ex traditione orientali.

2* Ex tenore bullarum unionis singularum ecclesiarum orientalium catholicarum.

30 Obligatio synodalis quoad fratres sciunctos orientales et quoad omnes ordines cuiuscumque gradus tum iuris divini tum ecclesiastici.

31 Haec doctrina valet etiam in ecclesiis seiunctis.

regards the law about sacred tunes. In families of mixed rite this law can be observed according to one and the same rite.26*

22. The eastern clergy and the members of eastern religious orders should celebrate the divine praises, which have been held in great honour in all the eastern churches from early times, in accordance with the rules and traditions of their own rite. The faithful, too, having followed the example of their forebears, should devoutly and as far as they can apply themselves to the divine praises.

23. To the patriarch with his synod, or to the supreme authority in each church with the advice of the ordinaries, belongs the right of controlling the use of languages in sacred liturgical functions and, after a report has been made to the apostolic see, of authorising translations of the texts into the vernacular.28

Contact with our brothers and sisters of separated churches

24. To the eastern churches maintaining communion with the apostolic Roman see belongs the special responsibility of furthering the unity of all Christians, especially eastern Christians, according to the principles of this synod's decree on ecumenism, firstly with prayers, then by the examples of their life, religious fidelity towards ancient eastern traditions, better mutual understanding, working together and a sensitive appreciation of realities and feelings.29

25. Nothing more than what a simple profession of the catholic faith requires should be asked of people of separated eastern churches coming into the unity of the catholic church under the influence of the grace of the holy Spirit. And since the valid priesthood has been preserved among them, eastern clerics joining the catholic church may exercise their own orders in accordance with the norms established by the competent authority.30

26. Worship in common which is detrimental to the unity of the church or implies a formal assent to error or the danger of erring in faith, of scandal and of indifferentism is forbidden by divine law.31 However, pastoral experience shows that as regards our eastern sisters and brothers consideration can and must be given to the circumstances of each person, in which neither the unity of the church is hurt nor are there any dangers to be avoided but the need for salvation and spiritual good of souls are urgent. Therefore the catholic church, according to the circumstances of times and places and persons, has often used

26 Sec Clement VIII, Instruction *Sanctissimus,* 31 Aug. 1595, §6, "Si ipsi graeci"; Holy Office, 7 June 1673, to 1 and 3; 13 March 1727, to 1; Congregation for Propagation of the Faith, Decree of 18 Aug. 1913, art. 33; Decree of 14 Aug. 1914, an. 27; Decree of 27 March 1916, art. 14; Congregation for Eastern Churches, Decree of 1 March 1929, art. 36; Decree of 4 May 1930, art. 41.

22 See synod of Laodicea, between 347-381, canon 18 (trans. Percival, p. 134); synod of Mar Isaac of the Chaldeans, in 410, canon 15; Patriarch Nerses of the Armenians, in 1166; Innocent IV, letter *Sub catholicae,* 6 March 1254, §8; Benedict XIV, Constitution *Etsi pastoralis,* 26 May 1742, §7, no. 5; Instruction *Eo quamvis tempore,* 4 May 1745, §§42 ff.; and more recent particular synods: of the Armenians (1911), Copts (1898), Maronites (1736), Rumanians (1872), Ruthenians (1891), Syrians (1888).

Following eastern tradition.

;' From the contents of the bulls of union with various eastern catholic churches.

' This is an obligation established by the synod regarding our separated eastern brothers and sisters and regarding all orders of whatever grade of both divine and ecclesiastical law.

' This doctrine is recognised also in the separated churches.

rationem agendi, salutis media et testimonium caritatis inter Christianos omnibus praebens, per participationem in sacramentis aliisque in functionibus et rebus sacris. His attentis, sancta synodus, „ne impedimento propter sententiae severitatem simus iis qui salvantur"[32] et ad magis fovendam unionem cum ecclesiis orientalibus a nobis seiunctis, sequentem agendi rationem statuit.

27. Positis memoratis principiis, Orientalibus, qui bona fide seiuncti inveniuntur ab ecclesia catholica, si sponte petant et rite sint dispositi, sacramenta poenitentiae, eucharistiae et unctionis infirmorum conferri possunt; imo, etiam catholicis eadem sacramenta licet petere ab iis ministris acatholicis, in quorum ecclesia habentur valida sacramenta, quotiescumque id necessitas aut vera spiritualis utilitas suadeat, et accessus ad sacerdotem catholicum physice vel moraliter impossibilis evadat.[33]

28. Item, positis iisdem principiis, communicatio in sacris functionibus, rebus et locis inter catholicos et fratres seiunctos orientales iusta de causa permittitur.[34]

29. Haec mitior communicationis in sacris cum fratribus ecclesiarum orientalium seiunctarum ratio vigilantiae et moderamini hierarcharum locorum committitur, ut, collaris inter se consiliis, et, si casus ferat, auditis etiam hierarchis ecclesiarum seiunctarum, opportunis efficacibusque praeceptis et normis Christianorum moderentur conversationem.

Conclusio

30. Magnopere laetatur sancta synodus de fructuosa et actuosa collaborarione orientalium et occidentalium ecclesiarum catholicarum, simulque declarat: hae omnes iuris dispositiones pro praesentibus conditionibus statuuntur, usquedum ecclesia catholica et ecclesiae orientales seiunctae ad plenitudinem communionis convenient.

Interim tamen omnes Christiani, orientales nec non occidentales, enixe rogantur, ut ferventes atque assiduas, imo quotidianas preces Deo fundant ut, sanctissima Deipara auxiliante, omnes unum fiant. Orent quoque, ut tot christianis cuiuscumque Ecclesiae, qui, strenue profitentes Christi nomen, patiuntur et angustiantur, Spiritus sancti paracliti adfluat plenitudo confortationis et solarii.

Omnes caritate fraternitatis invicem diligamus, honore invicem praevenientes.[35]

32 Basilius M., *Epistula canonica ad Amphilochium,* **PG 32, 669 B.**

33 Fundamentum mitigationis consideratur: 1) validitas sacramentorum; 2) bona fides et dispositio; 3) necessitas salutis aeternae; 4) absentia sacerdotis proprii; 5) exclusio periculorum vitandorum et formalis adhaesionis errori.

34 Agitur de s. d. „communicatione in sacris extrasacramentali*'. Concilium est quod mitigationem concedit, servatis servandis.

« Cf. Rom. 12, 10.

and now uses a more lenient way oi acting, offering the means of salvation to all and bearing witness to charity among Christians through sharing in the sacraments and in other sacred functions and things. With these things in mind this synod, "lest because of severity of judgment we be a hindrance to those who are being saved",[32] and in order further to promote the cause of union with the eastern churches separated from us, lays down the following way of acting.

27. Given the above-mentioned principles, the sacraments of penance, holy eucharist and the anointing of the sick may be conferred on eastern Christians who in good faith are separated from the catholic church, if they make the request of their own accord and are properly disposed. Indeed, it is also permitted for Catholics to ask for the same sacraments from those non-catholic ministers in whose church there are valid sacraments, whenever necessity or real spiritual advantage suggest it and access to a catholic priest becomes physically or morally impossible?[33]

28. With the same principles in mind, sharing in sacred functions and things and places is allowed among Catholics and their separated eastern brothers and sisters if there is a good reason for it?[34]

29. This more lenient way of sharing in religious services with people of the separated eastern churches is entrusted to the supervision and control of the local ordinaries so that, after consulting among themselves and, if need be, after hearing the ordinaries of the separated churches as well, they may, with timely and effective rules and regulations, guide the relations between Christians.

Conclusion

30. This synod is very pleased with the fruitful and active co-operation of eastern and western catholic churches and at the same time declares: all these provisions of the law are made according to present conditions and until the catholic church and the separated eastern churches come together into the fullness of union.

In the meantime, however, all Christians both eastern and western are earnestly requsted to offer up fervent and frequent, indeed even daily prayers to God that, with the help of the most holy mother of God, all may become one. They should also pray that the fullness of the strength and solace of the holy Spirit, the paraclete, may flow out upon those many Christians of any church whatsoever who, fearlessly confessing Christ, are undergoing suffering and distress.

Let us all love each other with the love of sisters and brothers, outdoing each other in showing honour?[35]

32 Basil the Great, *Epistula canonica ad Amphilochium (Canonical letter to Amphilochius),* PG 32, 669 B.

33 The basis for this mitigation is considered to be: 1) validity of the sacraments; 2) good faith and right disposition; 3) the necessity of eternal salvation; 4) absence of one's own priest; 5) removal of the dangers to be avoided and of formal assent to error.

34 So-called "extra-sacramental sharing in sacred functions" is dealt with here. It is the council that grants this mitigation, provided the necessary conditions are fulfilled.

35 See Rm 12, 10.

Decretum de oecumenismo

1. Unitatis redintegratio inter universos Christianos promovenda unum est ex praecipuis sacrae oecumenicae synodi vaticanae secundae propositis. Una enim atque unica a Christo domino condita est ecclesia, plures tamen Christianae communiones sese ut lesu Christi veram haereditatem hominibus proponunt; discipulos quidem Domini omnes se esse profitentur at diversa sentiunt et per diversas ambulant vias, ac si Christus ipse divisus sit.1 Quae sane divisio et aperte voluntati Christi contradicit et scandalo est mundo atque sanctissimae causae praedicandi evangelium omni creaturae affert detrimentum.

Dominus vero saeculorum, qui propositum gratiae suae erga nos peccatores sapienter et patienter prosequitur, novissime in christianos inter se disiunctos animi compunctionem et desiderium unionis abundantius effundere incepit. Qua gratia permulti ubique homines permoti sunt atque inter fratres quoque nostros seiunctos amplior in dies motus, Spiritus sancti fovente gratia, exortus est ad omnium Christianorum unitatem restaurandam. Hunc autem unitatis motum, oecumenicum nuncupatum, participant qui Deum trinum invocant atque lesum confitentur dominum et salvatorem, nec modo singuli seiunctim, sed etiam in coetibus congregati, in quibus evangelium audierunt quosque singuli ecclesiam dicunt esse suam et Dei. Fere omnes tamen, etsi diverso modo, ad ecclesiam Dei unam et visibilem adspirant, quae sit vere universalis et ad universum mundum missa ut mundus ad evangelium convertatur et sic salvus fiat ad gloriam Dei. Haec igitur sacra synodus ea omnia laeto animo considerans, cum iam doctrinam de ecclesia declaraverit, desiderio unitatis inter omnes Christi discipulos restaurandae permota, catholicis omnibus proponere vult adiumenta, vias ac modos quibus ipsi possint huic divinae vocationi et gratiae respondere.

Cap. I. De catholicis oecumenismi principiis

2. In hoc apparuit caritas Dei in nobis, quod Filius Dei unigenitus a Patre in mundum missus est, ut homo factus totum genus humanum redimendo regeneraret atque in unum congregaret.2 Qui antequam seipsum in ara crucis hostiam immaculatam offerret Patrem pro credentibus oravit, dicens: „ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint; ut credat mundus quia tu me misisti" (Io 17, 21), et in ecclesia sua eucharistiae mirabile sacramentum instituit, quo unitas ecclesiae et significatur et efficitur. Discipulis suis novum mutui amoris mandatum dedit3 atque paraclitum Spiritum promisit4 qui, dominus et vivificans, cum eis maneret in aeternum.

1 Œ 1 Cor 1, 13.

1 Cf. 1 Io 4. 9; Col 1,18-20; Io 11, 52.

3 Cf. Io 13, 34.

4 Cf. Io 16, 7.

Decree on ecumenism

Introduction

1. The restoration of unity among all Christians is one of the principal concerns of the second Vatican synod. Christ the lord founded one church and one church only. Nevertheless, many Christian communions claim to be the true inheritance of Jesus Christ. All, indeed, avow that they are followers of the Lord, but they arc divided in their convictions and go their different ways, as if Christ himself were divided.[1] Such division is clearly contrary to Christ's will. It is a scandal to the world and damages the sacred cause of preaching the gospel to every creature.

But the Lord of the ages works out with patience and wisdom the plan of his grace on our behalf, sinners though we are. In recent times more than ever before he has been rousing divided Christians to repentance over their divisions and to a longing for unity. Everywhere large numbers have felt the impulse of his grace; and among our separated brothers and sisters likewise, through the inspiration of the holy Spirit, a movement has grown and developed, whose aim is the restoration of the unity of all Christians. Participation in this movement, called "ecumenical", entails invoking the triune God and confessing Jesus Christ as lord and saviour, not merely as individuals, but also as members of the corporate bodies in which they have heard the gospel, and which each regards as his or her church and as God's church. Yet almost all, though in different ways, long for the one visible church of God, that truly universal church whose mission is to convert the whole world to the gospel, so that the world may be saved, to the glory of God. It is with joy that this holy synod has given its attention to all these aspirations. It has already declared its teaching about the church, and now, moved by desire for the restoration of unity among all the followers of Christ, it wishes to set before all Catholics the resources, the ways and the means by which they can respond to the grace of his divine call.

Chapter 1. Catholic principles of ecumenism

2. In this the love of God was made manifest among us, that the Father sent his only-begotton Son into the world so that, becoming human, he might by his redemption give new life and unity to the entire human race.[1] Before offering himself up as a spotless victim upon the altar of the cross, Christ prayed to his Father to all who believe in him: "that they may all be one, even as you, Father, are in me, and I in you, that they also may be one in us; so that the world may believe that you have sent me" (Jn 17, 21). In his church he instituted the wonderful sacrament of the eucharist, by which the unity of the church is both signified and made a reality. He gave his followers a new commandment to love one another,[3] and promised the Spirit, their advocate[4] who, as lord and life-giver, should remain with them forever.

1 See 1 Cor 1, 13.
2 See 1 Jn 4, 9; Col 1, 18-20;Jn 11, 52.
1 See Jn 13, 34.
4 See Jn 16, 7.

Exaltatus autem in cruce et glorificatus dominus lesus Spiritum promissum effudit, per quem novi foederis populum, qui est ecclesia, in unitatem fidei, spei et caritatis vocavit et congregavit, sicut docet apostolus: „Unum corpus et unus Spiritus sicut vocati estis in una spe vocationis vestrae. Unus Dominus, una fides, unum baptisma'* (Eph 4, 4-5). Etenim „quicumque in Christo baptizari estis, Christum induistis ... Omnes enim vos unus estis in Christo Iesu (Gal 3, 27-28 gr.). Spiritus sanctus, qui credentes inhabitat totamque replet atque regit ecclesiam, miram illam communionem fidelium efficit et tam intime omnes in Christo coniungit, ut ecclesiae unitatis sit principium. Ille divisiones gratiarum et ministrationum operatur,4* variis muneribus ecclesiam lesu Christi ditans „ad consummationem sanctorum in opus ministerii, in aedificationem corporis Christi (Eph 4, 12).

Ad hanc autem sanctam suam ecclesiam ubique terrarum usque ad consummationem saeculi stabiliendam, Christus munus docendi, regendi et sanctificandi collegio duodecim concredidit/ Inter eos Petrum elegit, super quem post fidei confessionem ecclesiam suam aedificare decrevit; cui claves regni caelorum promisit7 atque, post suae dilectionis professionem, universa oves in fide confirmandas8 et in perfecta unitate pascendas commisit,9 ipso Christo lesu summo angulari lapide10 et pastore animarum nostrarum11 in aeternum manente.

lesus Christus per apostolorum eorumque successorum, nempe episcoporum cum Petri successore capite, fidelem Evangelii praedicationem sacramentorumque administrationem, et per gubernationem in dilectione, Spiritu sancto operante, populum suum crescere vult eiusque communionem perficit in unitate: in confessione unius fidei, in divini cultus communi celebratione, necnon in familiae Dei fraterna concordia. Ita ecclesia, unicus Dei grex, tamquam signum levatum in nationes,12 evangelium pacis ministrans toti generi humano,13 peregrinatur in spe ad patriae supernae metam.11

Hoc est unitatis ecclesiae sacrum mysterium, in Christo et per Christum, Spiritu sancto munerum varietatem operante. Huius mysterii supremum exemplar et principium est in Trinitate personarum unitas unius Dei Patris et Filii in Spiritu sancto.

3. In hac una et unica Dei ecclesia iam a primordiis scissurae quaedam

4 Cf. 1 Cor 12,4-11.
*** Cf. Mt 28, 18-20, coli- Io 20, 21-23.**
7 Cf. Mt 16, 19, coli. Mt 18. 18.
8 Cf.Lc.22,32.
8 Cf. Io 21, 15-17.
10 Cf. Eph 2, 20.
11 Cf. 1 Pt 2, 25; cone. Vat. I. const. *Pastor Aeternus :* **Coli. Lac. 7, 482 a (v. supra p. 811).**
11 Cf. Is 11, 10-12.
13 Cf. Eph 2, 17-18, coll. Mr 16, 15.
« Cf. 1 Pt 1. 3-9.

After being lifted up on the cross and glorified, the lord Jesus poured forth his Spirit as he had promised, and through the Spirit he has called and gathered together the people of the new covenant, which is the church, into a unity of faith, hope and charity, as the apostle teaches us: "There is one body and one Spirit, just as you were called to the one hope of your calling; one Lord, one faith, one baptism" (Eph 4, 4-5). For "all you who have been baptised into Christ have put on Christ... for you are all one in Christ Jesus" (Gal 3, 27-28 Greek text). It is the holy Spirit, dwelling in those who believe and filling and ruling over the church as a whole, who brings about that wonderful communion of the faithful. He brings them all into intimate union with Christ, so that he is the principle of the church's unity. The distribution of graces and offices is his work too,5 enriching the church of Jesus Christ with different functions "in order to equip the saints for the work of service, so as to build up the body of Christ" (Eph 4, 12).

In order to establish this his holy church everywhere in the world till the end of time, Christ entrusted to the college of the twelve the task of teaching, ruling and sanctifying.6 Among their number he selected Peter, and after his confession of faith determined that on him he would build his church. To Peter also he promised the keys of the kingdom of heaven,7 and after his profession of love, entrusted all his sheep to him to be confirmed in faith8 and shepherded in perfect unity.9 Christ Jesus himself was forever to remain the chief cornerstone10*and shepherd of our souls.11

Through the faithful preaching of the gospel by the apostles and their successors — the bishops with Peter's successor at their head — through their administration of the sacraments, and through their governing of the church in love, Jesus Christ wills his people to increase under the action of the holy Spirit, and he perfects his people's fellowship in unity: in their confessing one faith, celebrating divine worship in common, and keeping the harmony of God's family.

The church, then, is God's only flock; it is like a standard lifted high for the nations to see it.12 For it serves all humanity through the gospel of peace13 as it makes its pilgrim way in hope towards the homeland in heaven which is its goal.14.

This is the sacred mystery of the unity of the church, in Christ and through Christ, while the action of the holy Spirit produces a variety of gifts. It is a mystery that finds its highest model and source in the unity of the persons of the Trinity: the unity of the one God, the Father and the Son in the holy Spirit.

3. Even in the beginnings of this one and only church of God there arose

5 See 1 Cor 12, 4-11.
6 See Mt 28, 18-20, compare Jn 20, 21-23.
See Mt 16, 19, compare Mt 18, 18.
s See Lk 22, 32.
' See Jn 21, 15-17.
10 See Eph 2, 20.
" See 1 Pt 2, 25; Vatican council I, constitution *Pastor Aeternus*·. Coll. Lac. 7, 482 a (see above p.811).
12 See Is 11, 10-12.
'' See Eph 2, 17-18, compare Mk 16, 15.
14 See 1 Pt 1, 3-9.

exortae sunt,[14] quas ut damnandas graviter vituperat apostolus ^posteriori-
bus vero saeculis ampliores natae sunt dissensiones, et communitates
haud exiguae a plena communione ecclesiae catholicae seiunctae sunt,
quandoque non sine hominum utriusque partis culpa. Qui autem nunc in
talibus communitatibus nascuntur et fide Christi imbuuntur, de separa-
tionis peccato argui nequeunt, eosque fraterna reverentia et dilectione
amplectitur ecclesia catholica. Hi enim qui in Christum credunt et baptis-
mum rite receperunt, in quadam cum ecclesia catholica communione, etsi
non perfecta, constituuntur. Profecto, ob discrepantias variis modis
vigentes inter eos et ecclesiam catholicam tum in re doctrinali et quando-
que etiam disciplinari tum circa structuram ecclesiae, plenae ecclesiasticae
communioni opponuntur impedimenta non pauca, quandoque graviora,
ad quae superanda tendit motus oecumenicus. Nihilominus, iustificati ex
fide in baptismate, Christo incorporantur,[17] ideoque christiano nomine
iure decorantur et a filiis Ecclesiae catholicae ut fratres in Domino merito
agnoscuntur.[18]

Insuper ex elementis seu bonis, quibus simul sumptis ipsa ecclesia
aedificatur et vivificatur, quaedam immo plurima et eximia exstare
possunt extra visibilia ecclesiae catholicae saepta: verbum Dei scriptum,
vita gratiae, fides, spes et caritas, aliaque interiora Spiritus sancti dona ac
visibilia elementa: haec omnia, quae a Christo proveniunt et ad ipsum
conducunt, ad unicam Christi ecclesiam iure pertinent.

Non paucae etiam Christianae religionis actiones sacrae apud fratesanobis
seiunctos peraguntur, quae variis modis secundum diversam condicionem
uniuscuiusque ecclesiae vel communitatis procul dubio vitam gratiae
reapse generare possunt atque aptae dicendae sunt quae ingressum in
salutis communionem pandant.

Proinde ipsae ecclesiae[19] et communitates seiunctae, etsi defectus illas
pati credimus, nequaquam in mysterio salutis significatione et pondere
exutae sunt. Iis enim Spiritus Christi uti non renuit tamquam salutis
mediis, quorum virtus derivatur ab ipsa plenitudine gratiae et veritatis
quae ecclesiae catholicae concredita est.

Attamen fratres a nobis seiuncti, sive singuli sive communitates et
ecclesiae eorum, unitate illa non fruuntur, quam Iesus Christus iis omnibus
dilargiri voluit quos in unum corpus et in novitatem vitae regeneravit et
convivificavit, quamque sacrae scripturae et veneranda ecclesiae traditio
profitentur. Per solam enim catholicam Christi ecclesiam, quae generale
auxilium salutis est, omnis salutarium mediorum plenitudo attingi potest.
Uni nempe collegio apostolico cui Petrus praeest credimus dominum

14 Cf. 1 Cor 11. 18-19; Gd 1, 6-9; 1 Io 2, 18-19.

“ Cf. 1 Cor 1, 11 ss.; 11,22.

17 Cf. cone. Flor., sess. VIII, decr. *Exuilate Deo :* **Msi 31, 1055A (v. supra p. 542).**

M Cf. Augustinus, /n *Ps. 32t Enarr. II,* **29: PL 36, 299.**

19 Cf. cone. Lat. IV, Constitutio IV: Msi 22, 990 (v. supra pp. 235-236); cone. Lugd. II, Professio fidci Michaelis Palaeologi: Msi 24, 71E; conc. Flor., sess. VI, definitio *Laetentur caeli :* **Msi 31, 1026E (v. supra pp. 524 et 527).**

certain rifts,[15] which the apostle strongly condemned.[16] But in subsequent centuries much more extensive dissensions made their appearance and large communities came to be separated from the full communion of the catholic church — for which., often enough, people of both sides were to blame. Those who are now born into these communities and who arc brought up in the faith of Christ cannot be accused of the sin involved in the separation, and the catholic church looks upon them as sisters and brothers, with respect and love. For those who believe in Christ and have been truly baptised are in some kind of communion with the catholic church, even though this communion is imperfect. The differences that exist in varying degrees between them and the catholic church — whether in doctrine and sometimes in discipline, or concerning the structure of the church — do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in baptism are members of Christ's body,[17] and have a right to be called Christians, and so are deservedly recognised as sisters and brothers in the Lord by the children of the catholic church.[18]

Moreover some, and even most, of the significant elements and endowments which together go to build up and give life to the church itself, can exist outside the visible boundaries of the catholic church: the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the holy Spirit, and visible elements too. All of these, coming from Christ and leading back to Christ, properly belong to the one church of Christ.

Our separated brothers and sisters also celebrate many sacred actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each church or community, and must be held capable of giving access to that communion in which is salvation.

It follows that the separated churches[19] and communities as such, though we believe them to be deficient in some respects, have by no means been deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation whose efficacy comes from that fullness of grace and truth which has been entrusted to the catholic church.

Nevertheless, our separated fellow Christians, whether considered as individuals or as communities and churches, are not blessed with that unity which Jesus Christ wished to bestow on all those who through him were born again into one body, and with him quickened to newness of life — that unity which the holy scriptures and the ancient tradition of the church proclaim. For it is only through Christ's catholic church, which is the all-embracing means of salvation, that the fullness of the means of salvation can be attained. We believe

15 1 Cor 11, 18-19; Gal 1, 6-9; 1 Jn 2, 18-19.
16 See 1 Cor 1, 11 if.; 11, 22.
Sec council of Florence, session 8, decree *Exaltate Deo:* Msi 31, 1055A (see above p. 542).
18 See Augustine, *In Ps. 32, Enarr. II,* 29: PL 36, 299; CChr 38, 272.
1 ' See Lateran council IV, constitution 4: Msi 22, 990 (see above pp. 235-236); council of Lyons II, Profession of faith of Michael Palaeologus: Msi 24, 71E; council of Florence, session 6, definition *Laetentur caeli:* Msi 31, 1026E (see above pp. 524 and 527).

commisisse omnia bona foederis novi, ad constituendum unum Christi corpus in terris, cui plene incorporentur oportet omnes, qui ad populum Dei iam aliquo modo pertinent. Qui populus, durante sua terrestri peregrinatione, quamvis in membris suis peccato obnoxius remaneat, in Christo crescit et a Deo, secundum eius arcana consilia, suaviter ducitur, usquedum ad totam aeternae gloriae plenitudinem in caelesti lerusalem laetus perveniat.

4. Cum hodie in pluribus orbis panibus, afflante Spiritus sancti gratia, oratione, verbo et opere multi conatus fiant accedendi ad illam plenitudinem unitatis, quam lesus Christus vult, haec sancta synodus cunctos fideles catholicos hortatur ut, signa temporum agnoscentes, operi oecumenico sollerter participent.

Per „motum oecumenicum" intelliguntur activitates et incepta, quae pro variis ecclesiae necessitatibus et opportunitatibus temporum ad Christianorum unitatem fovendam suscitantur et ordinantur, ut sunt: primum, omnes conatus ad eliminanda verba, iudicia et opera, quae fratrum seiunctorum condicioni secundum aequitatem et veritatem non respondeant, ideoque mutuas cum ipsis rationes difficiliores reddant; dein, in conventibus Christianorum ex diversis ecclesiis vel communitatibus in spiritu religioso ordinatis, „dialogus" inter peritos apte instructos initus, in quo unusquisque suae communionis doctrinam profundius explicat eiusque characteres perspicue praesentat. Per hunc enim dialogum veriorem utriusque communionis doctrinae vitaeque cognitionem et magis aequam aestimationem omnes acquirunt; tum etiam illae communiones eam consequuntur ampliorem collaborationem in quibusvis officiis ad bonum commune ab omni conscientia Christiana postulatis, et in oratione unanimi, sicubi licet, conveniunt. Denique omnes suam fidelitatem voluntati Christi circa ecclesiam examinant atque, ut oportet, opus renovationis nec non reformationis strenue aggrediuntur.

Quae omnia, cum a fidelibus ecclesiae catholicae sub pastorum vigilantia prudenter et patienter perficiuntur, ad bonum aequitatis et veritatis, concordiae et collaborationis, fraterni animi et unionis conferunt; ut hac via paulatim, superatis obstaculis perfectam communionem ecclesiasticam impedientibus, omnes Christiani, in una eucharistiae celebratione, in unius unicaeque ecclesiae unitatem congregentur quam Christus ab initio ecclesiae suae largitus est, quamque inamissibilem in ecclesia catholica subsistere credimus et usque ad consummationem saeculi in dies crescere speramus. Patet autem opus praeparationis ac reconciliationis eorum singulorum, qui plenam communionen catholicam desiderant, ab oecumenico incepto natura sua distingui; nulla tamen adest oppositio, cum utrumque ex Dei mirabili dispositione procedat. Fideles catholici in actione oecumenica sine dubio de fratribus seiunctis solliciti sint oportet, pro illis orando, de rebus ecclesiae cum illis communicando, primos gressus ad illos movendo. In primis vero ipsimet sincero attentoque animo ea perpendere debent, quae in ipsa familia catholica renovanda et efficienda sunt, ut eius vita fidelius et clarius testimonium reddat de doctrina institutisque a Christo per apostolos traditis.

that our Lord entrusted all the blessings of the new covenant to the one apostolic college of which Peter is the head, in order to establish the one body of Christ on earth into which all should be fully incorporated who belong in any way to the people of God. This people of God, though still in its members liable to sin, is growing in Christ during its pilgrimage on earth, and is guided by God's gentle wisdom, according to his hidden designs, until it shall happily arrive at the fullness of eternal glory in the heavenly Jerusalem.

4. Today, in many parts of the world, under the inspiring grace of the holy Spirit, many efforts are being made in prayer, word and action to attain that fullness of unity which Jesus Christ desires. This synod, therefore, exhorts all the catholic faithful to recognize the signs of the times and to take an intelligent part in the work of ecumenism.

The term "ecumenical movement" indicates the measures and activities planned and undertaken, according to the various needs of the church and as opportunities offer, to promote Christian unity. These are: first, every effort to avoid expressions, judgments and actions which do not represent the condition of our separated sisters and brothers with truth and fairness and so make mutual relations with them more difficult; then, "dialogue" between competent experts at meetings of Christians from different churches and communities. At these meetings, which are organised in a religious spirit, each explains the teaching of their communion in greater depth and brings out clearly its distinctive features. In such dialogue, everyone gains a truer knowledge and more just appreciation of the teaching and the life of each communion. In addition, the way is prepared for fuller cooperation between them in the duties for the common good of humanity which are demanded by every Christian conscience; and, wherever this is allowed, there is prayer in common. Finally., all are led to examine their own faithfulness to Christ's will for the church and accordingly to undertake with vigour the task of renewal and reform.

When such actions are undertaken prudently and patiently by the catholic faithful, with the attentive guidance of their bishops, they promote justice and truth, concord and collaboration, as well as the spirit of love and unity. This is the way that, when the obstacles to perfect ecclesiastical communion have been gradually overcome, all Christians will at last, in a common celebration of the eucharist, be gathered into the unity of the one and only church. Christ bestowed this unity on his church from the beginning. We believe that it subsists in the catholic church as something she can never lose; and we cherish the hope that it will go on increasing until the end of time. However, it should be evident that, when individuals wish for full catholic communion, their preparation and reconciliation is an undertaking which of its nature is distinct from ecumenical action. But there is no opposition between the two, since each proceeds from the marvellous providence of God. Catholics, in their ecumenical work, must assuredly be concerned for other Christians, praying for them, keeping them informed about the church, making the first approaches towards them. But their especial duty is to make a careful and honest appraisal of whatever needs to be renewed in the catholic household itself, in order that its life may bear witness more faithfully and clearly to the teachings and ordinances which have come to it from Christ through the hands of the apostles.

Quamvis enim ecclesia catholica omni a Deo revelata veritate et omnibus mediis gratiae ditata sit, tamen membra eius non omni quo par est fervore inde vivunt, ita ut vultus ecclesiae fratribus a nobis seiunctis et universo mundo minus affulgeat atque regni Dei incrementum retardetur, Quapropter catholici omnes ad perfectionem Christianam tendere debent[20] atque, pro sua quisque condicione, eniti ut ecclesia, humilitatem et mortificationem lesu in corpore suo portans,[21] de die in diem mundetur et renovetur, donec Christus eam sibi exhibeat gloriosam, non habentem maculam aut rugam.[22]

In necessariis unitatem custodientes, omnes in ecclesia, secundum munus unicuique datum, cum in variis formis vitae spiritualis et disciplinae, tum in diversitate liturgicorum rituum, immo et in theologica veritatis revelatae elaboratione, debitam libertatem servent; in omnibus vero caritatem colant. Hac enim agendi ratione ipsi veri nominis catholicitatem simul et apostolicitatem ecclesiae in dies plenius manifestabunt.

Ex altera pane necessarium est catholicos cum gaudio agnoscere et aestimare bona vere Christiana, a communi patrimonio promanantia, quae apud fratres a nobis seiunctos inveniuntur. Divitias Christi et virtutum opera agnoscere in vita aliorum, qui pro Christo testimonium ferunt, quandoque usque ad sanguinis effusionem, aequum et salutare est: Deus enim semper mirabilis est et mirandus in operibus suis.

Neque est praetereundum, quaecumque Spiritus sancti gratia in fratribus seiunctis efficiuntur, eadem ad nostram quoque aedificationem conferre posse. Quodcumque vere Christianum est, numquam germanis fidei bonis adversatur, immo semper efficere potest ut perfectius ipsum mysterium Christi et ecclesiae attingatur.

Attamen divisiones Christianorum impedimento ecclesiae sunt, quominus ipsa ad effectum deducat plenitudinem catholicitatis sibi propriam in iis filiis, qui sibi quidem baptismate appositi, sed a sua plena communione seiuncti sunt. Immo et pro ipsa ecclesia difficilius fit plenitudinem catholicitatis sub omni respectu in ipsa vitae realitate exprimere. Haec sacra synodus cum gaudio advertit participationem fidelium catholicorum in actione oecumenica in dies augeri, eamque episcopis ubique terrarum commendat, ut eadem promoveatur sollerter, et prudenter ab ipsis dirigatur.

Cap. II. De oecumenismi exercitio

5. Ad totam Ecclesiam sollicitudo unionis instaurandae spectat, tam ad fideles quam ad pastores, et unumquemque secundum propriam virtutem afficit, sive in vita Christiana quotidiana sive in theologicis et historicis investigationibus. Haec cura fraternam coniunctionem inter omnes Christianos existentem iam quodammodo manifestat, atque ad plenam perfectamque unitatem secundum Dei benevolentiam conducit.

20 Cf. k 1. 4; Rm 12, 1-2.
21 Cf. 2 Cor 4. 10; Ph 2, 5-8.
22 Cf. Eph 5, 27.

For although the catholic church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervour that they should, so that the radiance of the church's image is less in the eyes of our separated fellow Christians and of the world at large, and the growth ol God's kingdom is delayed. All Catholics must therefore aim at Christian perfection20 and, each according to their situation, play their part that the church, bearing in her own body the lowly and dying state of Jesus,21 may be daily more purified and renewed, against the day when Christ will present her to himself in all her glory without spot or wrinkle.22

All in the church must preserve unity in essentials. But let all, according to the gifts they have received, maintain a proper freedom in their various forms of spiritual life and discipline, in their different liturgical rites, and even in their theological elaborations of revealed truth. In all things let charity prevail. If they are true to this course of action, they will be giving ever better expression to the authentic catholicity and apostolicity of the church.

On the other hand, Catholics must gladly acknowledge and esteem the truly Christian endowments which derive from our common heritage and which are to be found among our separated brothers and sisters. It is right and salutary to recognize the riches of Christ and the virtuous deeds in the lives of others who bear witness to Christ, even at times to the shedding of their blood. For God is always wonderful and his works too deserve our wonder.

Nor should we forget that anything wrought by the grace of the holy Spirit in the hearts of our separated fellow Christians can be a help to our own edification. Whatever is truly Christian is never contrary to what genuinely belongs to the faith; indeed, it can always bring a deeper realization of the mystery of Christ and the church.

Nevertheless, the divisions among Christians prevent the church from realizing in practice the fullness of catholicity proper to her, in those of her sons and daughters who, though attached to her by baptism, are yet separated from full communion with her. Furthermore, the church herself finds it more difficult to express in actual life her full catholicity in all its bearings. This synod is gratified to note that the participation by the catholic faithful in ecumenical work is growing daily. It recommends bishops everywhere in the world to stimulate this work intelligently and to guide it with prudence.

Chapter 2. The practice of ecumenism

5. The restoration of unity is the concern of the whole church, faithful and clergy alike. This concern extends to everyone according to their talents, whether it be exercised in ordinary Christian life or in theological and historical research. This very concern itself reveals to some extent the bond of fellowship between all Christians and it helps towards that full and perfect unity which God in his kindness wills.

20 See Jas 1, 4; Rm 12, 1-2.
21 See 2 Cor 4, 10; Ph 2, 5-8.
22 Sec Eph 5, 27.

6. Cum omnis renovatio ecclesiae[1] essentialiter in aucta fidelitate erga vocationem eius consistat, ea procul dubio ratio est cur motus versus unitatem contendat. Ecclesia in via peregrinans vocatur a Christo ad hanc perennem reformationem qua ipsa, qua humanum terrenumque institutum, perpetuo indiget; ita ut si quae, pro rerum temporumque adiunctis, sive in moribus, sive in ecclesiastica disciplina, sive etiam in doctrinae enuntiandae modo — qui ab ipso deposito fidei sedulo distingui debet — minus accurate servata fuerint, opportuno tempore recte debiteque instaurentur.

Haec igitur renovatio insigne obtinet momentum oecumenicum. Varii autem illi modi vitae ecclesiae, per quos haec renovatio iam efficitur — ut sunt motus biblicus et liturgicus, praedicatio verbi Dei atque catechesis, laicorum apostolatus, vitae religiosae novae formae, matrimonii spiritualitas, doctrina et activitas ecclesiae in re sociali — tamquam pignora et auspicia quaedam sunt habenda, quae futuros oecumenismi progressus fauste portendunt.

7. Oecumenismus veri nominis sine interiore conversione non datur. Etenim ex novitate mentis,[2] ex sui ipsius abnegatione atque ex caritatis liberrima effusione proficiscuntur et maturescunt desideria unitatis. Ideo a Spiritu divino imploranda nobis est gratia sincerae abnegationis, humilitatis et mansuetudinis in serviendo, atque fraternae in alios animi liberalitatis. „Obsecro itaque vos", ait Apostolus gentium, „ego vinctus in Domino, ut digne ambuletis vocatione, qua vocati estis, cum omni humilitate et mansuetudine, cum patientia supportantes invicem in caritate, solliciti servare unitatem Spiritus in vinculo pacis" (Eph 4, 1-3). Exhortatio haec illos praesertim spectat, qui ad sacrum ordinem eo consilio evecti sunt, ut continuetur missio Christi, qui inter nos „non venit ministrari, sed ministrare" (Mt 20, 28).

De culpis etiam adversus unitatem valet testimonium s. loannis: ,,Si dixerimus quoniam non peccavimus, mendacem facimus eum, et verbum eius non est in nobis" (1 Io 1, 10). Humili igitur prece veniam petimus a Deo et a fratribus seiunctis, sicut et nos dimittimus debitoribus nostris.

Meminerint omnes christifideles se Christianorum unionem eo melius promovere, immo exercere, quo puriorem secundum evangelium vitam degere studeant. Quo enim arctiore communione cum Patre, Verbo et Spiritu unientur, eo intimius atque facilius mutuam fraternitatem augere valebunt.

8. Haec cordis conversio vitaeque sanctitas, una cum privatis et publicis supplicationibus pro Christianorum unitate, tamquam anima totius motus oecumenici existimandae sunt et merito oecumenismus spiritualis nuncupari possunt.

Sollemne enim est catholicis frequenter ad illam orationem convenire pro ecclesiae unitate, quam salvator ipse in pervigilio mortis a Patre flagranter precatus est : „ut omnes unum sint" (Io 17, 21). In quibusdam peculiaribus

1 **Cf. conc. T-at. V, sets. XII, const.** *Constituti·.* **Msi 32, 988 B-C (v. supra p. 650 ss.).**
« **Cf. F.ph 4,23.**

6. Every renewal of the church essentially consists in an increase of fidelity to the church's own calling. Undoubtedly this is the reason for the movement towards unity. In its pilgrimage on earth Christ summons the church to continual reformation, of which it is always in need, in so far as it is an institution of human beings here on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated — to be carefully distinguished from the deposit of faith itself— these should be set right in the proper way at the opportune moment.

Such renewal has therefore notable ecumenical importance. In various spheres of the church's life, this renewal is already taking place. The biblical and liturgical movements, the preaching of the word of God and catechetics, the apostolate of the laity, new forms of religious life, the spirituality of married life and the church's social teaching and activity — all these should be considered as promises and guarantees for the future progress of ecumenism.

7. There can be no ecumenism worthy of the name without a change of heart. For it is from the renewal of our minds,[2] from self-denial and an unstinted love that desires of unity take their rise and develop. We should therefore pray to the holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of generosity towards them. St Paul says: "I, therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meakness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph 4, 1-3). This exhortation is directed especially to those raised to sacred orders precisely so that the work of Christ may be continued, for he came among us "not to be served but to serve" (Mt 20, 28).

The words of St John hold good about sins against unity: "If we say we have not sinned, we make him a liar, and his word is not in us" (1 Jn 1, 10). So we humbly beg pardon of God and of our separated sisters and brothers, just as we forgive them that trespass against us.

All the faithful should remember that the more effort they make to live holier lives according to the gospel, thé better will they further Christian unity and put it into practice.^For the closer their union with the Father, the Word and the Spirit, the more deeply and easily will they be able to grow in mutual love.

8. This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name "spiritual ecumenism".

It is a recognized custom for Catholics to have frequent recourse to that prayer for the unity of the church in which the Saviour himself on the eve of his death so fervently appealed to his Father, "that they may all be one" (Jn 17,21).

[1] See Lateran council V, session 12, constitution *Constituti·*. Msi 32, 988 B-C (see above p. 650 if.).

[2] See Eph 4, 23.

rerum adiunctis, cuiusmodi sunt precationes quae „pro unitate indicuntur, atque in oecumenicis conventibus licitum est immo et optandum, ut catholici cum fratribus seiunctis in oratione consocientur. Communes eiusmodi preces perefficax sane medium sunt gratiae unitatis impetrandae et genuina significatio vinculorum, quibus catholici cum fratribus seiunctis adhuc coniunguntur: „Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum" (Mt 18, 20).

Attamen communicationem in sacris considerare non licet velut medium indiscretim adhibendum ad Christianorum unitatem restaurandam. Quae communicatio a duobus principiis praecipue pendet: ab unitate ecclesiae significanda, et a participatione in mediis gratiae. Significatio unitatis plerumque vetat communicationem. Gratia procuranda quandoque illam commendat. De modo concreto agendi, attentis omnibus circumstantiis temporum, locorum et personarum, prudenter decernat auctoritas episcopalis localis, nisi aliud a conferentia episcopali, ad normam proprium statutorum, vel a sancta sede statuatur.

9. Fratrum seiunctorum animum cognoscere oportet. Ad hoc necessario requiritur studium, quod secundum veritatem et animo benevolo peragendum est. Catholici debito modo praeparati acquirant necesse est meliorem cognitionem doctrinae et historiae, vitae spiritualis et cultualis, psychologiac religiosae et culturae, quae fratribus propria est.

Ad id assequendum multum iuvant ex utraque parte conventus ad theologicas praesertim quaestiones tractandas, ubi unusquisque par cum pari agat, dummodo qui in illis partem habent sub praesulum vigilantia vere periti sint. Ex tali dialogo etiam clarius innotescet, quae sit revera ecclesiae catholicae condicio. Hac via et seiunctorum fratrum mens melius cognoscetur eisque fides nostra aptius exponetur.

10. Sacrae theologiae institutiones et aliae disciplinae praesertim historicae tradantur oportet etiam sub aspectu oecumenico, ut usque accuratius rerum veritati respondeant.

Multum enim interest futuros pastores et sacerdotes pollere theologia hoc modo adamussim elaborata, non polemice, in iis imprimis, quae fratrum seiunctorum erga ecclesiam catholicam relationes spectant.

A sacerdotum enim formatione necessaria institutio ac formatio spiritualis fidelium et religiosorum quam maxime pendet. *

Etiam catholici in missionalia opera in iisdem terris ac alii christiani incumbentes hodie praesertim cognoscant oportet quaestiones et fructus, quae ex oecumcnismo in eorum apostolatu oriuntur.

11. Modus ac ratio fidem catholicam exprimendi nullatenus obstaculum fieri debet dialogo cum fratribus. Integra doctrina lucide exponatur omnino oportet. Nil ab oecumcnismo tam alienum est quam ille falsus irenismus, quo puritas doctrinae catholicae detrimentum patitur et eius sensus genuinus et certus obscuratur.

Simul fides catholica et profundius et rectius explicanda est, modo et sermone qui etiam a fratribus seiunctis possit vere comprehendi.

Insuper in dialogo oecumenico theologi catholici, doctrinae ecclesiae inhaerentes, una cum fratribus seiunctis investigationem peragentes de

In certain special circumstances, such as the prescribed prayers "for unity", and during ecumenical gatherings, it is allowable and indeed desirable that Catholics should join in prayer with other Christians. Such prayers in common are certainly an effective means of obtaining the grace of unity, and they are a true expression of the ties which still bind Catholics to their separated fellow Christians: "for where two or three are gathered together in my name, there am I in the midst of them" (Mt 18, 20).

Yet worship in common is not to be considered as a means to be used indiscriminately for the restoration of Christian unity. There are two main principles governing the practice of such common worship: first, the bearing witness to the unity of the church, and second, the sharing in the means of grace. Witness to the unity of the church generally forbids common worship, but the grace to be had from it sometimes commends this practice. The course to be adopted, with due regard to all the circumstances of time, place and persons, is to be decided by local episcopal authority, unless it is otherwise determined by the bishops' conference according to its own statutes, or by the holy see.

9. We must get to know the outlook of our separated fellow Christians. To achieve this purpose, study is of necessity required, and this must be pursued in fidelity to the truth and with good will. Catholics, if they are properly equipped for the task, need to acquire a more adequate understanding of the respective doctrines of other Christians, their history, their spiritual and liturgical life, their religious psychology and culture.

Most valuable for this purpose are meetings of the two sides — especially for discussion of theological problems — where each side can treat with the other on an equal footing, provided that those who take part in them under the guidance of their authorities are truly competent. From such dialogue will emerge still more clearly what the position of the catholic church really is. In this way too the outlook of our separated brothers and sisters will be better understood, and our own beliefs more aptly explained.

10. Theology and other branches of knowledge, especially of an historical nature, must be taught with a due regard for the ecumenical point of view, so that at every point they may correspond more exactly with the facts.

It is most important that future pastors and priests should have mastered a theology that has been carefully worked out in this way and not controversially, especially with regard to those aspects which concern the relations of separated Christians with the catholic church. For the instruction and spiritual formation of the faithful and of religious depends very largely on the formation which their priests have received.

Moreover, Catholics engaged in missionary work in the same territories as other Christians ought, particularly in these times, to know the problems and the benefits in their apostolate which derive from the ecumenical movement.

11. The way in which the catholic faith is expressed should never become an obstacle to dialogue with other Christians. It is, of course, essential that the doctrine should be clearly presented in its entirety. Nothing is so alien to the spirit of ecumenism as a false irenicism, in which the purity of catholic doctrine suffers loss and its assured and genuine meaning is clouded.

At the same time, the catholic faith must be explained more profoundly and precisely, in such a way and in such terms as our separated fellow Christians also can really understand.

Furthermore, in ecumenical dialogue, when catholic theologians join with other Christians in common study of the divine mysteries, while standing fast

divinis mysteriis, cum veritatis amore, caritate et humilitate progredi debent. In comparandis doctrinis meminerint existere ordinem seu „hierarchiam" veritatum doctrinae catholicae, cum diversus sit earum nexus cum fundamento fidei Christianae. Sic via sternetur qua per fraternam hanc aemulationem omnes incitentur ad profundiorem cognitionem et clariorem manifestationem investigabilium divitiarum Christi.[3]

12. Coram omnibus gentibus christiani universi fidem in Deum unum et trinum, in Filium Dei incarnatum, redemptorem et dominum nostrum profiteantur et communi conatu in mutua aestimatione testimonium reddant spei nostrae, quae non confundit. Cum hodiernis temporibus in re sociali cooperatio latissime instauretur, omnes prorsus homines ad communem operam vocantur, potiore vero ratione ii, qui in Deum credunt, maxime autem omnes christiani utpote Christi nomine insigniti. Omnium Christianorum cooperatio coniunctionem illam qua iam inter se uniuntur vivo modo exprimit atque Christi servi vultum in pleniorem lucem ponit. Cooperatio haec, in non paucis nationibus iam instaurata, magis magisque perficiatur oportet, in regionibus praesertim, ubi evolutio socialis vel technica peragitur, sive in dignitate personae humanae recte aestimanda, sive in bono pacis promovendo, sive in sociali evangelii applicatione prosequenda, sive in scientiis et artibus spiritu christiano provehendis, sive etiam in cuiusvis generis remediis adhibendis contra nostrae aetatis aerumnas, cuiusmodi sunt fames et calamitates, analphabetismus et inopia, penuria habitationum et non aequa bonorum distributio. Hac cooperatione omnes qui in Christum credunt facile addiscere possunt, quomodo alii alios melius cognoscere et pluris aestimare queant atque ad unitatem Christianorum via sternatur.

Cap. III. De ecclesiis et de communitatibus ecclesialibus a sede apostolica Romana seiunctis

13. Ad duas praecipuas scissionum categorias inconsutilem tunicam Christi afficientium oculos convertimus.

Primae earum in oriente evenerunt, sive contestatione dogmaticarum formularum conciliorum Ephesini et Chalcedonensis, sive, posteriore tempore, per solutionem ecclesiasticae communionis inter patriarchatus orientales et sedem Romanam.

Aliae dein, post amplius quattuor saecula, in occidente ortae sunt ex eventibus qui sub nomine reformationis communiter veniunt. Exinde a sede Romana plures communiones sive nationales sive confessionales seiunctae sunt. Inter eas, in quibus traditiones et structurae catholicae ex parte subsistere pergunt, locum specialem tenet communio anglicana.

Hae tamen diversae divisiones inter se valdo differunt non solum ratione originis, loci et temporis, sed praesertim natura et gravitate quaestionum ad fidem et structuram ecclesiasticam pertinentium. Quam ob rem, haec sancta synodus, nec condiciones diversas diversorum coetuum christia-

[3] **Cf. Eph 3. 8.**

by the teaching of the church, they should pursue the work with love for the truth, with charity, and with humility. When comparing doctrines with one another, they should remember that in catholic doctrine there exists an order or "hierarchy" of truths, since they vary in their connection with the foundation of the Christian faith. Thus the way will be opened for this kind of friendly emulation to incite all to a deeper awareness and a clearer manifestation of the unfathomable riches of Christ?

12. Before the whole world let all Christians confess their faith in God, one and three, in the incarnate Son of God, our redeemer and lord. United in their efforts, and with mutual respect, let them bear witness to our hope which does not disappoint us. In these days when cooperation in social matters is so widespread, all people without exception are called to work together. This applies with much greater reason to all those who believe in God, and most of all, to Christians in that they bear the name of Christ. Cooperation among all Christians vividly expresses the relationship which in fact already unites them, and it sets in a clearer light the features of Christ the servant. Such cooperation, which has already begun in many countries, should be developed more and more, particularly in regions where a social and technical evolution is taking place. It should contribute to a just evaluation of the dignity of the human person, to the establishment of the blessings of peace, the application of gospel principles to social life, and the advancement of the arts and sciences in a truly Christian spirit. It should employ every possible means to relieve the afflictions of our times such as famine and natural disasters, illiteracy and poverty, lack of housing and the unequal distribution of wealth. All believers in Christ can, through such cooperation, easily learn to acquire a better knowledge and appreciation of one another, so as to make the road which leads to Christian unity more smooth.

Chapter 3. Churches and ecclesial communities separated from the Roman apostolic see

13. We now turn our attention to the two chief types of division as they affect the seamless robe of Christ.

The first division occurred in the east, when the dogmatic formulas of the councils of Ephesus and Chalcedon were challenged, and later when ecclesiastical communion between the eastern patriarchates and the Roman see was dissolved.

Other divisions arose more than four centuries later in the west, stemming from the events which are usually referred to as "the Reformation". As a result, many communions, national or confessional, were separated from the Roman see. Among those in which catholic traditions and institutions in part continue to subsist, the Anglican communion occupies a special place.

These various divisions differ greatly from one another not only by reason of their origins, place and time, but still more in serious matters concerning belief and the structure of the church. Therefore, without minimizing the differences between the various Christian bodies, and without overlooking the bonds be-

' See Eph 3, 8.

norum parvipendens, neque superstites, non obstante divisione, nexus inter eos praeteriens, ad prudentem actionem oecumenicam exercendam sequentes considerationes proponere decernit.

∕. De tcclesianun ănento!iw peculiari consideratione

14. Ecclesiae orientis et occidentis per non pauca saecula suam propriam viam, fraterna tamen communione fidei et vitae sacramentalis coniunctae, secutae sunt, sede Romana moderante communi consensu, si dissensiones circa fidem vel disciplinam inter eas orirentur. Sacrosanctae synodo gratum est, inter cetera gravis momenti, omnibus in mentem
i· rev re plures in oriente florere particulares seu locales ecclesias, inter quas primum locum tenent ecclesiae patriarchales, et ex quibus non paucae ab ipsis Apostolis ortum habere gloriantur. Proinde apud orientales praevaluit atque praevalet sollicitudo et cura servandi fraternas illas in fidei caritatisque communione necessitudines, quae inter ecclesias locales,
15 ut inter sorores, vigere debent.

Praetermittendum pariter non est ecclesias orientis ab origine habere thesaurum, ex quo plura in rebus liturgicis, in traditione spirituali et in ordine iuridico ecclesia occidentis deprompsit. Neque illud parvi faciendum est fundamentalia dogmata Christianae fidei de Trinitate et de Verbo Dei, ex virgine Maria incarnato, in conciliis oecumenicis in oriente celebratis definita esse. Ad hanc fidem servandam illae ecclesiae multa et passae sunt et patiuntur.

Tradita autem ab Apostolis haereditas diversis formis et modis accepta est et inde ab ipsis Ecclesiae primordiis hic et illic varie explicata ob
« diversitatem quoque ingenii et vitae condicionum. Quae omnia, praeter causas externas, propter defectum etiam mutuae comprehensionis et caritatis separationibus ansam praebuerunt.

Quamobrem sacrosancta synodus omnes quidem, sed praesertim eos exhortatur qui in instaurationem plenae communionis optatae inter
se ecclesias orientales et ecclesiam catholicam incumbere intendunt, ut debitam considerationem habeant de hac peculiari condicione nascentium crescentiumque ecclesiarum orientis et de indole relationum, quae inter eas et sedem Romanam ante separationem vigebant atque rectam de his omnibus existimationem sibi efforment. Haec accurate servata ad
m dialogum intentum summopere conferent.

15. Omnibus quoque notum est quanto cum amore christiani orientales liturgica sacra peragant, praesertim celebrationem eucharisticam, fontem vitae ecclesiae et pignus futurae gloriae, qua fideles cum episcopo uniti accessum ad Deum Patrem habentes per Filium Verbum incarnatum,
«0 passum et glorificarum, in effusione sancti Spiritus, communionem cum sanctissima Trinitate consequuntur, „divinae consortes ✻naturae 1 (2 Pt 1, 4) effecti. Proinde per celebrationem eucharistiae Domini in his singulis ecclesiis, ecclesia Dei aedificatur et crescit,1 et per concelebrationem

1 **Cf. loanncs Chrysostomus,** *In loarmem Homelia XLVI,* **PG 59, 260-262.**

tween them which exist in spite of these differences, this synod has decided to propose the following considerations for prudent ecumenical action.

I. The special position of the eastern churches

14. For many centuries the churches of the east and the west followed their separate ways though linked in a union of faith and sacramental life; the Roman see by common consent acted as guide when disagreements arose between them over matters of faith and discipline. Among other matters of moment, it is a pleasure for this synod to remind everyone that there exist in the east many particular or local churches, among which the patriarchal churches hold first place, and many of which are proud to trace their origins back to the apostles themselves. Hence a matter of primary concern and care among the easterns has been, and still is, to preserve the family ties of common faith and charity which ought to exist between local churches, as between sisters.

Similarly it must not be forgotton that from the beginning the churches of the east have had a treasury from which the western church has drawn extensively — in liturgical practice, spiritual tradition and canon law. Nor must we undervalue the fact that it was the ecumenical councils held in the east that defined the basic dogmas of the Christian faith, on the Trinity and on the Word of God, who took flesh of the virgin Mary. To preserve this faith these churches have suffered and still suffer much.

However, the inheritance handed on by the apostles was received with differences of form and manner, and from the earliest times of the church it was explained variously in different places, owing to diversities of character and condition of life. All this, quite apart from external causes, prepared the way for divisions arising also from a lack of mutual understanding and charity.

For this reason this synod urges all, but especially those who intend to devote themselves to the restoration of full communion which is desired between the churches of the east and the catholic church, to give due consideration to this special feature of the origin and growth of the eastern churches, and to the character of the relations which obtained between them and the Roman see before separation, and to learn to give due weight to all these factors. Where this is done, it will greatly contribute to the dialogue in view.

15. Everyone knows with what great love the Christians of the east celebrate the sacred liturgy, especially the eucharistie mystery, which is the source of the church's life and the pledge of future glory. In this celebration the faithful, united with their bishop, have access to God the Father through the Son, the Word made flesh, suffering, and glorified, and so, in the outpouring of the holy Spirit, they enter into communion with the most holy Trinity, being made "partakers of the divine nature" (2 Pt 1, 4). Hence, through the celebration of the holy eucharist in each of these churches, the church of God is built up and grows, and through concélébration their communion with one another is made

1 See John Chrysostom, *In loannem Homelia (Homilies on John),* 46: PG 59, 260-262.

communio earum manifestatur. In cultu hoc liturgico Mariam semper virginem, quam oecumenica synodus Ephesina sollemniter deiparam Sanctissimam proclamavit ut vere et proprie Christus Filius Dei et Filius hominis secundum scripturas agnosceretur, orientales pulcherrimis hymnis magnificant et multos quoque sanctos, inter quos patres universalis ecclesiae, collaudant.

Cum autem illae ecclesiae, quamvis seiunctae, vera sacramenta habeant, praecipue vero, vi successionis apostolicae, sacerdotium et eucharistiam, quibus arctissima necessitudine adhuc nobiscum coniunguntur, quaedam communicatio in sacris, datis opportunis circumstantiis et approbante auctoritate ecclesiastica, non solum possibilis est sed etiam suadetur.

In oriente quoque inveniuntur divitiae illarum traditionum spiritualim, quas praesertim monachismus expressit. Ibi enim inde a gloriosis sanctorum patrum temporibus floruit spiritualitas illa monastica, quae dein ad occidentales partes manavit et ex qua religiosum latinorum institutum tamquam e suo fonte originem duxit ac deinceps novum vigorem identidem accepit. Quapropter enixe commendatur ut catholici frequentius accedant ad has spirituales patrum orientalium divitias quae hominem totum ad divina contemplanda evehunt.

Ditissimum orientalium patrimonium liturgicum et spirituale cognoscere, venerari, conservare et fovere omnes sciant maximi esse momenti ad plenitudinem traditionis Christianae fideliter custodiendam et ad reconciliationem orientalium et occidentalium Christianorum perficiendam.

16. Praeterea a primis iam temporibus ecclesiae orientis disciplinas proprias a sanctis patribus atque synodis, etiam oecumenicis, sancitas sequebantur. Cum autem unitati ecclesiae minime obstet, immo decorem eius augeat et ad missionem eius implendam non parum conferat quaedam morum consuetudinumque diversitas, uti supra memoratur, sacra synodus, ad omne dubium tollendum, declarat ecclesias orientis, memores necessariae unitatis totius ecclesiae, facultatem habere se secundum proprias disciplinas regendi, utpote indoli suorum fidelium magis congruas atque bono animorum consulendo aptiores. Perfecta huius traditionalis principii observantia, non semper quidem servata, ad ea pertinet quae ad unionem restaurandam tamquam praevia condicio omnino requiruntur.

17. Quae supra de legitima diversitate dicta sunt, eadem placet etiam de diversa theologica doctrinarum enuntiatione declarare. Etenim in veritatis revelatae exploratione methodi gressusque diversi ad divina cognoscenda et confitenda in oriente et in occidente adhibiti sunt. Unde mirum non est quosdam aspectus mysterii revelati quandoque magis congrue percipi et in meliorem lucem poni ab uno quam ab altero, ita ut tunc variae illae theologicae formulae non raro potius inter se compleri dicendae sint quam opponi. Ad traditiones theologicas authenticas orientalium quod attinet, agnoscendum est eas eximio quidem modo in sacris scripturis radicatas esse, vita liturgica foveri et exprimi, viva apostolica traditione scriptisque orientalium patrum ac spiritualium auctorum nutriri, ad rectam vitae institutionem, immo ad christianam veritatem plene contemplandam tendere.

manifest, in their liturgical worship, the Christians of the east pay high tribute, in beautiful hymns, to Mary ever virgin, whom the ecumenical synod of Ephesus solemnly proclaimed to be the holy mother of God, so that Christ might be acknowledged as being truly and properly Son of God and son of man, according to the scriptures. Many also are the saints whose praise they sing, among them the fathers of the universal church.

These churches, though separated from us, yet possess true sacraments, above all, by apostolic succession, the priesthood and the eucharist, whereby they are still linked with us in closest intimacy. Therefore some worship in common, given suitable circumstances and the approval of church authority, is not merely possible but to be encouraged.

Moreover, in the east are to be found the riches of those spiritual traditions which are given expression especially in monastic life. From the glorious times of the holy fathers, monastic spirituality flourished in the east, then later flowed over into the western world, and there provided the source from which Latin monastic life took its rise and has drawn fresh vigour ever since. Catholics therefore are earnestly recommended to avail themselves still more of these spiritual riches of the eastern fathers which lift up the whole person to the contemplation of the divine.

All should recognize that to know, venerate, preserve and cherish the rich liturgical and spiritual heritage of the eastern churches is of supreme importance for the faithful preservation of the fullness of Christian tradition, and for bringing about reconciliation between eastern and western Christians.

16. Moreover from the earliest times the eastern churches followed their own disciplines, which were sanctioned by the approval of the fathers of the church and of synods, even of ecumenical synods. Far from being an obstacle to the church's unity, a certain diversity of customs and observances only adds to her beauty and is of great help in carrying out her mission, as has been stated. To remove all shadow of doubt, then, this synod solemnly declares that the churches of the east, while mindful of the necessary unity of the whole church, have the right to govern themselves according to the disciplines proper to themselves, since these are better suited to the character of their faithful, and more for the good of their souls. The perfect observance of this principle which is sanctioned by long-standing tradition, but in fact has not always been followed, is one of the essential prerequisites for the restoration of unity.

17. What has just been said about legitimate variety must also be taken to apply to the differences in theological expression of doctrine. In the study of revelation east and west have followed different methods, and taken different steps, towards their understanding and confession of God's truth. It is hardly surprising, then, if from time to time one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage. In such cases, these various theological expressions are often to be considered as mutually complementary rather than conflicting. Where the authentic theological traditions of the eastern church are concerned, we must recognize the admirable way in which they have their roots in holy scripture, how they arc nurtured and given expression in liturgical life, how they derive their strength from the living tradition of the apostles and from the works of the fathers and the spiritual writers of the eastern churches, and how they promote the right ordering of life and, indeed, pave the way to the full contemplation of Christian truth.

Haec sancta synodus, gratias agens Deo quod multi orientales ecclesiae catholicae filii, qui hoc patrimonium custodiunt et illud purius pleniusque vivere cupiunt, iam cum fratribus traditionem occidentalem colentibus in plena communione vivunt, declarat, totum hoc patrimonium spirituale ac liturgicum, disciplinare ac theologicum in diversis suis traditionibus ad plenam catholicitatem et apostolicitatem ecclesiae pertinere.

18. His omnibus bene perspectis, haec sacrosancta Synodus renovat id quod a sacris praeteritis conciliis nec non a Romanis pontificibus declaratum est, nempe ad communionem et unitatem restaurandam vel servandam opus esse „nihil ultra imponere ... oneris quam ... necessaria (Ac 15, 28). Vehementer etiam exoptat ut ad eam paulatim consequendam omnes conatus exinde intendant in variis institutis et formis vitae ecclesiae, praesertim oratione et fraterno dialogo circa doctrinam et muneris pastoralis urgentiores aetatis nostrae necessitates. Eodem modo pastoribus et fidelibus ecclesiae catholicae commendat necessitudines cum eis qui non iam in oriente, sed procul a patria vitam degunt, ut fraterna collaboratio cum eis in spiritu caritatis et secluso omni spiritu contentiosae aemulationis crescat. Quod si hoc opus toto animo promoveatur, sacrosancta synodus sperat fore, ut sublato pariete occidentalem orientalemque ecclesiam dividente, unica tandem fiat mansio angulari firmata lapide, Christo lesu, qui faciet utraque unum.2

II. De ecclesiis et communitatibus ecclesialibus in Occidente seiunctis

19. Ecclesiae et communitates ecclesiales, quae vel in gravissimo illo rerum discrimine, quod in occidente iam ab exeunte medio aevo initium sumpsit, vel posterioribus temporibus ab apostolica sede Romana separatae sunt, cum ecclesia catholica peculiari affinitate ac necessitudine iunguntur ob diuturnam populi christiani vitam praeteritis saeculis in ecclesiastica communione peractam.

Cum hae vero ecclesiae et communitates ecclesiales propter diversitatem originis, doctrinae et vitae spiritualis non tantum a nobis, sed etiam inter se non parum differant, eas aeque describere opus perdifficile est, quod hic aggredi non intendimus.

Quamvis motus oecumenicus et desiderium pacis cum ecclesia catholica nondum ubique invaluerint, spes nobis est fore ut in omnibus sensus oecumenicus et mutua aestimatio paulatim crescant. Attamen agnoscendum est inter has ecclesias et communitates atque ecclesiam catholicam rmgni ponderis discrepantias adesse, non tantum indolis historicae, sociologicae, psychologicae, culturalis, sed imprimis interpretationis revelatae veritatis. Quo autem facilius, non obstantibus illis differentiis, dialogus oecumenicus instaurari possit, in sequentibus quaedam efferre volumus quae fundamentum huius dialogi atque incitamentum esse possunt ac debent.

20. Mens nostra eos imprimis christianos respicit, qui lesum Christum ut Deum ac dominum et unicum mediatorem inter- Deum et homines pa-

2 **Cf. conc. Flor., sess. VI, definitio** *Laetentur caeli :* **Msi 31, 1026 E (v. supra p. 524).**

This synod thanks God that many eastern daughters and sons of the catholic church, who preserve this heritage and wish to express it more faithfully and completely in their lives, are already living in full communion with their brothers and sisters who follow the tradition of the west. It declares that all this heritage of spirituality and liturgy, of discipline and theology, in its various traditions, belongs to the full catholic and apostolic character of the church.

18. After taking all these factors into consideration, this holy synod solemnly repeats the declaration of previous councils and Roman pontiffs, that for the restoration or the maintenance of unity and communion it is necessary "to impose no burden beyond what is essential" (Ac 15,28). It is the synod's urgent desire that, in the various organizations and forms of church life, every effort should be made towards the gradual realization of this unity, especially by prayer and by amicable discussions on points of doctrine and on the more pressing pastoral problems of our time. Similarly, the synod commends to the pastors and faithful of the catholic church the development of close relations with those who are no longer living in the east but are far from home, so that friendly collaboration with them may increase, in the spirit of love, to the exclusion of all feeling of rivalry or strife. If this cause is wholeheartedly promoted, the synod hopes that the barrier dividing the church between east and west will be removed, and that at last there may be but the one dwelling, firmly established on Christ Jesus, the cornerstone, who will make both one.[2]

// *Separated churches and ecclesial communities in the west*

19. The churches and ecclesial communities which came to be separated from the apostolic see of Rome in the great upheaval which began in the west at the end of the Middle Ages and in later times too, have retained a special affinity and close relationship with the catholic church as a result of the long centuries in which all Christendom lived together in ecclesiastical communion.

However, since these churches and ecclesial communities, on account of their differences of origin, doctrine and spirituality, differ considerably not only from us but also among themselves, the task of describing them adequately is extremely difficult; and we have no intention of making such an attempt here.

Although the ecumenical movement and the desire for peace with the catholic church have not yet taken hold everywhere, it is our hope that among all Christians ecumenical feeling and mutual esteem may gradually increase. It must however be admitted that in these churches and ecclesial communities there exist important differences from the catholic church, not only of an historical, sociological, psychological and cultural character, but especially in the interpretation of revealed truth. To make easier the establishment of ecumenical dialogue in spite of these differences, we wish to set down some considerations which can, and indeed should, serve as a basis and encouragement for such dialogue.

20. Our thoughts turn first to those Christians who make open confession to Jesus Christ as God and lord and as the one mediator between God and human

[2] See council of Florence, session 6, definition *Laetentur caeli:* Msi 31, 1026 E (see above p. 524).

lam confitentur ad unius gloriam Dei, Patris et Filii et Spiritus sancti. Non leves scimus quidem existere discrepantias a doctrina catholicae ecclesiae etiam de Christo Verbo Dei incarnato et de opere redemptionis, proinde de mysterio ministerioque ecclesiae et munere Mariae in opere salutis. Laetamur tamen videntes fratres seiunctos in Christum tamquam fontem et centrum communionis ecclesiasticae intendere. Desiderio tacti unionis cum Christo compelluntur ad unitatem magis magisque quaerendam atque etiam ad testimonium fidei suae ubique apud gentes reddendum.

21. Sacrarum scripturarum amor et veneratio ac prope cultus fratres nostros ad constans et sollers sacrae paginae studium adducunt: evangelium „virtus enim Dei est in salutem omni credenti, ludaeo primum et Graeco" (Rm 1, 16).

Spiritum sanctum inv tes, in ipsis sacris scripturis Deum inquirunt quasi sibi loquentem in Christo, a prophetis praenuntiato, verbo Dei pro nobis incarnato. In iis vitam Christi contemplantur et ea quae divinus magister ad salutem hominum docuit et peregit, mysteria praesertim mortis eius et resurrectionis.

At cum christiani a nobis seiuncti auctoritatem divinam sacrorum librorum affirmant, aliter ac nos — diversi quidem diverse — sentiunt de habitudine scripturas inter et ecclesiam, in qua secundum fidem catholicam magisterium authenticum peculiarem obtinet locum in verbo Dei scripto exponendo et praedicando.

Nihilominus sacra eloquia in ipso dialogo eximia sunt instrumenta in potenti manu Dei ad illam unitatem adipiscendam, quam salvator omnibus hominibus exhibet.

22. Baptismi sacramento, quandocumque iuxta Domini institutionem rite confertur ac debita animi dispositione accipitur, homo vere Christo crucifixo et glorificato incorporatur atque ad vitae divinae consortium regeneratur iuxta illud Apostoli: „consepulti ei in baptismo, in quo et resurrexistis per fidem operationis Dei, qui suscitavit illum a mortuis" (Coi 2,12)?

Baptismus igitur vinculum unitatis sacramentale constituit vigens inter omnes qui per illum regenerati sunt. Attamen baptismus per se dumtaxat initium et exordium est, quippe qui totus in acquirendam tendit plenitudinem vitae in Christo. Itaque baptismus ordinatur ad integram fidei professionem, ad integram incorporationem in salutis institutum, prout ipse Christus illud voluit, ad integram denique in communionem eucharisticam insertionem.

Communitates ecclesiales a nobis seiunctae, quamvis deficiat earum plena nobiscum unitas ex baptismate profluens, et quamvis credamus illas, praesertim propter sacramenti ordinis defectum, genuinam atque integram substantiam mysterii eucharistici non servasse, tamen, dum in sancta coena mortis et resurrectionis Domini memoriam faciunt, vitam in

» **Cf. Rm 6, 4.**

beings, to the glory of the one God, bather, Son and holy Spirit, We are aware indeed that there exist considerable divergences from the doctrine of the catholic church even concerning Christ himself, the Word of God made flesh, the work oi redemption, and, consequently, concerning the mystery and ministry of the church, and the role of Mary in the work of salvation. But we rejoice to see that our separated fellow Christians look to Christ as the source and centre of ecclesiastical communion. Their longing for union with Christ inspires them to seek an ever closer unity, and also to bear witness to their faith among all nations everywhere.

21. Love and reverence, almost a cult, for holy scripture leads our brothers and sisters to a constant and expert study of the sacred text. For the gospel "is the power of God for salvation to every one who has faith, to the Jew first and then to the Greek" (Rm 1, 16).

Calling upon the holy Spirit, they seek God in the scriptures as speaking to them in Christ, the Word of God made flesh for us, whom the prophets foretold. They contemplate in the scriptures the life of Christ and what the divine master taught and did for our salvation, especially the mysteries of his death and resurrection.

But while our separated fellow Christians hold strongly to the divine authority of the sacred books, they differ from us — some in one way, some in another — regarding the relationship between scripture and the church. For, according to catholic belief, the authentic teaching office has a special place in the interpretation and preaching of the written word of God.

But the sacred utterances provide for the work of dialogue an instrument of the highest value in the mighty hand of God for the attainment of that unity which the Saviour holds out to all.

22. Whenever the sacrament of baptism is duly administered as our Lord instituted it, and is received with the right dispositions, a person is truly incorporated into the crucified and glorified Christ, and reborn to a sharing of the divine life, as the apostle says: "you were buried together with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead" (Col 2, 12)?

Thus baptism establishes a sacramental bond of unity existing among all who have been reborn by it. But of itself baptism is only a beginning, an inauguration wholly directed towards the acquisition of the fullness of life in Christ. Baptism, therefore, is oriented towards the complete profession of faith, complete incorporation into the institution of salvation such as Christ willed it to be, and finally the completeness of unity which eucharistie communion gives.

Though the ecclesial communities which are separated from us lack the fullness of unity with us which flows from baptism, and though we believe they have not retained the authentic and full reality of the eucharistie mystery, especially because the sacrament of orders is lacking, nevertheless when they commemorate his death and resurrection in the Lord's supper, they profess that

J See Rm 6, 4.

Christi communione significari profitentur atque gloriosum eius adventum exspectant. Quapropter doctrina circa coenam Domini, cetera sacramenta et cultum ac ecclesiae ministeria obiectum dialogi constituat oportet.

23. Christiana horum fratrum conversatio fide in Christum alitur, baptismatis gratia et verbo Dei audito fovetur. Manifestatur quidem in oratione privata, in meditatione biblica, in familiae Christianae vita, in cultu communitatis ad laudem Dei congregatae. Ceteroquin cultus eorum nonnumquam elementa conspicua communis antiquae liturgiae prae se fert. Fides qua Christo creditur fructus edit in laude et gratiarum actione pro beneficiis divinitus acceptis; accedit vivus iustitiae sensus et sincera caritas in proximum. Haec autem operosa fides haud pauca etiam instituta ad miseriam spiritualem et corporalem sublevandam, ad iuventutis educationem excolendam, ad sociales vitae condiciones humaniores reddendas, ad pacem universim constabiliendam protulit.

Quod si inter Christianos multi non semper eadem ratione atque catholici evangelium in re morali intelligunt neque easdem solutiones difficiliorum hodiernae societatis quaestionum admittunt, nihilominus ut nos volunt verbo Christi ut fonti christianae virtutis haerere et apostolico oboedire praecepto: „Omne, quodeumque facitis in verbo aut in opere, omnia in nomine domini lesu Christi, gratias agentes Deo et Patri per ipsum" (Coi 3, 17). Hinc dialogus oecumenicus de morali evangelii applicatione initium sumere potest.

24. Sic post breviter expositas condiciones, quibus exerceri contingit actio oecumenica, et principia quibus moderanda est, fidenter oculos ad futura convertimus. Haec sacrosancta synodus hortatur fideles, ut a quavis levitate vel imprudenti zelo se abstineant, quae vero progressui unitatis nocere possint. Eorum enim oecumenica actio non potest esse nisi plene sincereque catholica, fidelis nempe veritati, quam ab apostolis et patribus accepimus, et consentanea fidei, quam ecclesia catholica semper professa est, ac simul in eam plenitudinem tendens, qua Dominus decursu temporum corpus suum vult augeatur.

Haec sacrosancta synodus instanter exoptat ut filiorum ecclesiae catholicae incepta cum inceptis fratrum seiunctorum coniuncta progrediantur, quin Providentiae viis ullum ponatur obstaculum et quin futuris Spiritus sancti impulsionibus praeiudicetur. Insuper se consciam esse declarat hoc sanctum propositum reconciliandi Christianos omnes in unitate unius unicaeque ecclesiae Christi humanas vires et dotes excedere. Quapropter spem suam in oratione Christi pro ecclesia, in amore Patris erga nos, in virtute Spiritus sancti penitus ponit. „Spes autem non confundit, quia caritas Dei diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis" (Rm 5, 5).

it signifies life in communion with Christ and look forward to his coming in glory. For these reasons dialogue should include among its subjects the Lord's supper and other sacraments, worship and the church's ministry.

23. The daily Christian lives of these our sisters and brothers are nourished by their faith in Christ and strengthened by the grace of baptism and by hearing the word of God. This shows itself in their private prayer, their meditation on the Bible, in their Christian family life, and in the worship of a community gathered together to praise God. Moreover, their form of worship not seldom displays notable features of the ancient common liturgy. Their faith in Christ bears fruit in praise and thanksgiving for the good things received from the hands of God. Among them, too, is a strong sense of justice and a true charity towards others. This active faith has been responsible for many organizations for the relief of spiritual and material distress, the advancement of the education of youth, the establishment of more humane social conditions of life, and the promotion of peace throughout the world.

While it is true that some Christians do not always understand the moral teaching of the gospel in the same way as Catholics, and do not accept the same solutions to the more difficult problems of modern society, nevertheless they share our desire to stand by the word of Christ as the source of Christian virtue, and to obey the command of the apostle: "Whatever you do, in word or in work, do all in the name of the lord Jesus Christ, giving thanks to God the Father through him" (Col 3, 17). For that reason an ecumenical dialogue might start with discussion of the application of the gospel to moral questions.

24. Now that we have briefly set out the conditions for ecumenical action and the principles by which it is to be directed, we look with confidence to the future. This holy synod exhorts the faithful to avoid not only all superficiality but also any importunate zeal, either of which would only hinder real progress towards unity. Their ecumenical action must be fully and sincerely catholic, that is to say, faithful to the truth which we have received from the apostles and fathers, in harmony with the faith which the catholic church has always professed, and at the same time directed towards that fullness to which our Lord wills his body to grow in the course of time.

It is the urgent wish of this holy synod that the measures undertaken by the sons and daughters of the catholic church should in practice develop in conjunction with those of our separated sisters and brothers, so as to place no obstacle to the ways of divine providence and to avoid prejudging the future inspirations of the holy Spirit. The synod moreover professes its awareness that human powers and capacities cannot achieve this holy objective — the reconciling of all Christians in the unity of the one and only church of Christ. It is because of this that the synod grounds its hope deeply on Christ's prayer for the church, on the Father's love for us, and on the power of the holy Spirit. "And hope does not disappoint us, because God's love has been poured into our hearts through the holy Spirit, who has been given to us" (Rm 5, 5).

SESSIO VII
28. oct. 1965

Decretum de pastorali episcoporum munere in ecclesia

Prooemium

1. Christus dominus, Filius Dei vivi, qui venit ut salvum faceret populum suum a peccatis[1] utque omnes homines sanctificarentur, sicut Ipse missus est a Patre, ita et misit apostolos suos,[2] quos ideo sanctificavit, tradens eis Spiritum sanctum, ut et ipsi glorificarent Patrem super terram et homines salvos facerent, „in aedificationem corporis Christi" (Eph 4, 12) quod est ecclesia.

2. In hac Christi ecclesia, Romanus pontifex, ut successor Petri, cui oves et agnos suos pascendos Christus concredidit, suprema, plena, immediata et universali in curam animarum, ex divina institutione, gaudet potestate. Qui ideo, cum tamquam omnium fidelium pastor ad bonum commune ecclesiae universae et ad bonum singularum ecclesiarum procurandum missus sit, super omnes ecclesias ordinariae potestatis obtinet principatum.

Episcopi autem et ipsi, positi a Spiritu sancto, in apostolorum locum succedunt ut animarum pastores,[3] atque, una cum Summo pontifice et sub eiusdem auctoritate, ad Christi, aeterni pastoris, opus perenne reddendum missi sunt.[4][5] Christus enim apostolis eorumque successoribus dedit mandatum atque potestatem ut docerent omnes gentes, hominesque sanctificarent in veritate atque pascerent. Episcopi itaque, per Spiritum sanctum qui datus est eis, veri et authentici effecti sunt fidei magistri, pontifices ac pastores?

3. Hoc suum episcopale munus, quod per consecrationem episcopalem susceperunt? episcopi, sollicitudinis omnium ecclesiarum participes, in communione et sub auctoritate Summi pontificis exercent, ad magisterium et regimen pastorale quod attinet, omnes uniti in collegio seu corpore quoad universam Dei ecclesiam.

Illud exercent singuli quoad assignatas sibi dominici gregis partes, unusquisque ecclesiae particularis sibi commissae curam gerens aut quandoque aliqui coniunctim necessitatibus quibusdam diversarum ecclesiarum communibus providentes. Quare sacrosancta synodus, attentis etiam condicionibus hominum consociationis, quae nostra hac

1 **Cf. Mt 1,21.**
« **Cf. Io 20, 21.**
3 **Cf. cone. Vat. I, Conse dogm. I. dc ecclesia Christi,** *Pastor aeternus,* **cap. 3, D 1828 (3061) (v. supra p. 814).**
4 **Cf.conc. Vat. I, Const, dogm. I, de ecclesia Christi,** *Prooem.,* **D 1821 (3050) (v. supra p. 811).**
5 **Cf. cone. Vat. II, Conse dogm. de ecclesia,** *Lumen Gentium,* **cap. III, nn. 21, 24, 25: AAS 57 (1965). p. 24-25, 29-31 (v. supra, p. 864-865; 868-870).**
4 **Cf. cone. Vat. II, Const, dogm. de ecclesia.** *Lumen Gentium,* **cap. III, η. 21 : AAS 57 (1965), pp. 24-25 (v. supra p. 864-865)**

SESSION 7
28 October 1965

Decree on the pastoral office of bishops in the church

Introduction

1. Christ the lord, the Son of the living God, came to save his people from their sins[1] and make all humanity right with God. As he himself was sent by the Father, so he in turn sent his apostles.[2] To this end he sanctified them, giving them the holy Spirit in order that they too might glorify the Father on earth and bring salvation to people, "for building up the body of Christ" (Eph 4, 12) which is the church.

2. In this church of Christ, the Roman pontiff, as the successor of Peter, to whom Christ entrusted the feeding of his sheep and his lambs, possesses power granted by God for the care of souls; and this power is supreme, full, immediate and universal. In virtue of his office he holds the primacy of power over all the churches. This is because, as shepherd of all the faithful, his mission is to secure the common good of the universal church and the particular good of the individual churches.

The bishops also, assigned to their position by the holy Spirit, take the place of the apostles as pastors of souls? and together with the supreme pontiff and under his authority are sent to carry on the never-ending work of Christ, the eternal pastor? For Christ gave to the apostles and their successors the mandate and the power to teach all nations, to sanctify people in truth, and to sustain them spiritually. The bishops, accordingly, through the holy Spirit who has been given to them, have been made true and authentic teachers of the faith, pontiffs and pastors?

3. The bishops receive this episcopal function of theirs by being consecrated as bishops.[6] They share in the solicitude for all the churches; and, in what pertains to teaching and pastoral government, they exercise their function over the whole church of God when they are united all together in one college or body in communion with and under the authority of the supreme pontiff.

As individuals, they exercise this function over the parts of the Lord's flock entrusted to them. Each takes responsibility for the particular church to which he has been appointed, and occasionally a number of them will combine forces to provide for certain needs common to different churches. Consequently, this holy synod has taken into account the conditions influencing human society,

1 See Mt 1, 21.
2 Seejn 20, 21.
3 See Vatican council I, Dogmatic constitution I, on the church of Christ, *Pastor aetemus,* ch. 3: D 1828 (3061) (see above p. 814).
4 Sec Vatican council I, Dogmatic constitution I, on the church of Christ, Introduction: D 1821 (3050) (see above p. 811).
5 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 3, nos. 21, 24, 25: AAS 57 (1965), pp. 24-25, 29-31 (see above pp. 864-865, 868-870).
6 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 3, no. 21: AAS 57 (1965), pp. 24-25 (see above pp. 864-865).

aetate, ad novum fertur rerum ordinem,7 pressius determinare intendens pastorale episcoporum munus, haec quae sequuntur statuit.

Cap. I. De episcopis quoad universam ecclesiam

I. Partis ipsas habent episcopi quoad universam ecclesiam

4. Episcopi, vi sacramentalis consecrationis et hierarchica communione cum collegii capite atque membris, constituuntur membra corporis episcopalis.1 „Ordo autem episcoporum, qui collegio apostolorum in magisterio et regimine pastorali succedit, immo in quo corpus apostolicum continuo perseverat, una cum capite suo Romano pontifice, et numquam sine hoc capite, subiectum quoque supremae ac plenae potestatis in universam ecclesiam exsistit, quae quidem potestas nonnisi consentiente Romano pontifice exerceri potest4! 2 Haec vero potestas ..sollemni modo in concilio oecumenico exercetur 3 ideo sacrosancta synodus decernit omnibus episcopis, qui sint membra Collegii episcopalis, ius esse ut concilio oecumenico intersint.

„Eadem potestas collegiatis una cum papa exerceri potest ab episcopis in orbe terrarum degentibus, dummodo caput collegii eos ad actionem collegialem vocet, vel saltem episcoporum dispersorum unitam actionem approbet vel libere recipiat, ita ut verus actus collegiatis efficiatur

5. Episcopi e diversis orbis regionibus selecti, modis et rationibus a Romano pontifice statutis vel statuendis, supremo ecclesiae pastori validiorem praestant adiutricem operam in consilio, quod proprio nomine *Synodus episcoporum*^ appellatur, quae quidem, utpote totius catholici episcopatus partes agens, simul significat omnes episcopos in hierarchica communione sollicitudinis universae ecclesiae participes esse/

6. Episcopi, qua legitimi apostolorum successores et collegii episcopalis membra, inter se coniunctos semper se sciant atque omnium ecclesiarum sollicitos sese exhibeant, cum ex Dei institutione et praecepto apostolici muneris unusquisque ecclesiae una cum ceteris episcopis sponsor sit.7 Praesertim solliciti sint de illis orbis terrarum regionibus in quibus verbum Dei nuntiatum nondum est aut in quibus, praecipue ob parvum sacerdotum

7 Cf. loannes XXIII, Const, apost. *Humanae salutis,* **25 dec. 1961: AAS 54 (1962), p. 6.**

1 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen Gentium,* **cap. III, n. 22: AAS 57 (1965), pp. 25-27 (v. supra p. 865-867).**

1 Conc. Vat. II, Const, dogm. de ecclesia, ibid.

3 Conc. Vat. II, Const, dogm. de ecclesia, ibid.

4 Conc. Vat. II, Const, dogm. de ecclesia, ibid.

5 Cf. Paulus VI, Motu proprio *Apostolica Sollicitudo,* **15 sept. 1965: AAS 57 (1965), pp. 775-780.**

6 Cf. conc. Vat. II, Const, dogm. de ecclesia, cap. Ill, η. 23: AAS 57 (1965), pp. 27-28 (v. supra p. 867-868).

7 Cf. Pius XII, Litt. encycl. *Fidei donum,* **21 apr. 1957: AAS 49 (1957), p. 237; cf. etiam: Benedictus XV. Epist. ap.** *Maximum illud.* **3C nov. 1919: AAS 11 (1919), p. 440; Pius XI, Litt. encycl.** *Rerum Ecclesiae,* **28 febr. 1926: AAS 18 (1926), p. 68 ss.**

which in our own times is undergoing a revolutionary change;7 and, with the object of determining more exactly the pastoral function of bishops, it has laid down the decrees which follow.

Chapter 1. Relationship between bishops and the universal church

/. *The role ofbishops in the universal church*

4. Bishops, by reason of their sacramental consecration and their hierarchical communion with the head and members of the college, are constituted members of the episcopal body.1 "The order of bishops, which succeeds the college of apostles in teaching authority and pastoral government, and indeed in which the apostolic body continues to exist without interruption, is also the subject of supreme and full power over the universal church, provided it remains united with its head, the Roman pontiff, and never without its head; and this power can be exercised only with the consent of the Roman pontiff".2 This power is "solemnly exercised in an ecumenical council".3 Accordingly this synod decrees that all bishops who are members of the episcopal college have the right to attend an ecumenical council.

"The same collegial power can be exercised by the bishops throughout the world in conjunction with the pope, provided that the head of the college calls them to collegial action or at least approves of, or willingly accepts, the united action of the dispersed bishops in such a way that the result is a truly collegial act".4

5. Bishops chosen from different parts of the world, in accordance with methods and procedures already established or to be established by the Roman pontiff, will give more effective and helpful service to the supreme pastor of the church by meeting in a council which shall be called the *Synod of bishops.*5 Acting on behalf of the whole catholic episcopate, it will show that all the bishops in hierarchical communion participate in the care of the whole church.6

6. As the legitimate successors of the apostles and members of the episcopal college, bishops should be ever conscious that they stand together and they should let it be seen that they are solicitous for the good of all the churches. For, by divine institution and the exigency of their apostolic function, each one of the bishops in union with the others is responsible for the welfare of the church/ They should take special care of those regions of the world in which the word of

Sec John XXIII, Apostolic constitution *Humanae salutis,* 25 Dec. 1961: AAS 54 (1962), p. 6.

1 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* ch. 3, no. 22: AAS 57 (1965), pp. 25-27 (see above pp. 865-867).

' Vatican council II, Dogmatic constitution on the church, ibid.

' Vatican council II, Dogmatic constitution on the church, ibid.

4 Vatican council II, Dogmatic constitution on the church, ibid.

' See Paul VI, Motu proprio *Apostolica Sollicitudo,* 15 Sept. 1965: AAS 57 (1965), pp. 775-780.

6 See Vatican council II, Dogmatic constitution on the church, ch. 3, no. 23: AAS 57 (1965), pp. 27-28 (see above pp. 867-868).

See Pius XII, Encyclical *Fidei donum,* 21 April 1957: AAS 49 (1957), p. 237; see also Benedict XV, Apostolic letter *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), p. 440; Pius XI, Encyclical *Rerum Ecclesiae,* 28 Feb. 1926: AAS 18 (1926), p. 68 ff.

numerum, christifideles in periculo versantur a vitae christianae mandatis discedendi, immo et ipsam fidem amittendi.

Quare omnibus viribus satagant ut evangclizationis et apostolatus opera a fidelibus alacriter sustineantur et promoveantur. Insuper curare studeant ut apti praeparentur sacrorum administri necnon auxiliares tum religiosi » tum laici pro missionibus atque regionibus cleri penuria laborantibus. Curent etiam ut, quantum possibile sit, aliqui ex suis sacerdotibus praedictas missiones vel dioeceses adeant, ibidem sacrum ministerium in perpetuum aut saltem ad praefinitum tempus peracturi.

Prae oculis habeant praeterea episcopi in usu bonorum ecclesiasticorum rationem quoque esse habendam necessitatum non tantum suae dioecesis sed et aliarum particularium ecclesiarum, quippe quae unius ecclesiae Christi sint panes. Attendant denique ad calamitates pro viribus sublevandas, quibus aliae dioeceses vel regiones laborant.

7. Maxime illos sacrorum antistites, qui propter nomen Christi is calumniis et angustiis vexantur, in carceribus detinentur, vel suo ministerio prohibentur, fraterno amplectantur animo eosque germana actuosa cura prosequantur, ut eorum dolores precatione et opera confratrum leniantur et mulceantur.

II, Episcopi et apostolica sedes

8. *a)* Episcopis, ut apostolorum successoribus, in dioecesibus ipsis commissis per se omnis competit potestas ordinaria, propria ac immediata, quae ad exercitium eorum muneris pastoralis requiritur, firma semper in omnibus potestate quam, vi muneris sui, Romanus pontifex habet sibi vel alii auctoritati causas reservandi.

b) Singulis episcopis dioecesanis facultas fit a lege generali ecclesiae in casu particulari dispensandi fideles in quos ad normam iuris exercent auctoritatem, quoties id ad eorum bonum spirituale conferre iudicent, nisi a suprema ecclesiae Auctoritate specialis reservatio facta fuerit.

9. In exercenda suprema, plena et immediata potestate in universam ecclesiam, Romanus pontifex utitur Romanae curiae dicasteriis, quae proinde nomine et auctoritate illius munus suum explent in bonum Ecclesiarum et in servitium sacrorum pastorum.

Exoptant autem sacrosancti concilii patres ut haec dicasteria, quae quidem Romano pontifici atque ecclesiae pastoribus eximium praebuerunt auxilium, novae ordinationi, necessitatibus temporum, regionum ac rituum magis aptatae, subiciantur, praesertim quod spectat eorundem numerum, nomen, competentiam propriamque procedendi rationem atque inter se laborum coordinationem.8 Exoptant pariter ut, ratione habita muneris pastoralis episcoporum proprii, legatorum Romani pontificis officium pressius determinetur.

10. Praeterea cum eadem dicasteria ad universalis ecclesiae bonum sint constituta, optatur ut eorum membra, officiales et consultores, necnon

8 **Cf. Paulus VI, allocutio ad em.mos patres cardinales, exc-tnos praesules, rev.mos praelatos ceterosquc Romanae curiae officiales, 21 sept. 1963: AAS 55 (1963), p. 793 ss.**

God is yet to be proclaimed or in which, mainly because of lack of priests, the faithful are in danger of falling away from the moral standards of christian life and even of losing the faith itself.

Consequently, they should spare no effort to ensure that the works of evangelisation and apostolate arc urgently supported and developed by the faithful. Moreover, they should make it their business to see that suitable sacred ministers and auxiliary assistants, both religious and lay, are trained for the missions and those regions which are suffering from a dearth of clergy. They should also, so far as it is possible, make arrangements for some of their own diocesan priests to take up residence in these missions or dioceses and there pursue their sacred ministry for the rest of their lives or at least for a definite period of time.

Moreover bishops, in their administration of ecclesiastical revenues, should be mindful that account must be taken not only of the needs of their own diocese but also of other local churches, which are no less parts of the one church of Christ. Finally, let them do all they can to alleviate the disasters which crush other dioceses or regions.

7. Above all, let them extend brotherly solicitude to those bishops who for the name of Christ are oppressed by false accusations and harassment, are detained in prison or forbidden to exercise their ministry. They should keep in touch with them in a brotherly spirit and give them genuine practical help, so that their sufferings may be lessened and comforted by the prayers and concern of their colleagues and brothers.

II. Bishops and the apostolic see

8. *a)* As successors of the apostles, the bishops in the dioceses entrusted to them possess as of right all the ordinary power necessary for the exercise of their pastoral office. This power belongs to them as bishops and rests in their own hands, always without prejudice to the universal power which, in virtue of his office, the Roman pontiff possesses of reserving cases to himself or to some other authority.

b) By the general law of the church all diocesan bishops are given the power of granting dispensations in particular cases to the faithful over whom they hold canonical authority, whenever they judge it to be for their spiritual good. This power does not extend to cases which have been specially reserved by the supreme authority of the church.

9. In the exercise of his supreme, full and immediate authority over the entire church, the Roman pontiff makes use of the various departments of the Roman curia. These departments, accordingly, operate in his name and with his authority for the good of the churches and in the service of the sacred pastors.

These departments have unquestionably given outstanding assistance to the Roman pontiff and to the pastors of the church. Nevertheless it is the express wish of the conciliar fathers that they should be reorganised in a way more appropriate to the needs of our own times and of different regions and rites. What needs particular attention is the number of these departments, their titles, the extent of their authority, the procedures proper to each, and the interdepartmental coordination of their activities.§ Likewise the fathers strongly desire that

§ See Paul VI, Allocution to the cardinals, bishops, prelates and other officials of the Roman curia, 21 Sept. 1963: AAS 55 (1963), p. 793 ff.

legati Romani pontificis, quantum heri potest, ex diversis ecclesiae regionibus magis assumantur, ita ut catholicae ecclesiae officia seu organa centralia indolem vere universalem prae se ferant.

In votis quoque est ut inter dicasteriorum membra cooptentur etiam aliqui episcopi praesertim dioecesani, qui mentem, optata ac necessitates omnium ecclesiarum summo pontifici plenius referre valeant.

Denique perutile esse censent concilii patres si eadem dicasteria Lucos, virtute, scientia et experientia praestantes, magis audiant, ita ut et ipsi in rebus ecclesiae partes sibi congruentes habeant.

Cap. II. De episcopis quoad ecclesias particulares seu dioeceses

7. *Epistopi dioecesani*

11. Dioecesis est populi Dei portio, quae episcopo cum cooperatione presbyterii pascenda concreditur, ita ut, pastori suo adhaerens ab coque per evangelium et eucharistiam in Spiritu sancto congregata, ecclesiam particularem constituat, in qua vere inest et operatur una sancta catholica et apostolica Christi ecclesia.

Singuli episcopi, quibus ecclesiae particularis cura commissa est, sub auctoritate summi pontificis, tamquam proprii, ordinarii et immediati earum pastores, oves suas in nomine Domini pascunt, munus docendi, sanctificandi et regendi in eas exercentes. Ipsi tamen agnoscant iura, quae sive patriarchis sive aliis hierarchicis auctoritatibus legitime competunt.1

Ad suum autem apostolicum munus intendant episcopi ut Christi testes coram omnibus hominibus, non solum iis providentes qui iam principem pastorum sequuntur, sed iis quoque toto animo sese devoventes qui a via veritatis quoquo modo deflexerunt aut Christi evangelium et misericordiam salutiferam ignorant, donec „in omni bonitate et iustitia et veritate" (Eph 5, 9) tandem omnes ambulent.

12. In exercendo suo munere docendi, Christi evangelium hominibus annuntient, quod inter praecipua episcoporum munera eminet,2 eos in Spiritus fortitudine ad fidem vocantes aut in fide viva confirmantes; integrum Christi mysterium ipsis proponant, illas nempe veritates quarum ignorantia, Christi ignorantia est, itemque viam quae divinitus revelata est ad glorificationem Dei atque eo ipso ad beatitudinem aeternam consequendam.3

Ostendant insuper res ipsas terrestres et humana instituta secundum Dei creatoris consilium, ad hominum sal item quoque ordinari et ideo ad

1 **a. conc. Vat. II, Decr. de ecclesiis orientalibus catholicis,** *Orientalium Ecclesiarum,* **nn. 7-11: AAS 57 (1965), pp. 79-80 (v. suora p. 902-903).**

1 **Cf. conc. Trid., sess. V, decr.** *de reform.,* **c.** *2,* **Msi 33, 30 (v. supra p. 668); sess. XXIV, decr.** *de reform.,* **c. 4, Msi 33, 159 (v. supra p. 763); conc. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **cap. III, η. 25: AAS 57 (1965), p. 29 ss. (v. supra pp. 869).**

3 **Cf. conc. Vac. II. Const, dogm. de ecclesia,** *Lumen Gentium,* **cap. III, η. 25: AAS 57 (1965), pp. 29-31 (v. supra p. 869-870).**

the function of papal legates should be determined in more exact detail in relation to the pastoral office proper to bishops.

10. Further, since these departments have been established for the wellbeing of the universal church, it is desirable that their members, officials and consultors, including the papal legates, should as far as possible be drawn more regularly from different regions of the church, so that the offices or central agencies of the catholic church may manifest their truly universal character.

It is also desirable that there should be co-opted into the membership of these departments some additional bishops, especially diocesan bishops, who are able to represent more fully to the supreme pontiff the mind, the aspirations and the needs of all the churches.

Finally, the fathers of the council judge that it would be of great service for these departments to hear more often the views of lay people distinguished for virtue, knowledge and experience in order that they too may play an appropriate part in the affairs of the church.

Chapter 2. Bishops and particular churches or dioceses

1 Diocesan bishops

11. A diocese is a section of the people of God whose pastoral care is entrusted to a bishop in cooperation with his priests. Thus, in conjunction with their pastor and gathered by him into one flock in the holy Spirit through the gospel and the eucharist, they constitute a particular church. In this church, the one, holy, catholic and apostolic church of Christ is truly present and at work.

Individual bishops, to whom the pastoral care of particular churches has been committed, are the proper, official and immediate shepherds of these churches, under the authority of the supreme pontiff. Accordingly, they feed their sheep in the name of the Lord by fulfilling their office of teaching, sanctifying and governing them. At the same time, they themselves must recognise the rights which legitimately belong to partriarchs or to other hierarchic authorities.[1]

Bishops should indeed pursue their apostolic work as witnesses of Christ to all people. Not only should they look after those who already follow the chief shepherd, but they should also give themselves wholeheartedly to those who in one way or another have wandered from the path of truth, or who know nothing of the gospel of Christ and his saving mercy, so that everyone may eventually walk "in all that is good and right and true" (Eph 5, 9).

12. In discharging their obligation to teach, they should proclaim to humanity the gospel of Christ. This stands out among the most important duties of bishops.[2] With the courage imparted by the Spirit, they should call people to faith or strengthen them in living faith. To them they must expound the mystery of Christ in its entirety. This involves those truths ignorance of which is ignorance of Christ. They must likewise point out the way divinely revealed for giving glory to God and thereby attaining eternal happiness.[3]

[1] See Vatican council 11, Decree on the eastern catholic churches, *Orientalium Ecclesiarum,* nos. 7-11: AAS 57 (1965), pp. 79-80 (see above pp. 902-903).

[2] See council of Trent, session 5, decree *on reform,* ch. 2, Msi 33, 30 (see above p. 668); session 24, decree *on reform,* ch. 4, Msi 33, 159 (see above p. 763); Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 3, no. 25: AAS 57 (1965), p. 29 if. (see above p. 869).

[3] See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 3, no. 25: AAS 57 (1965), pp. 29-31 (see above pp. 869-870).

aedificationem corporis Christi non parum conferre posse. Edoceant ideo quanti, iuxta doctrinam ecclesiae, aestimanda sit persona humana, cum sua libertate et ipsa corporis vita; familia eiusque unitas et stabilitas, prolisque procreatio et educatio; civile consortium cum suis legibus et professionibus; labor et otia, artes et technica inventa; paupertas et opum affluentia; rationes denique exponant quibus solvendae sunt de bonorum materialium possessione, incremento ac recta distributione, de pace et bello, de fraterna omnium populorum conversatione gravissimae quaestiones.

13. Doctrinam Christianam proponant ratione temporum necessitatibus aptata, quae scilicet respondeat difficultatibus et quaestionibus quibus maxime homines premuntur et anguntur; eandem doctrinam quoque tueantur, ipsos fideles docentes illam defendere et propagare. In eadem tradenda, maternam ecclesiae sollicitudinem comprobent erga omnes homines, sive fideles sive non fideles, et peculiari cura prosequantur pauperes et tenuiores, quos evangelizare misit eos Dominus.

Cum ecclesiae sit cum humana societate, in qua vivit, ad colloquium venire, *episcoporum imprimis est officium ut homines adeant et colloquia cum eisdem petant ac promoveant. Quae salutis colloquia, ut semper veritas cum caritate, intellegentia cum amore copulentur, perspicuitate sermonis simul ac humilitate et lenitate praestent oportet, itemque debita prudentia iuncta tamen cum fiducia, quippe quae amicitiam cum foveat animos coniungere nata sit.·

Varia media ad doctrinam Christianam annuntiandam adhibere satagant in hodierno tempore quae praesto sunt, videlicet imprimis praedicationem atque catecheticam institutionem, quae quidem semper principem tenent locum, sed et propositionem doctrinae in scholis, in academiis, conferentiis et coadunationibus omnis generis, necnon eiusdem diffusionem declarationibus publicis occasione quorumdam eventuum factis, prelo variisque instrumentis communicationis socialis, quibus ad Christi evangelium nuntiandum uti omnino oportet.7

14. Invigilent ut catechetica institutio, quae eo tendit ut in hominibus fides, per doctrinam illustrata, viva fiat atque explicita et operosa, tum pueris et adolescentibus, tum iuvenibus, tum etiam adultis sedula cura tradatur; ut in eadem tradenda serventur aptus ordo atque methodus conveniens non tantum materiae de qua agitur, sed et indoli, facultatibus et aetati necnon vitae condicionibus auditorum, ut eadem institutio innitatur sacra scriptura, traditione, liturgia, magisterio vitaque ecclesiae.

Curent praeterea ut catechetae ad munus suum rite praeparentur, ita ut ecclesiae doctrinam plane cognoscant, necnon et leges psychologicas et

*** Cf. loannes XXIII, Litt. encyd.** *Pacem in terris,* **11 apt. 1963, passim: AAS 55 (1963), pp. 257-304.**

5 Cf. Paulus VI, Litt. encyd. *Ecclesiam Suam,* **6 aug. 1964: AAS 56 (1964), p. 639.**

*** Cf. Paulus VI, Litt. encyd.** *Ecclesiam Suam,* **6 aug. 1964: AAS 56 (1964), pp. 644-645.**

7 Cf. conc. Vat. II, Decr. de instrumentis communicationis socialis, *Inter mirifica,* **AAS 56 (1964), pp. 145-153 (v. supra p. 843-849).**

Moreover, they must show that the material things of life and human institutions can, in the design of God the creator, also be directed to the salvation of humanity and therefore contribute substantially to building up the body of Christ. Therefore let them expound, in accordance with the teaching of the church, the inestimable value of the human person; her or his freedom and bodily vitality; the family and its unity and stability; the begetting and educating of children; social structures with their laws and professions; labour and leisure, arts and technology; poverty and affluence. Finally, they should propose methods for finding an answer to questions of the utmost gravity: the ownership, increase, and just distribution of material wealth; peace and war; the effective fellowship of all peoples.[4][5]

13. They should present Christian doctrine in ways relevant to the needs of the times. Obviously, such teaching should deal with the most pressing difficulties and problems which weigh people down. They must preserve this doctrine and teach the faithful themselves to defend it and spread it. In handing on this doctrine they should make evident the maternal solicitude of the church for everyone whether they are believers or not, and take particular care to further the interests of the poor and the underprivileged to whom the Lord has sent them to preach the gospel.

The church has to be on speaking terms with the human society in which it lives? It is therefore the duty of bishops especially to make an approach to people, seeking and promoting dialogue with them. If truth is constantly to be accompanied by charity and understanding by love, in such salutary discussions they should present their positions in clear language, unaggressively and diplomatically. Likewise they should show due prudence combined with confidence, for this is what brings about union of minds by encouraging friendship.[6]

Let them make it their business to employ the various means of communication which are at hand at the present time to make known Christian doctrine. This applies especially to preaching and catechetical instruction, which clearly come first in order of importance. It applies also to the way in which doctrine is presented in schools, academic institutions, conferences and meetings of all kinds. It applies no less to the transmission of this doctrine in public statements made on the occasion of certain events, in the press and by the different media of social communication. It is entirely fitting that such means be used for making known the gospel of Christ.[7]

14. The aim of catechetical instruction is to make people's faith, enlightened by doctrine, a living faith, explicit and active. They should ensure that it is given with zealous care to children, adolescents, young people and even adults. They should also ensure that in giving this instruction a suitable order and method are followed, accommodated not only to the subject matter but also to the disposition, aptitude, age and environment of the hearers. Let them also ensure that this instruction is based on sacred scripture, tradition, liturgy, the teaching authority and life of the church.

Moreover, they should see that catechists are properly trained for their work.

4 See John XXIII, Encyclical *Pacem tn terris,* 11 April 1963, *passim:* AAS 55 (1963), pp. 257-304.

5 See Paul VI, Encyclical *Ecclesiam Suam,* 6 Aug. 1964: AAS 56 (1964), p. 639.

6 See Paul VI, Encyclical *Ecclesiam Suam,* 6 Aug. 1964: AAS 56 (1964), pp. 644-645.

See Vatican council II, Decree on the mass media, *Inter mirifica:* AAS 56 (1964), pp. 145-153 (see above pp. 843-849).

disciplinas paedagogicas theoretice et practice addiscant. Satagant etiam ut institutio catechumenorum adultorum restituatur aut melius adaptetur.

15. In exercendo suo munere sanctificandi memores sint episcopi se ex hominibus assumptos esse et pro hominibus constitui, in iis quae sunt ad Deum, ut offerant dona et sacrificia pro peccatis. Episcopi enim plenitudine sacramenti ordinis gaudent et ab ipsis in exercenda sua potestate pendent tum presbyteri, qui quidem, ut ordinis episcopalis providi sint cooperatores, et ipsi consecrati sunt veri novi testamenti sacerdotes, tum diaconi, qui ad ministerium ordinati populo Dei in communione cum episcopo eiusque presbyterio inserviunt; ipsi itaque episcopi praecipui sunt dispensatores mysteriorum Dei, sicut et totius vitae liturgicae in ecclesia sibi commissa moderatores, promotores atque custodes.8

lugiter itaque adnitanrur ut christifideles paschale mysterium penitius cognoscant et vivant, per eucharistiam, ita ut unum arctissimum efficiant corpus in unitate caritatis Christi;9 „orationi et ministerio verbi instantes" (Ac 6, 4), laborem impendant ut omnes quorum cura sibi est commissa unanimi sint in oratione10 1ut sacramentorum receptione in gratia crescant ac fideles Domino sint testes.

Qua perfectores, episcopi clericorum suorum, religiosorum et laicorum sanctitatem, secundum suam cuiusque peculiarem vocationem, promovere studeant, "memores quidem se teneri ad exemplum sanctitatis praebendum, in caritate, humilitate et vitae simplicitate. Ita ecclesias sibi concreditas sanctificent ut in eisdem universae Christi ecclesiae sensus plene effulgeat. Idcirco vocationes sacerdotales ac religiosas quam maxime foveant, speciali cura vocationum missionalium adhibita.

16. In exercendo suo munere patris ac pastoris, sint episcopi in medio suorum sicut qui ministrant,12 boni pastores qui cognoscunt suas oves quosque et ipsae cognoscunt, veri patres qui spiritu dilectionis et sollicitudinis erga omnes praestant, quorumque auctoritati divinitus quidem collatae omnes grato animo sese subiciunt. Integram sui gregis familiam ita congregent atque efforment ut omnes, officiorum suorum conscii, in communione caritatis vivant et operentur.

Quae ut efficaciter facere valeant, episcopi, „ad omne opus bonum parati" (2 Tm 2, 21) et „omnia sustinentes propter electos" (2 Tm 2, 10) vitam suam ita ordinent oportet, ut necessitatibus temporum accommodata sit.

8 **Cf. cone. Vat. II, Const, de sacra liturgia,** *Sacrosanctum Concilium,* **AAS 56 (1964), p. 97 ss. (v. supra p. 829 s.); Paulus VI, Motu proprio** *Sacram Liturgiam,* **25 ian. 1964: AAS 56 (1964), p. 139 ss.**

* **Cf. Pius XII, Litt. encyd.** *Mediator Dec,* **20 nov. 1947: AAS 39 (1947), p. 521 ss.; Paulus VI, Litt. encyd.** *Afjsterium Fidei,* **3 sep. 1965: AAS 57 (1965), pp. 753-774.**

10 **Cf. Ac 1, 14 et 2, 46.**

11 **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **cap. VI, n. 44-45: AAS 57 (1965), pp. 50-52 (▾. supra p. 885-886).**

11 **Cf. Lc 22, 26-27.**

This means that they should have an ample knowledge of the teaching of the church as well as theoretical knowledge and practical experience of the principles of psychology and the methodology of pedagogy. Let them also see to it that the instruction of adult catechumens is restored or improved.

15. In exercising their office of sanctification, let bishops remember that they themselves have been taken from among human beings and have been appointed for their good in those things which pertain to God, and to offer gifts and sacrifices for sins. For bishops enjoy the fullness of the sacrament of orders and priests depend on them in the use of their power. These too have been ordained true priests of the new testament to be prudent assistants of the episcopal order. Deacons likewise have been ordained for the ministry and serve the people of God in communion with their bishop and his priests. It follows that bishops are the principal stewards of the mysteries of God as well as directors, promoters and guardians of the whole liturgical life in the church which has been entrusted to them?

Accordingly they should make it their constant endeavour that the faithful acquire a deeper knowledge of the paschal mystery, and so live through the eucharist that they may form one closely-knit body united in the love of Christ? "Devoted to prayer and the ministry of the word" (Ac 6, 4), they must make a real effort to bring about that all those who have been entrusted to their care are of one mind in prayer[9] and grow in grace through the reception of the sacraments, becoming faithful witnesses to the Lord.

Committed as they are to the perfection of others, bishops should be zealous in promoting the holy living of their clergy, religious and laity according to each one's particular vocation,[11] bearing in mind that they themselves are obliged to show an example of holiness in charity, humility and simplicity of life. Let them so sanctify the churches entrusted to them that in these churches will be fully sensed the enlightening presence of the whole church of Christ. For the same reason they should encourage in every way vocations to the priesthood and to religious life, giving special attention to vocations to missionary work.

16. In exercising their paternal and pastoral function, bishops, should be in the midst of their flock as those who serve,[12] good shepherds who know their own sheep and whose sheep know them. They should be true fathers who manifest a spirit of love and care for all and to whose God-given authority all submit themselves with good will. Let them gather their whole flock into one family and so form them that all, conscious of their own duties, may live and work together in a union of charity.

To be able to put all this into effect, the bishops, "ready for any good work" (2 Tm 2, 21) and "enduring everything for the sake of the elect" (2 Tm 2, 10), should so organise their own life that it can meet the needs of the times.

' See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium:* AAS 56 (1964), p. 97 ff. (see above p. 829 f.); Paul VI, Motu proprio *Sacram Liturgiam,* 25 Jan. 1964: AAS 56 (1964), p. 139 ff.

9 See Pius XII, Encyclical *Mediator Dei,* 20 Nov. 1947: AAS 39 (1947), p. 521 ff.; Paul VI, Encyclical *Mysterium Fidei,* 3 Sept. 1965: AAS 57 (1965), pp. 753-774.

IC See Ac 1, 14 and 2, 46.

11 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 6, nos. 44-45: AAS 57 (1965), pp. 50-52 (see above pp. 885-886).

12 See Lk 22, 26-27.

Sacerdotes, quippe qui munera et sollicitudinem ipsorum pro parte suscipiant et cura cotidiana tam studiose exerceant, peculiari semper caritate amplectantur, eosdem ut filios et amicos habentes[13] ideoque ad eos audiendos parati atque confidenti cum eisdem consuetudine, integrum opus pastorale totius dioecesis promovere studeant. »

Solliciti sint eorum condicionum spiritualium, intellectualium et materialium ut hi sancte pieque vivere atque ministerium suum fideliter ac fructuose adimplere valeant. Quare institutiones foveant et peculiares conventus instaurent, in quibus sacerdotes aliquoties congregentur tum ad longiora peragenda exercitia spiritualia in vitae suae renovationem tum ad altiorem acquirendam cognitionem ecclesiasticarum disciplinarum, praesertim sacrae scripturae et theologiae, socialium maioris momenti quastionum, necnon novarum actionis pastoralis rationum. Operosa misericordia prosequantur sacerdotes qui in periculo quoquo modo versantur aut in quibusdam defecerunt.

Fidelium bono ut pro sua cuiusque condicione aptius consulere queant, eorumdem necessitates, in socialibus in quibus vivunt adiunctis, rite cognoscere satagant, aptis ideo adhibitis instrumentis, praesertim investigationis socialis. Erga omnes sollicitos se praebeant cuiuscumquc sunt aetatis, condicionis vel nationis, tum incolas, tum advenas et peregrinos. In hac pastorali sollicitudine exercenda fidelibus suis in rebus ecclesiae panes ipsis congruentes servent, eorumdem officium et ius quoque agnoscentes active adlaborandi ad aedificationem mystici corporis Christi.

Fratres seiunctos amore prosequantur, fidelibus etiam commendantes ut erga eos magna cum humanitate et caritate se gerant, oecumenismum quoque, ut ab ecclesia intelligitur, foventes.[11] Etiam non baptizatos cordi habeant, ut et ipsis caritas eluceat Christi lesu, cuius coram omnibus testes sunt episcopi.

17. Variae foveantur apostolatus rationes atque in universa dioecesi, vel in eiusdem peculiaribus regionibus, omnium operum apostolatus, sub moderamine episcopi, coordinatio atque intima coniunctio, qua quidem omnia incepta atque instituta, catechetica, missionalia, caritativa, socialia, familiaria, scholastica atque quaelibet alia finem pastoralem persequentia, ad concordem redigantur actionem, qua simul clarius dioecesis unitas eluceat.

Sedulo urgeatur officium quo tenentur fideles ad apostolatum pro sua quisque condicione et aptitudine exercendum, atque ipsis commendetur ut varia opera laicorum apostolatus, et praesertim actionem catholicam, participent aut iuvent. Associationes quoque promoveantur vel foveantur quae finem supernaturalem directe aut indirecte prosequuntur, ad perfectiorem scilicet vitam assequendam, aut ad Christi evangelium omnibus annuntiandum, aut ad doctrinam Christianam vel incrementum

13 Cf. Io 15, 15.

11 Cf. cone. Vat. Π, Decr. de oecumenismo, *Unitatis redintegratio,* **AAS 57 (1965), pp. 90-107 (v. supra p. 908-920).**

They should always hold priests in special regard; for they in fact take upon themselves part of the work and concerns of the bishops and apply themselves daily to them with great zeal and industry. They should treat them like sons and friends[13] and so strive to further all the pastoral activities of the whole diocese by being ready to listen to them in an atmosphere of mutual trust.

They must look after the wellbeing of their priests — spiritual, intellectual and material — so that they may be able to live a life of holiness and piety, and to fulfil their ministry faithfully and with spiritual profit. They should therefore give their support to courses of study and arrange special conferences, in which priests from time to time can meet together for undertaking a longer period of spiritual exercises for the renewal of their spiritual life and also for acquiring a deeper knowledge of ecclesiastical studies, especially sacred scripture and theology, the more important social questions and new approaches to pastoral ministry. With sympathetic understanding and practical help they should take care of priests who are in danger of any kind or who have failed in some way.

They must be better prepared to give guidance for the welfare of the faithful according to the circumstances of each. Accordingly they must strive to acquire an accurate knowledge of their needs in the social conditions in which they live, using for this purpose the appropriate methods, especially those of social research. They must show themselves to be concerned for all no matter what their age, condition or nationality; no matter whether they are natives, immigrants or visitors. In exercising this pastoral care they must respect the place proper to their faithful in the affairs of the church, acknowledging also their duty and right to work actively for the building up of the mystical body of Christ.

Let them cultivate friendly relations with their separated fellow Christians and urge the faithful to treat them with real warmth and kindness; let them foster ecumenism as understood by the church.[14] They should likewise have a friendly regard for the non-baptised so that the love of Jesus Christ may shine upon them too. Bishops are his witnesses before all people.

17. Different forms of apostolate should be encouraged; likewise, coordination and close cooperation in all the activities of the apostolate in the diocese as a whole or in particular areas of it, under the direction of the bishop. In this way all the new enterprises and established organisations — catechetical, missionary, charitable, social, family, educational and whatever else is directed to apostolic ends — should be brought to work together harmoniously. This at the same time should make the unity of the diocese more clearly seen.

To be urged assiduously is the duty incumbent on the laity to exercise their apostolate according to each one's capacity and circumstances. They should be encouraged to support and participate in various works of the lay apostolate, especially catholic action. Associations should also be promoted or encouraged which directly or indirectly aim at a supernatural end: for example, the endeavour to live a more perfect life; the proclaiming of the gospel of Christ to all;

[13] See Jn 15, 15.

[14] See Vatican council II, Decree on ecumenism, *Unitatis redintegratio,* AAS 57 (1965), pp. 90-107 (see above pp. 908-920).

cultus publici promovendum, aut ad fines sociales persequendos aut ad pietatis vel caritatis opera exercenda.

Apostolatus formae rite accommodentur necessitatibus hodiernis, attentis hominum condicionibus, non solum spiritualibus et moralibus, sed etiam socialibus, demographicis et oeconomicis. Ad quod efficaciter et fructuose assequendum, magnopere conferunt investigationes sociales et religiosae, per officia sociologiae pastoralis, quae enixe commendantur.

18. Peculiaris sollicitudo habeatur fidelium, qui ob vitae condicionem communi ordinaria parochorum cura pastorali non satis frui valent aut eadem penitus carent, uti sunt quamplurimi migrantes, exsules et profugi, maritimi sicut et aëronavigantes, nomades aliique id genus. Aptae methodi pastorales promoveantur àd vitam spiritualem fovendam eorum qui relaxationis causa ad tempus alias regiones petunt.

Episcoporum conferendae, praesertim nationales, urgentioribus quaestionibus ad praedictos spectantibus sedulo studeant, et aptis instrumends ac institutionibus spirituali eorum curae, concordi voluntate viribusque unius consulant atque faveant, attentis in primis normis ab apostolica sede statutis[15] vel statuendis, temporum, locorum et personarum condicionibus apte accommodans.

19. In suo apostolico munere obeundo, quod animarum salutem intendit, episcopi per se plena ac perfecta gaudent libertate atque independentia a quacumque civili potestate. Quare non licet eorum muneris ecclesiastici exercidum directe vel indirecte impedire neve eos prohibere quominus cum apostolica sede aliisque auctoritatibus ecclesiasticis et cum suis subditis libere communicent.

Profecto sacri pastores, dum in spiritualem sui gregis curam incumbunt, reapse sociali quoque et civili profectui ac prosperitati consulunt, actuosam in hunc finem cum publicis auctoritatibus, pro sui officii ratione et sicut episcopos decet, operam consociantes atque iustis legibus oboediendam et legitime constituas potestatibus reverentiam suadentes.

20. Cum apostolicum episcoporum munus sit a Christo Domino institutum atque spiritualem et supematuralem finem prosequatur, sacrosancta oecumenica synodus declarat ius nominandi et instituendi episcopos esse competenti auctoritati ecclesiasticae proprium, peculiare et per se exclusivum.

Quapropter ad ecclesiae libertatem rite tuendam et ad christifidelium bonum aptius et expeditius promovendum in votis est sacrosancti concilii ut in posterum nulla amplius civilibus auctoritatibus concedantur iura aut privilegia electionis, nominationis, praesentationis vel designationis ad episcopatus officium; civiles vero auctoritates, quarum obsequentem erga ecclesiam voluntatem sacrosancta synodus grato animo agnoscit plurimique facit, humanissime rogantur ut praedictis iuribus vel privilegiis,

[15] **Cf. Pius X, Motu propno** *lampridem,* **19 man. 1914: AAS 6 (1914), p. 173 ss.; Pius XII, Const, ap.** *Exsui Familia,* 1 **aug. 1952: AAS 44 (1952), p. 649 ss.;** *Deges Operis Apostolatus Maris,* **auctoritate Pii XII conditae, 21 nov. 1957: AAS 50 (1958), pp. 375-383.**

the promotion of Christian doctrine and liturgical development; the furthering of social projects; the practice of works of piety or charity.

The forms of the apostolate should be duly adapted to the needs of today, having regard to the conditions in which people live, not only spiritual and moral but also social, demographic and economic. For getting this done effectively and fruitfully, social and religious research have a great contribution to make through the pastoral sociology services. These are strongly recommended.

18. Special care should be shown for those among the faithful who, because of the conditions in which they live, can get little or no benefit from the general pastoral care normally given by parish priests. Such are very many immigrants, exiles and refugees, sailors and people in aviation, gypsies and others like them. Suitable pastoral arrangements should be made to look after the spiritual life of holiday-makers temporarily living outside their own region.

Episcopal conferences, especially national conferences, should give special attention to the more urgent questions affecting such classes. By mutual agreement and pooling of resources, they should look after and give high priority to the spiritual care of these people. This they can do by the use of suitable methods and organisations, following mainly the norms laid down or to be laid down by the apostolic see.15 These norms should be suitably adapted to the time, place and circumstances of the people concerned.

19. In carrying out their apostolic mission in so far as it affects the salvation of souls, bishops enjoy as of right full and perfect freedom and independence of any civic authority. Consequently it is morally wrong to interfere directly or indirectly with the exercise of their ecclesiastical office, or to forbid them to communicate freely with the apostolic see, other ecclesiastical authorities and their own subjects.

In fact the sacred pastors, while engaged in the spiritual care of their flock, are actually furthering social and civil progress and prosperity. To this end they are closely associated with public authorities in common activities, within the due limits of their own office and as befits bishops; and they uphold obedience to just laws and respect for legitimately established authorities.

20. Since the apostolic office of bishops was instituted by Christ the lord and is directed towards a spiritual and supernatural end, this ecumenical synod declares that the right of nominating and appointing bishops belongs properly, specially and of itself exclusively to competent ecclesiastical authority.

Hence, in order to safeguard the liberty of the church and to promote the welfare of the faithful in a more suitable and expeditious way, it is the wish of this council that henceforward civil authorities should no longer be granted rights or privileges to elect, nominate, present or designate candidates for episcopal office. The synod acknowledges with gratitude and greatly appreciates the good will of civil authorities towards the church and with the greatest respect requests that, after consultation with the apostolic see, they of their own accord

15 See Pius X, Motu proprio *lampridem,* 19 March 1914: AAS 6 (1914), p. 173 if.; Pius XII, Apostolic constitution *Exsul Familia,* 1 Aug. 1952: AAS 44 (1952), p. 649 if.; *Leges Operis Apostolatus Maris,* promulgated by the authority of Pius XII, 21 Nov. 1957: AAS 50 (1958), pp. 375-383.

quibus in praesens pacto aut consuetudine fruantur, consiliis cum apostolica sede initis, sua sponte renuntiare velint.

21. Cum igitur pastorale episcoporum munus tanti sit momenti tantaeque gravitatis, episcopi dioecesani ahique in iure ipsis aequiparati, si, ob ingravescentem aetatem aliamve gravem causam, implendo suo officio minus apti evaserint, enixe rogantur ut, vel sua ipsi sponte vel a competenti auctoritate invitati, renuntiationem ab officio exhibeant. Competens autem auctoritas, si illam acceptaverit, et de congruenti renuntiantium sustentatione et de peculiaribus iuribus iisdem recognoscendis providebit.

II, Dioectsiicrn circumscriptio

22. Ad proprium dioecesis finem consequendum, oportet ut ecclesiae natura in populo Dei ad ipsam dioecesim pertinente perspicue manifestetur; ut episcopi munera sua pastoralia in iisdem efficaciter explere valeant; ut denique populi Dei saluti quam perfectissime fieri potest ministretur.

Id autem postulat sive congruentem finium territorialium dioecesium circumscriptionem, sive clericorum opumque distributionem rationi consentaneam atque apostolatus exigentiis accommodatam. Quae omnia non solum clericorum et christifidelium, quorum directe interest, verum etiam et totius catholicae ecclesiae in bonum cedunt.

Itaque, ad dioecesium circumscriptiones quod attinet, decernit sacrosancta synodus ut, quatenus animarum bonum id exigat, quamprimum ad congruam recognitionem prudenter deveniatur, eas dividendo vel dismembrando vel uniendo, aut ipsarum fines mutando vel episcopalium sedium aptiorem locum determinando, aut denique, praesertim si de dioecesibus agatur quae ex maioribus urbibus constant, eas nova interna ordinatione disponendo.

23. In dioecesium circumscriptionibus recognoscendis in tuto ponatur praeprimis uniuscuiusque dioecesis unitas organica, quoad personas, officia, instituta, ad instar corporis apte viventis. Singulis vero in casibus, omnibus adiunctis accurate perpensis, prae oculis habeantur criteria generaliora quae sequuntur.

1) In circumscriptione dioecesana definienda ratio, quantum fieri poterit, habeatur varietatis compositionis populi Dei, quae multum conferre potest ad pastoralem curam aptius exercendam; simulque curetur ut huius populi conglobationes demographicae, cum civilibus officiis institutisque socialibus quae structuram ipsius organicam efficiunt, in unum, quantum fieri poterit, serventur. Qua de causa uniuscuiusque dioecesis territorium nonnisi continuum pateat.

Attendatur etiam, si casus ferat, ad fines circumscriptionum civilium, atque ad peculiaria personarum locorumve adiuncta, v. g. psychologica, oeconomica, geographica, historica.

2) Amplitudo territorii dioecesani eiusve incolarum numerus talis sit generatim ut, ex una parte, ipse episcopus, licet ab aliis adiutus, pontificalia exercere visitationesque pastorales congrue peragere valeat, omnia apostolatus opera in dioecesi rite moderari atque coordinate, sacerdotes

be willing to renounce the aforesaid rights and privileges which they enjoy at present by agreement or custom.

21. Since, therefore, the pastoral work of bishops is of such great importance and is so onerous, the diocesan bishops and those equivalent to them in law are earnestly requested to resign from their office voluntarily or if asked by competent authority should it happen that, because of advancing years or for some other serious reason, they have become incapable of carrying on their work. If it accepts this resignation, the competent authority will provide for the reasonable sustenance of those who have retired and for the special rights to be granted to them.

II. Diocesan boundaries

22. To achieve the purpose of a diocese, it is necessary that the nature of the church should be clearly manifested in the people of God who belong to that diocese; that the bishops should be able to fulfil their pastoral duties effectively among their people; and finally, that service for the spiritual welfare of the people of God should be as perfect as possible.

This, however, requires an appropriate determination of the territorial boundaries of dioceses and also a distribution of clergy and material resources which is both equitable and proportionate to the needs of the apostolate. All these things are for the good not only of the clergy and the faithful directly concerned but also for the good of the whole catholic church.

Therefore, in what concerns the drawing up of diocesan boundaries, this synod decrees that, so far as the good of souls requires it, a prudent effort for appropriate reconstruction should be a top priority. This can be done by dividing dioceses, by cutting up some dioceses or uniting others, by changing their boundary lines or finding a more suitable location for episcopal sees, or finally — and particularly where it is a question of dioceses containing a large proportion of big towns — by making a completely fresh internal rearrangement of them.

23. In revising diocesan boundaries, it is of first importance to preserve the organic unity of each diocese in respect of persons, functions and institutions. The model could be the healthy, living body. In each case, however, all the circumstances should be carefully weighed, and the following general criteria must always be kept in mind:

1) In determining the boundaries of a diocese, account must be taken, so far as can be, of the diverse composition of the people of God. This consideration can contribute much towards more effective pastoral care. At the same time, attention should be given to the demographic groupings of this people together with the civil departments and social organisations which create their organic structure. Their unity must as far as possible be preserved. For this reason the geographical territory of each diocese ought to be continuous.

Where necessary, attention should also be given to the civil boundaries and to the special characteristics of the people or the localities, such as psychological, economic, geographical and historical.

2) The extent of the area of a diocese and the number of its residents should generally be such that in the first place the bishop himself, even though he has the help of others, can satisfactorily fulfil his episcopal duties and make his pastoral visitations. This includes properly directing and coordinating all the

suos praesertim cognoscere, necnon et religiosos et laicos rationem aliquam in dioecesanis inceptis habentes; ex altera vero parte, sufficiens ac idoneus praei tur campus in quo sive episcopus sive clerici, omnes suas vires in ministerium, prae oculis habitis universalis ecclesiae neces- sitatibus, utiliter impendere possint.

3) Quo denique aptius salutis ministerium in dioecesi exerceri possit, pro regula habeatur ut unicuique dioecesi clerici, numero et idoneitate saltem sufficientes, praesto sint pro rite pascendo populo Dei; officia, instituta et opera ne desint quae ecclesiae particularis propria sunt, quaeque pro eius apto regimine et apostolatu necessaria usu comproban- tur; opes denique ad personas et instituta sustentanda aut iam adsint aut saltem prudenter praevideantur aliunde non defuturae.

Hunc quoque in finem, ubi sint fideles diversi ritus, eorum spiritualibus necessitatibus episcopus dioecesanus provideat sive per sacerdotes aut paroecias eiusdem ritus, sive per vicarium episcopalem aptis facultatibus instructum et, si casus ferat, etiam charactere episcopali ornatum, sive per seipsum diversorum rituum ordinarii munere fungentem. Quod si haec omnia, ob rationes peculiares, iudicio apostolicae sedis, fieri non possint, hierarchia propria pro diversitate rituum constituatur.[18]

Item, in similibus circumstantiis, diversi sermonis fidelibus provideatur sive per sacerdotes aut paroecias eiusdem sermonis, sive per vicarium episcopalem sermonem bene callentem et etiam, si casus ferat, charactere episcopali ornatum, sive denique alia opportuniore ratione.

24. Ad dioecesium immutationes aut innovationes ad normam nn. 22-23 inducendas quod attinet, salva disciplina ecclesiarum orientalium, expedit ut competentes conferendae episcopales haec negotia pro suo quaeque territorio examini subiciant — ope etiam adhibita peculiaris commissionis episcopalis, si id opportunum videatur, at semper auditis praesertim episcopis provinciarum vel regionum quarum interest — et deinde sua consilia et vota apostolicae sedi proponant.

III. Episcopi dioecesanc in munere pastorali cooperatores

1) *Episcopi coadiutores et auxiliares*

25. In regendis dioecesibus, pastorali episcoporum muneri ita provi- deatur, ut bonum dominici gregis semper sit suprema ratio. Quod bonum si ut debite procuretur, haud raro episcopi auxiliares constituendi sunt, eo quod episcopus dioecesanus, vel ob nimiam dioecesis amplitudinem aut nimium incolarum numerum, vel ob peculiaria apostolatus adiuncta aut alias diversae naturae causas, nequit per semetipsum omnia episcopalia munia, sicut animarum exigit bonum, adimplere. Imo et aliquando peculiaris necessitas postulat ut in ipsius episcopi dioecesani adiutorium constituatur episcopus coadiutor. Qui episcopi coadiutores et auxiliares ita congruentibus facultatibus instruendi sunt, ut, salva semper unitate

18 Cf. cone. Vat. II, Decr. de ecclesiis orientalibus catholicis, *Orientalium Ecclesiarum,* **n. 4: AAS 57 (1965), p. 77 (v. supra p. 901).**

works ol the apostolate in the diocese. It is particularly important that he should get to know his priests and also the religious and lay people who arc involved in some way in diocesan activities. Secondly, sufficient and suitable scope should be given to bishop and clergy to devote usefully all their energies to the ministry, without losing sight of the needs of the universal church.

3) Finally, for the better functioning of the ministry of salvation in the diocese, it should be a standing rule that each diocese should have available at least a sufficient number of well qualified clergy to attend properly to the needs of the people of God. There should be no lack of those offices, institutions and activities proper to an individual church which experience has shown to be necessary for its efficient administration and apostolic work. Lastly, funds should be readily available for the maintenance of personnel and institutions, or at least there should be a prudent expectation that they will be forthcoming from other sources.

Likewise for the improvement of ministry, where there are faithful of a different rite, the diocesan bishop should make provision either through priests or parishes of the same rite or through an episcopal vicar with the appropriate faculties and, where circumstances call for it, with episcopal rank. Alternatively, the diocesan bishop himself may exercise the function of ordinary for different rites. For exceptional reasons, none of these measures may, in the judgment of apostolic see, be feasible. In this case, a special hierarchy should be set up for the different rites.16

Again, in like circumstances, provision should be made for the faithful of different language groups either through priests or parishes speaking their own language, or through an episcopal vicar well versed in the language and, where it seems advisable, with episcopal rank. If these proposals cannot be put into effect, some other more practicable solution should be found.

24. With reference to the introduction of changes or innovations in dioceses as described in nos. 22-23, without prejudice to the discipline of the eastern churches, it is highly advisable that competent episcopal conferences should carefully examine these proposals so far as they affect each of their own dioceses. Where advisable the help of a special episcopal commission can be called in, but the views of the bishops of the provinces or regions concerned should always be given particularly careful hearing. The episcopal conferences should then submit their final recommendations and wishes to the apostolic see.

III. Cooperators with the diocesan bishop in his pastoral work

1) Coadjutor and auxiliary bishops

25. In the administration of dioceses, the pastoral function of bishops should be so ordered that the good of the Lord's flock is always the supreme concern. To secure this good properly, it is often necessary to appoint auxiliary bishops. For the diocesan bishop, either because of the excessive size of his diocese or the number of inhabitants, or because of the unusual circumstances of the apostolate or for a variety of other reasons, cannot by himself cope with all the pastoral activities as the good of souls requires. Moreover it sometimes happens that a special need demands that a coadjutor bishop be appointed to assist the diocesan bishop. These coadjutor and auxiliary bishops should be given appropriate

16 See Vatican council II, Decree on the eastern catholic churches, *Orientalium Ecclesiarum,* no. 4: AAS 57 (1965), p. 77 (see above p. 901).

dioecesani regiminis necnon episcopi dioecesani auctoritate, eorum actio efficacior reddatur et dignitas, episcoporum propria, magis in tuto ponatur.

Iamvero episcopi coadiutores et auxiliares, eo quod in partem sollicitudinis episcopi dioecesani vocati sunt, ita munus suum exerceant, ut in omnibus negotiis unanima consensione cum ipso procedant. Praeterea obsequium et reverentiam semper exhibeant episcopo dioecesano, qui et ipse episcopos coadiutores vel auxiliares fraterne diligat atque existimatione prosequatur.

26. Bono animarum id exigente, ne renuat episcopus dioecesanus a competenti auctoritate unum pluresve auxiliares expostulare, qui nempe sine iure successionis pro dioecesi constituuntur.

Quodsi in litteris nominationis provisum non fuerit, episcopus dioecesanus auxiliarem vel auxiliares suos constituat vicarios generales vel saltem vicarios episcopales, a sua auctoritate dumtaxat dependentes quos ipse, in perpendendis causis maioris momenti praesertim indolis pastoralis, consulere velit.

Nisi aliud a competenti auctoritate statutum fuerit, cum episcopi dioecesani munere non exspirant potestates et facultates quibus episcopi auxiliares a iure instructi sunt. Optandum quoque est ut, sede vacante, munus dioecesim regendi, nisi aliud graves rationes suadeant, committatur episcopo auxiliari vel, ubi plures sunt, uni ex auxiliaribus. Episcopus coadiutor, qui nempe cum iure successionis nominatur, ab episcopo dioecesano vicarius generalis semper constituatur. Eidem autem pleniores facultates in casibus particularibus a competenti auctoritate concedi poterunt.

Ut quam maxime praesenti ac futuro dioecesis bono faveatur, episcopus coadiutus et coadiutor in rebus maioris momenti mutuo se consulere ne omittant.

2) *Curia atque conii!ia dicecesana*

27. Eminens in curia dioecesana est officium vicarii generalis. Quoties autem rectum dioecesis regimen id requirat, constitui possunt ab episcopo unus aut plures vicarii episcopales, qui nempe ipso iure, in determinata dioecesis parte aut in certo negotiorum genere aut quoad fideles determinati ritus, ea gaudent potestate, quam ius commune vicario generali tribuit.

Inter episcopi cooperatores in regimine dioecesis, illi presbyteri quoque enumerantur qui eius senatum consiliumve constituunt, ut sunt capitulum cathédrale, consultorum coetus vel alia consilia, secundum diversorum locorum circumstantias vel indolem. Haec instituta, praesertim capitula cathedralia, novae ordinationi, quatenus opus sit, necessitatibus hodiernis aptatae, subiciantur.

Sacerdotes et laici, qui ad curiam dioecesanam pertinent, sciant se pastorali episcopi ministerio adiutricem operam praestare.

Curia dioecesana ita ordinetur ut aptum instrumentum episcopo fiat, non tantum ad dioecesim administrandam, sed etiam ad opera apostolatus exercenda.

faculties for ensuring the greater efficacy of their work and the greater safeguarding of the dignity proper to bishops. At the same time, the unity of diocesan administration and the authority of the diocesan bishop must in no way suffer.

Since they are called to share the concerns of the diocesan bishop, coadjutor and auxiliary bishops should fulfil their duties in such a way that they conduct all matters of business in unanimous agreement with him. Moreover, they should always show obedience and respect for the diocesan bishop and he, for his part, should have brotherly love for the coadjutor and auxiliary bishops and show esteem for them.

26. Where the good of souls requires it, the diocesan bishop should not hesitate to press for one or more auxiliaries from competent authority, to be appointed for the diocese but without right of succession.

If provision has not been made for it in the letters of nomination, the diocesan bishop should appoint one or more of his auxiliary bishops as vicars general or at least as episcopal vicars. They should be dependent on his authority alone and he should freely consult them in weighing matters of greater moment, especially if they are of a pastoral nature.

Unless it has been otherwise determined by competent authority, the powers and faculties conferred on auxiliary bishops by law do not cease with the cessation of the office of the diocesan bishop. It is also desirable that during a vacancy in the see the office of governing the diocese should, unless there are serious reasons to the contrary, be committed to the auxiliary bishop or, where there are several, to one of them. A coadjutor bishop, if nominated with right of succession, should always be appointed vicar general by the diocesan bishop. Wider faculties can be given to him for particular cases by the competent authority.

To ensure the maximum benefit, present and future, for the diocese, the diocesan bishop and his coadjutor, if he has one, should not neglect to consult each other in matters of greater importance.

2) The curia and diocesan councils

27. The office of vicar general is of the utmost importance in the diocesan curia. But whenever the right government of the diocese requires it, one or more episcopal vicars can be appointed by the bishop. In virtue of their office they enjoy the same power as common law confers on a vicar general in a clearly defined part of the diocese, or in a specific area of business, or in respect of the faithful of a particular rite.

Also included among the bishop's cooperators in the administration of the diocese are the priests who form his senate or council. Such are the cathedral chapter, the board of consultors or other committees according to the circumstances or ethos of different areas. These institutions, especially cathedral chapters, should be reorganised, so far as necessary, to meet modern needs.

Priests and laity attached to a diocesan curia should bear in mind that by their work they are assisting the pastoral ministry of their bishop.

The diocesan curia should be so organised as to be a fit instrument for the bishop not only for the administration of the diocese but also for carrying out the works of the apostolate.

Valde optandum est ut in unaquaque dioecesi peculiare instituatur consilium pastorale, cui episcopus dioecesanus ipse praesit et in quo clerici, religiosi et laid, specialiter delecti, partes habeant. Huius consilii erit, ea quae ad pastoralia opera spectant investigare, perpendere atque de eis practicas expromere conclusiones.

3) *CJenu dioectiMHj*

28. Omnes quidem presbyteri sive dioecesani sive religiosi, unum sacerdotium Christi cum episcopo partidpant et exercent, ideoque ordinis episcopalis providi cooperatores constituuntur. In animarum autem cura procuranda primas partes habent sacerdotes dioecesani, quippe qui, ecclesiae particulari incardinati vel addicti, eiusdem servitio plene sese devoveant ad unam dominici gregis portionem pascendam; quare unum constituunt presbyterium atque unam familiam, cuius pater est episcopus. Qui, ut ministeria sacra inter sacerdotes suos aptius et aequius disponere valeat, necessaria libertate gaudere debet in officiis vel beneficiis conferendis, suppressis proinde iuribus seu privilegiis, quae eamdem libertatem quoquo modo coarctent.

Necessitudines episcopum inter et sacerdotes dioecesanos vinculis potissimum supematuralis caritatis inniti debent, ita quidem ut sacerdotum voluntatis consociatio cum episcopi voluntate pastoralem eorumdem actionem reddat uberiorem. Quare, ut animarum servitium magis magisque promoveatur, episcopus sacerdotes ad colloquium, commune quoque, de re praesertim pastorali, vocare velit, non tantum data occasione, sed etiam, quantum fieri possit, statis temporibus.

Praeterea, omnes sacerdotes dioecesani uniti inter se sint ideoque boni spiritualis universae dioecesis sollicitudine urgeantur; insuper, memores bona, quae occasione officii ecclesiastici sibi comparant, cum munere sacro cohaerere, necessitatibus materialibus quoque dioecesis, iuxta episcopi ordinationem, pro viribus liberaliter subveniant.

29. Proximiores episcopi cooperatores sunt illi etiam sacerdotes, quibus munus pastorale aut apostolatus opera indolis supraparoecialis ab ipso committuntur, sive quoad determinatum dioecesis territorium, sive quoad speciales fidelium coetus, sive quoad peculiare actionis genus.

Eximiam quoque adiutricem operam praestant sacerdotes, quibus ab episcopo diversa munera apostolatus, sive in scholis sive in aliis institutis aut associationibus, concreduntur. Etiam illi sacerdotes, qui operibus supradioecesanis sunt addicti, cum praeclara apostolatus opera exerceant, peculiari sollicitudini commendantur praesertim episcopi in cuius dioecesi commorantur.

30. Praecipua autem ratione episcopi cooperatores sunt parochi, quibus, tamquam pastoribus propriis, animarum cura committitur m determinata dioecesis pane sub illius auctoritate.

1) In hac autem cura gerenda parochi, cum suis adiutoribus ita munus docendi, sanctificandi et regendi adimpleant, ut fideles atque communitates paroeciales, tum dioecesis tum totius ecclesiae universalis membra

It is much to be desired that in every diocese there should be established its own pastoral council. The diocesan bishop himself should preside over it; and specially selected clergy, religious and laity should play their part in it. The function of this council will be to examine those matters affecting pastoral activities, to assess them and put forward practical conclusions about them.

J) Diocesan clergy

28. All priests, whether diocesan or religious, together with the bishop share in and exercise the one priesthood of Christ and are, therefore, ordained to be prudent cooperators of the episcopal order. Diocesan priests, however, hold the most important position in the care of souls. For being incardinated or appointed to a particular church, they devote themselves fully to the service of that church for the purpose of feeding one section of the flock of the Lord. In this way they form one priestly body and one family, whose father is the bishop. The bishop must enjoy the necessary freedom in assigning offices or benefices in order to be better able to distribute the sacred ministries among his priests equitably and to best advantage. It follows that rights or privileges which in any way restrict that freedom must be suppressed.

The various relationships between the bishop and his diocesan priests should be held together most of all by the bonds of supernatural charity, in such wise indeed that the union of wills between priests and bishop may make their pastoral work more fruitful. Accordingly, for the greater improvement of the service of souls, the bishop should invite his priests for discussion, individually and in groups, especially about pastoral affairs. This should be done not only when a special occasion arises but also, where possible, at fixed times.

Moreover, all diocesan priests should be united among themselves and fired with enthusiasm for the spiritual welfare of the whole diocese. Further, they should bear in mind that the material possessions which fall to them through their ecclesiastical appointment are annexed to their sacred office. They should contribute generously to the material needs of the diocese according to their means and the directives of their bishop.

29. Working more closely with the bishop are also those priests to whom he has assigned a pastoral office or apostolic works transcending parish boundaries, either as affecting a particular area of the diocese or special groups of the faithful or some specialised kind of work.

Outstanding help is also given by priests to whom various apostolic works have been entrusted by the bishop in schools or other institutions or associations. Likewise, those priests who are engaged in inter-diocesan work are to be commended to the special consideration of the bishop in whose diocese they are living, for they do great apostolic work.

30. However, the main cooperators of the bishop are the parish priests. To them, as pastors in their own right, is entrusted the care of souls in a specific part of the diocese, under the authority of the bishop.

1) In exercising this care of souls, parish priests and their assistant priests should so fulfil their office of teaching, sanctifying and directing that the faithful and parish communities may really feel that they are members of the diocese and

revera se sentiant. Quapropter cum aliis parochis collaborent necnon cum sacerdotibus, qui munus pastorale in territorio exercent (uti sunt e. g. vicarii foranei, decani), vel operibus indolis supraparoecialis sunt addicti, ut cura pastoralis in dioecesi unitate non careat atque efficacior reddatur.

Praeterea cura animarum spiritu missionali semper informetur, ita ut ad j
omnes in paroecia degentes, debito modo, se extendat. Quodsi parochi quosdam personarum coetus attingere nequeant, alios, etiam laicos, in proprium adiutorium vocent, qui sibi auxilium praestent in iis quae ad apostolatum spectant.

Ad eamdem vero animarum curam efficiorem reddendam, vita com- to
munis sacerdotum, praesertim eidem paroeciae addictorum, enixe commendatur, quae, dum actionem apostolicam fovet, caritatis et unitatis exemplum fidelibus praebet.

2) In exsequendo munere magisterii, parochorum est: verbum Dei praedicare omnibus christiridelibus, ut hi in ride, spe et caritate radicati, is
in Christo crescant et communitas Christiana illud testimonium caritatis reddat, quod Dominus commendavit;[17] itemque catechetica instructione fideles ad plenam mysterii salutis cognitionem ducere, unicuique aetati accommodatam. Ad hanc autem instructionem tradendam non solum religiosorum auxilium quaerant, sed etiam laicorum cooperationem, so
erecta quoque confratemitate doctrinae christianae.

In perficiendo opere sanctificationis, curent parochi ut celebratio eucharistici sacrificii centrum sit et culmen totius vitae communitatis christianae; itemque adlaborent ut fideles spirituali pabulo pascantur per devotam et frequentem sacramentorum receptionem atque per consciam ss
et actuosam in liturgia participationem. Meminerint etiam parochi quam maxime sacramentum poenitentiae ad vitam christianam fovendam conferre; quare faciles se praebeant ad fidelium confessiones audiendas, advocatis ad hoc, si opus fuerit, aliis etiam sacerdotibus, qui varias linguas calleant. so

In officio pastoris adimplendo, imprimis curent parochi proprium gregem cognoscere. Cum autem omnium ovium sint ministri, vitae christianae incrementum foveant tum in singulis fidelibus, tum in familiis, tum in associationibus praesertim apostolatui addictis, tum in universa communitate paroeciali. Domos igitur et scholas visitent, prout pastorale ss
munus id exigat; adulescentibus et iuvenibus studiose prospiciant; pauperes et infirmos paterna caritate prosequantur; peculiarem denique curam de opificibus habeant atque adlaborent ut fideles operibus aposto-
latus auxilium praestent.

3) Vicarii paroeciales tamquam parochi cooperatores, praestantem et <0
actuosam operam quotidie impendunt in ministerio pastorali sub parochi auctoritate exercendo. Quare inter parochum eiusque vicarios fraterna habeatur conversatio, mutua caritas et reverentia semper vigeat iidemque consiliis, auxilio et exemplo sese invicem adiuvent, paroeciali curae concordi voluntate communique studio providentes. «

17 **Cf. Io 13, 35.**

of the whole universal church. To this end they should cooperate with other parish priests and with priests who exercise a pastoral function in the area (such as vicars forane or deans) or arc engaged in tasks extending over several parishes. In this way pastoral care in the diocese will not lack unity and will be made more efficient.

In addition, a missionary spirit should always be a vital element in the care of souls and should extend in due measure to everybody living in the parish. Should it happen that parish priests cannot make contact with certain groups of people, let them call in others to assist them, including lay people, who can give them help in what concerns the apostolate.

In order to make this same care of souls more effective, community life is strongly recommended for priests especially when they are attached to the same parish. This, while fostering apostolic activity, gives the faithful an example of charity and unity.

2) In fulfilling their task of teaching, parish priests have to preach the word of God to all the faithful so that, grounded in faith, hope and charity, they may grow in Christ and that the Christian community may give that witness of love which the Lord commended.[17] Likewise they have to bring the faithful to the full knowledge of the mystery of salvation appropriate to each age group by catechetical instruction. For imparting this instruction, they should seek not only the help of religious but also the cooperation of lay people. They should also establish a confraternity of Christian doctrine.

In carrying out the work of sanctification, parish priests must ensure that the celebration of the eucharistie sacrifice is the heart and soul of the whole life of the Christian community. Likewise they should strive to ensure that the faithful receive spiritual nourishment through devout and frequent reception of the sacraments and by attentive and active participation in the liturgy. Parish priests must also bear in mind how greatly the sacrament of penance contributes to fostering Christian life. Let them, therefore, be readily available for hearing the confessions of the faithful; if necessary they should call on other priests who are fluent in various languages to help in this work.

In the fulfilment of their pastoral duties, parish priests must make it their first charge to know their own flock. Since they have to serve all the sheep, they must encourage the growth of Christian life in each one of the faithful, in families and in associations, particularly those dedicated to the apostolate, and in the parish community as a whole. They should therefore visit their homes and schools, as their pastoral office may require. They should show a keen interest in adolescents and young people, and attend the poor and the sick with fatherly love. Finally, they should have special regard for working people and make a real effort to get the faithful to support the works of the apostolate.

3) Curates, in their capacity as assistants of the parish priests, do outstanding active work daily in their pastoral ministry under the authority of the parish priest. Accordingly, a brotherly manner of living should exist between the parish priest and his curates. Mutual charity and respect should always prevail. They should be a source of support for one another by advice, help and example, and bring to the task of running the parish harmony of will and common zeal.

[17] Seejn 13, 35.

31. In iudicio efformando de sacerdotis idoneitate ad aliquam paroeciam regendam, episcopus rationem hal t, non solum de illius doctrina, sed etiam de pietate, zelo apostolico, ceterisque dotibus ac qualitatibus, quae ad curam animarum rite exercendam requiruntur.

Praeterea cum muneris paroecialis tota ratio sit bonum animarum, quo facilius et aptius episcopus ad provisionem paroeciarum procedere valeat, supprimantur, salvo iure religiosorum, quaelibet iura praesentationis, nominationis vel reservationis, necnon, ubi exsistat, lex concursus, sive generalis sive particularis. Parochi vero in sua quisque paroecia ea gaudeant stabilitate in officio, quam animarum bonum requirat. Quare, abrogata distinctione inter parochos amovibiles et inamovibiles, recognoscatur et simplicior reddatur modus procedendi in translatione et amotione parochorum, quo episcopus, servata quidem naturali et canonica aequitate, aptius necessitatibus boni animarum providere possit.

Parochi autem, qui ob ingravescentem aetatem aliamve gravem causam, ab officio rite et fructuose adimplendo impediuntur, enixe rogantur ut sua ipsi sponte, aut ab episcopo invitati, officii renuntiationem faciant. Episcopus renuntiantibus congruam sustentationem provideat.

32. Eadem denique salus animarum causa sit, qua determinentur aut recognoscantur paroeciarum erectiones aut suppressiones, aliaeve huiusmodi innovationes, quas quidem episcopus propria auctoritate peragere poterit.

4) *Rtligiosi*

33. Omnibus religiosis, quibus in iis quae sequuntur sodales accensentur ceterorum institutorum consilia evangelica profitentes, iuxta propriam cuiusque vocationem, officium incumbit impense diligenterque adlaborandi ad aedificationem et incrementum totius mystici corporis Christi et in bonum ecclesiarum particularium.

Hos vero fines promovere tenentur imprimis oratione, poenitentiae operibus et propria vitae exemplo, in quorum aestimatione et studio ut iugiter crescant, sacrosancta haec synodus eos magnopere hortatur. At, ratione habita indolis uniuscuiusque religionis propriae, ad externa quoque apostolatus opera impensius accedant.

34. Religiosi sacerdotes, qui in presbyteratus officium consecrantur ut sint et ipsi providi cooperatores ordinis episcopalis, hodie adhuc maiori auxilio episcopis esse valent, pro ingravescente animarum necessitate. Ideo vera quadam ratione ad clerum dioecesis pertinere dicendi sunt, quatenus in cura animarum atque apostolatus operibus exercendis partem habent sub sacrorum praesulum auctoritate. Etiam alii sodales, sive viri sint sive mulieres, qui et ipsi peculiari ratione ad familiam dioecesanam pertinent, magnum auxilium sacrae hierarchiae afferunt, atque in dies, auctis apostolatus necessitatibus, magis magisque afferre possunt ac debent.

35. Ad hoc autem ut apostolatus opera in singulis dioecesibus concerditer semper exerceantur atque unitas dioecesanae disciplinae sarta tecta servetur, haec principia fundamentalia statuuntur:

31. In forming a judgment about the suitability of a priest for taking charge of some parish, the bishop should take into account not only his knowledge of the faith but also his piety, apostolic zeal and other gifts and qualities which are required for fittingly undertaking the care of souls.

Further, since the whole purpose of the office of parish priest is the good of souls, the bishop should be able to make provision for parishes more easily and more suitably. Accordingly, without prejudice to the rights of religious, there should be suppressed all rights of presentation, nomination or reservation as well as any existing system of competition, whether general or particular. However, each parish priest in his own parish should enjoy that stability of tenure of office which the good of souls requires. Accordingly the distinction between movable and unmovable parish priests should be abrogated, and the method of procedure in the transfer and removal of parish priests should be re-examined and simplified. This should enable the bishop, while observing the just requirements of natural and canon law, to make better provision for the good of souls.

However, those parish priests who, because of the increasing burden of age or for some other serious reason, are prevented from properly fulfilling their office with benefit to souls, are earnestly requested to resign office of their own accord or at the invitation of their bishop. It is up to the bishop to provide appropriate maintenance for those who retire.

32. Finally, the welfare of souls should be the deciding factor in determining or reviewing the creation or the suppression of parishes and other changes of this kind, which the bishop will be able to carry out by his own authority.

4) Religions

33. All religious (including, for the purposes of this section, members of other institutes professing the evangelical counsels) have the obligation, in accordance with the vocation proper to each, to labour zealously and diligently for the building up and increase of the whole mystical body of Christ and for the wellbeing of the particular churches.

They are obliged to further these ends primarily by prayer, works of penance and the example of their own way of life. This holy synod strongly exhorts them to grow constantly in their esteem and zeal for these practices. Nevertheless, within the limits of the character proper to each form of religious life, they should also undertake with zeal the external works of the apostolate.

34. Religious priests, who are ordained for the office of the priesthood in order that they too may be prudent cooperators with the episcopal order, can today be of still greater assistance to the bishops in responding to the mounting needs of souls. Therefore in a certain genuine sense they must be said to belong to the clergy of a diocese, in so far as they share in the care of souls and the involvement in the works of the apostolate under the authority of the sacred prelates. Other members of religious communities also, whether they are men or women, who themselves belong to the diocesan family in a special way, give great help to the sacred hierarchy. They can and should day by day give greater and greater help as the needs of the apostolate increase.

35. However, to the end that the works of the apostolate in each diocese should always be carried out harmoniously and that the unity of diocesan discipline be kept safe and sound, the following fundamental principles arc laid down:

1) Episcopos, utpote apostolorum successores, religiosi omnes devoto semper obsequio ac reverantia prosequantur. Praeterea quoties ad apostolatus opera legitime vocantur ita munia sua exercere tenentur ut episcopis auxiliatores adsint et subsint.[18] Quin immo religiosi episcoporum postulationibus votisque prompte ac fideliter obsecundent ut ampliores partes in salutis humanae ministerium suscipiant, salva instituti indole et secundum constitutiones, quae, si necesse sit, ad hunc finem accommodentur, inspectis huius decreti concilii principiis. Praesertim, attentis urgentibus animarum necessitatibus atque cleri dioecesani penuria, instituta religiosa, quae vitae mere contemplativae non addicuntur, ab episcopis advocari possunt ut in variis ministeriis pastoralibus operam adiutricem impendant, inspecta tamen propria cuiusque instituti indole; quam operam ut praestent, in paroeciis quoque suscipiendis etiam ad tempus, superiores pro viribus faveant.

2) Religiosi autem, in externum apostolatum immissi, spiritu religionis propriae imbuti sint, atque fideles permaneant regulari observantiae et subiectioni erga proprios superiores; quam obligationem ipsi episcopi urgere ne omittant.

3) Exemptio, qua religiosi ad summum pontificem vel ad aliam ecclesiasticam auctoritatem advocantur et ab episcoporum jurisdictione subducuntur, ordinem institutorum internum potissimum respicit, quo melius in iisdem omnia sint inter se apta et connexa atque incremento et perfectioni religiosae conversationis consulatur;[19] necnon ut de illis disponere possit summus pontifex in bonum ecclesiae universae,[20] alia vero competens auctoritas in bonum ecclesiarum propriae iurisdictionis. Haec autem exemptio non impedit quominus religiosi in singulis dioecesibus episcoporum jurisdictioni subsint ad normam iuris, prout horum pastorale munus perfungendum et animarum rite ordinanda curatio requirunt.[21]

4) Omnes religiosi, exempti et non exempti, ordinariorum locorum potestati subsunt in iis quae ad publicum exercitium cultus divini, salva quidem rituum diversitate, ad curam animarum, ad sacram praedicationem populo tradendam, ad christifidelium, praesertim puerorum, religiosam et moralem educationem, catecheticam institutionem et liturgicam efformationem atque ad status clericalis decorem spectant necnon ad varia opera in iis quae sacri apostolatus exercitium respiciunt. Religiosorum quoque scholae catholicae ordinariis locorum subsunt ad earum generalem ordinationem et vigilantiam quod attinet, firmo tamen iure religiosorum quoad earumdem moderamen. Pariter religiosi tenentur servare ea omnia quae episcoporum concilia aut conferentiae ab omnibus servanda legitime edixerint.

18 Cf. Pius XII, Allocutio, 8 dec. 1950: AAS 43 (1951), p.28; Paulus VI, Allocutio, 23 maii 1964: AAS 56 (1964), p. 571.

19 Cf. Leo XIII, Const, ap. *Ramanos Pontifices,* **8 maii 1881 : acta Leonis XIII, vol. II (1882), p. 234 ss.**

w Cf. Paulus VI, Allocutio, 23 maii 1964: AAS 56 (1964), pp. 570-571.

11 Cf. Pius XII, Allocutio, 8 dec. 1950:1. c.

1) All religious should always show loyal respect and reverence for the bishops as successors of the apostles. Further, whenever they arc legitimately called upon to take up works of the apostolate, they are obliged to fulfil their duties in such a way as to be auxiliaries of the bishops and working under them.18 Moreover, religious should comply promptly and faithfully with the requests and wishes of the bishops in order to have a greater share in the ministry of human salvation; within the particular character of their institute and in conformity with its constitutions. These, if need arises, should be adapted for this purpose after study of the principles of this conciliar decree. In particular, in view of the urgent needs of souls and the shortage of diocesan clergy, religious institutes which are not dedicated to a purely contemplative life can be called upon by the bishops to supply work of assistance in various pastoral ministries, due regard being paid to the special character of each institute. Superiors should do all in their power to encourage them to undertake this work, including taking temporary charge ot parishes.

2) Those religious who are sent into the external apostolate ought to be filled with the spirit of their own religious way of life and should remain faithful to the observance of their rule and to dependence on their own superiors. The bishops themselves must not neglect to insist on this obligation.

3) The privilege of exemption, by which religious are assigned to the service of the supreme pontiff or to some other ecclesiastical authority and are withdrawn from the jurisdiction of the bishops, has in view principally the internal order of the institutes. The object is that everything in these institutes should be well coordinated and in the interest of the growth and perfection of religious life.19 The purpose of exemption is also that the supreme pontiff may be able to use these religious for the good of the whole church,20 or indeed that some other competent authority may be able to use them for the good of churches under its own jurisdiction. This exemption, however, does not stand in the way of religious in their respective dioceses coming canonically under the jurisdiction of the bishops, in so far as is required for the fulfilment of their pastoral duties and the well ordered care of souls.21

4) All religious, exempt and non-exempt, are subject to the authority of the local ordinaries in the following matters: the public practice of divine worship (without prejudice, however, to the diversity of rites), the care of souls, sermons preached to the people, the religious and moral education of the faithful, especially children, catechetical instruction, formation in liturgy, and what concerns the good repute of the clerical state as well as the various activities involving the exercise of their sacred apostolate. Catholic schools conducted by religious are also under the authority of local ordinaries in what concerns their general organisation and supervision, without prejudice to the right of religious to manage them. Likewise religious are obliged to observe all general directives legitimately prescribed by episcopal councils or conferences.

18 See Pius XII, Allocution, 8 Dec. 1950: AAS 43 (1951), p. 28; Paul VI, Allocution, 23 May 1964: AAS 56 (1964), p. 571.

19 See Leo XIII, Apostolic constitution *Romanos Pontifices,* 8 May 1881: *Acta* of Leo XIII, vol. Il (1882), p. 234 if.

20 See Paul VI, Allocution, 23 May 1964: AAS 56 (1964), pp. 570-571.

21 See Pius XII, Allocution, 8 Dec. 1950: loc. cit.

5) Inter varia instituta religiosa atque inter eadem et clerum dioecesanum, ordinata foveatur cooperatio. Arcta insuper habeatur omnium operum et actionum apostolicarum coordinatio, quae maxime pendet a supernatural! animorum et mentium habitu, in caritate radicato et fundato. Hanc autem coordinationem curare apostolicae sedi competit pro universa ecclesia; sacris vero pastoribus in sua cuiusque dioecesi; patriarchalibus demum synodis et episcoporum conferentiis in proprio territorio.

Episcopi vel episcoporum conferentiae et superiores religiosi vel conferendae superiorum maiorum, pro operibus apostolatus quae a religiosis exercentur, praeviis consiliis mutuo inter se collaris procedere velint.

6) Ad fovendas concorditer et fructuose mutuas relationes inter episcopos et religiosos, statis temporibus et quoties id opportunum videbitur, episcopi et superiores religiosi convenire velint ad negotia tractanda, quae universim ad apostolatum in territorio pertinent.

Cap. De episcopis in commune plurium ecclesiarum bonum cooperantibus

7. *Synodi, concilia et praesertim episcoporum conferentiae*

36. Inde a prioribus ecclesiae saeculis episcopi, peculiaribus quidem ecclesiis praepositi, communione fraternae caritatis atque studio permoti universalis missionis apostolis traditae, vires ac voluntates suas consociaverunt ad bonum tum commune tum singularum ecclesiarum provehendum. Hac ratione sive synodi, sive concilia provincialia, sive demum concilia plenaria constituta fuerunt in quibus episcopi aequalem pro variis ecclesiis statuerunt rationem servandam tum in fidei veritatibus docendis tum in disciplina ecclesiastica ordinanda.

Exoptat haec sancta oecumenica synodus ut veneranda synodorum et conciliorum instituta novo vigeant robore, quo aptius et efficacius fidei incremento disciplinaeque conservationi in variis ecclesiis, pro temporum adiunctis, provideatur.

37. Hodiernis potissimum temporibus episcopi haud raro munus suum apte ac fructuose adimplere non valent nisi cum aliis episcopis arctiorem in dies suam concordem atque coniunctiorem operam efficiant. Cum autem episcoporum conferentiae — pluribus in nationibus iam constitutae — praeclara ediderint uberioris apostolatus argumenta, sacrosancta haec synodus summopere expedire censet, ut ubique terrarum eiusdem nationis seu regionis episcopi in unum coetum confluant, statis temporibus simul convenientes, ut communicaris prudentiae et experientiae luminibus, collatisque consiliis sancta fiat ad commune ecclesiarum bonum virium conspiratio. Propterea de episcoporum conferentiis haec quae sequuntur statuit.

38. 1) Est episcoporum conferentia veluti coetus in quo sacrorum antistites cuiusdam nationis vel territorii munus suum pastorale coniunctim exercent ad maius bonum, quod hominibus praebet ecclesia, provehen-

5) Regular cooperation between different religious institutes, and between them and the diocesan clergy, is to be encouraged. Further, there should be close coordination of all the works and activities of the apostolate, and this depends most of all on a supernatural attitude of mind and heart rooted and founded on charity. It belongs to the apostolic see to foster this coordination in the interest of the universal church; to each bishop in his own diocese; and finally, to patriarchal synods and episcopal conferences in their own territory.

It is desirable that there be consultations beforehand between bishops or episcopal conferences and religious superiors or conferences of major religious superiors, with regard to the apostolic activities to be undertaken by religious.

6) Harmonious and productive relations are to be mutually fostered between bishops and religious. Accordingly it is desirable that bishops and religious superiors should get together, at regular intervals and whenever it seems opportune, to discuss business which affects the apostolate throughout their territory.

Chapter 3. The cooperation of bishops for the common good of a number of churches

I. Synods, councils and especially episcopal conferences

36. From the earliest centuries of the church, bishops, while in authority over particular churches, have drawn inspiration from the bond of fraternal love and zeal for the mission to all people which was given to the apostles. Accordingly they have pooled their resources and coordinated their plans to promote the common good and also the good of individual churches. To this end synods, provincial councils and finally plenary councils were established in which the bishops drew up for the different churches a uniform procedure to be followed both in the teaching of the truths of the faith and in the regulation of ecclesiastical discipline.

It is the earnest desire of this ecumenical synod that the venerable institutions of synods and councils should flourish with renewed strength, so that by this means more suitable and efficacious provision may be made for the increase of faith and for the maintenance of discipline in the different churches as the circumstances of the times require.

37. At the present time especially, bishops are often unable to discharge their office fittingly and fruitfully unless they do their work in daily closer agreement and collaboration with other bishops. Episcopal conferences have already been established in many nations. Since such conferences have furnished striking evidence of a more fruitful apostolate, in the judgment of this synod it is of the utmost importance that throughout the whole world bishops of the same nation or region should unite in a single assembly and meet together at regular intervals. The object of these meetings is that, by sharing ideas based on prudence and experience and by exchanging opinions, there may result a holy consortium of resources for the common good of the churches. The synod, therefore, makes the following decrees on episcopal conferences.

38. 1) An episcopal conference is a kind of assembly in which the bishops of some nation or region discharge their pastoral office in collaboration, the better to promote the good which the church offers to people, and especially through

dum, praesertim per apostolatus formas et rationes occurrentibus aetatis adiunctis apte compositas.

2) Omnes ordinarii locorum cuiuscumque ritus, vicariis generalibus exceptis, coadiutores, auxiliares aliique episcopi titulares peculiari munere vel ab apostolica sede vel ab episcoporum conferentiis demandato *i* fungentes ad episcoporum conferendam pertinent. Ceteri episcopi titulares necnon, ob singulare quod obeunt in territorio officium, legati Romani pontificis non sunt de iure membra conferendae.

Ordinariis locorum necnon coadiutoribus competit suffragium deliberativum. Auxiliaribus aliisque episcopis, quibus ius est conferendae interesse, suffragium deliberativum aut consuldvum decernent statuta conferendae.

3) Quaelibet conferentia episcoporum sua conficiat statuta, ab apostolica sede recognoscenda, in quibus — praeter alia media — officia provideantur quae fini consequendo efficacius consulant, e. g. consilium permanens episcoporum, commissiones episcopales, secretariatus generalis.

4) Decisiones conferendae episcoporum, dummodo legitime et per duas saltem ex tribus parribus suffragiorum praesulum, qui voto deliberativo fruentes ad conferendam pertinent, prolatae fuerint et ab apostolica sede recognitae, vim habeant iuridice obligandi in casibus dumtaxat in quibus aut ius commune id praescripserit aut peculiare apostolicae sedis mandatum, motu proprio aut ad petitionem ipsius conferendae datum, id statuerit.

5) Ubi peculiaria adiuncta id postulent, episcopi plurium nationum, apostolica sede approbante, unam poterunt conferendam constituere.

Foveantur insuper relationes inter conferendas episcopales diversarum nationum ad maius bonum promovendum ac tuendum.

6) Enixe commendatur ut praesules orientalium ecclesiarum, in disciplina propriae ecclesiae in synodis promovenda et ad opera in bonum religionis efficacius fovenda, rationem etiam habeant boni communis totius territorii, ubi plures ecclesiae diversorum rituum exstant, consiliis in conventibus interritualibus collatis, iuxta normas a competenti auctoritate statuendas.

II. Provinciarum ecclesiasticarum circumscriptio et regionum ecclesiasticarum erectio

39. Animarum bonum non dioecesium tantum sed provinciarum quoque ecclesiasticarum aptam expostulat circumscriptionem, immo et regionum ecclesiasticarum suadet erectionem, ita ut apostolatus necessitatibus iuxta socialia et localia adiuncta melius provideatur, atque faciliores fructuosioresque reddantur episcoporum relationes sive inter se sive cum metropolitis et cum ceteris eiusdem nationis episcopis, necnon et episcoporum cum civilibus auctoritatibus.

40. Itaque, ad memoratos fines consequendos, sacrosancta synodus haec statuenda decernit:

1) Provinciarum ecclesiasticarum circumscriptiones opportune recognoscantur et iura ac privilegia metropolitarum novis aptisque normis definiantur.

forms and methods of apostolate carefully designed to meet contemporary conditions.

2) Those who have the right to attend episcopal conferences are as follows: all local ordinaries of whatever rite, except vicars general; coadjutor and auxiliary bishops, and other titular bishops engaged on special work assigned by the apostolic see or by episcopal conferences. Other titular bishops are not officially members of the conference, nor, because of the highly individual work they have to do in the territory, are papal legates.

Local ordinaries and coadjutors have a deliberative vote. It will be for the statutes of the conference to determine whether auxiliary and other bishops who have the right to take part in the conference have a deliberative or a consultative vote.

3) Each episcopal conference should draw up its own statutes, to be approved by the apostolic see. Among other measures, provision should be made in these statutes for offices to secure more effectively the purpose of the conference, e.g. a permanent council of bishops, episcopal commissions, a general secretariat.

4) The decisions of an episcopal conference will have binding force in law under certain conditions: namely, provided that they have been made legitimately and by at least a two-thirds majority of the votes of the prelates who are members of the conference with a deliberative vote; that these decisions have been approved by the apostolic see; and that they apply only to matters that have been prescribed by common law or enacted by special mandate of the apostolic see acting on its own initiative or in response to a petition made by the conference itself.

5) Where special circumstances may call for it, the bishops of several nations, with the approval of the apostolic see, will be able to set up one conference for all.

Moreover, to promote and safeguard the greater good, contact between the episcopal conferences of different nations is to be cultivated.

6) It is earnestly recommended that, in promoting the discipline of their own church in their synods, the prelates of the eastern churches should, for the more efficacious encouragement of works for the good of religion, also take into account the common good of the whole territory where many churches of different rites exist, by exchanging views in inter-ritual meetings, according to the norms to be determined by competent authority.

//. The boundaries ofecclesiastical provinces and the establishment ofecclesiastical regions

39. The good of souls urgently demands the careful defining of the boundaries not only of dioceses but also of ecclesiastical provinces, and even points to the erection of ecclesiastical regions, so that better provision may be made for the needs of the apostolate in relation to social and local conditions. Such action would facilitate and make more productive the relations between bishops, whether between individual bishops or with their metropolitans and the other bishops of the same nation, as well as the relations between bishops and the civil authorities.

40. Therefore, in pursuance of the aforesaid objectives, this holy synod lays down the following statutes:

1) The boundaries of ecclesiastical provinces are to be revised as soon as possible and the rights and privileges of metropolitans are to be defined according to up-to-date norms appropriate to present conditions.

2) Pro regula hal tur ut omnes dioeceses aliaeque territoriales circumscriptiones quae iure dioecesibus aequiparantur alicui provinciae ecclesiasticae adscribantur. Proinde dioeceses quae nunc apostolicae sedi immediate sint subiectae quaeque nulli alii uniantur, aut in novam provinciam ecclesiasticam, si id fieri possit, sunt simul componendae aut illi provinciae aggregandae, quae vicinior seu opportunior sit, et iuri metropolitico archiepiscopi sunt subiciendae ad normam iuris communis.

3) Ubi utilitas id suadet, provinciae ecclesiasticae in regiones ecclesiasticas componantur, quarum ordinatio iure est statuenda.

41. Expedit ut competentes episcoporum conferentiae quaestionem de huiusmodi provinciarum circumscriptione aut regionum erectione examini subiciant, iuxta normas iam de dioecesium circumscriptione in nn. 23 et 24 statutas, et consilia ac vota sua apostolicae sedi proponant.

III. Episcopi munere interdioecesano fungentes

42. Cum necessitates pastorales magis magisque requirant ut quaedam pastoralia munia concorditer regantur et promoveantur, expedit ut in servitium omnium vel plurium dioecesium alicuius determinatae regionis aut nationis nonnulla constituantur officia, quae etiam episcopis co aitti possunt.

Commendat autem sancta synodus ut inter praelatos seu episcopos, his muneribus perfungentes, et episcopos dioecesanos atque conferentias episcopales fraterna semper vigeat communio et animorum in sollicitudinu pastorali conspiratio, cuius rationes etiam iure communi definiantet oportet.

43. Cum spirituali militum curae, ob peculiares eorumdem vitae condiciones, eximia debeatur sollicitudo, in unaquaque natione erigatur, pro viribus, vicariatus castrensis. Tum vicarius tum cappellani in concordi cum episcopis dioecesanis cooperatione huic difficili operi impense se devoveant.1

Quare episcopi dioecesani vicario castrensi concedant numero suffi cienti sacerdotes huic gravi muneri aptos simulque faveant inceptis ad bonum spirituale militum provehendum.2

Mandatum generale

44. Decernit sacrosancta synodus, ut in recognoscendo codice iuris canonici aptae definiantur leges, ad normam principiorum quae in hoc

1 **Cf. S. G Consistorialis:** *Instructio de Vicariis Castrensibus, 23* **apr. 1951: AAS 43 (1951), pp. 562-565;** *Formula serranda in relatione de statu Vicariatus Castrensis conficienda,* **20 oct. 1956: AAS 49 (1957), pp. 150-163; dccr.** *De Sacrorum Liminum Visitatione a Vicariis Castrensibus peragenda,* **28 fcbr. 1959: AAS 51 (1959), pp. 272-74; decr.** *Facultas audiendi confessiones militum Cappellanssextenditur,* **27 nov. 1960: AAS 53 (1961), pp. 49-50. Cf. etiam S. C. dc Religiosis:** *Instructio de Cappellanis militum religiosis, 2* **fcbr. 1955: AAS 47 (1955), pp. 93-97.**

T **Cf. S. C. Consistorialis: epistula ad em.mos pp. dd. cardinales atque cxc.mos pp. dd. archiepiscopos. episcopos ceterosque ordinarios Hispanicae ditionis, 21 iun. 1951 : AAS 43 (1951), p. 566.**

2) As a rule, all the dioceses and other designated areas which in law are equivalent to dioceses should be attached to some ecclesiastical province. Accordingly, dioceses which are now directly under the jurisdiction of the apostolic see and which are not united to any other diocese are either to be joined together into a new ecclesiastical province, if it is possible, or to be attached to whichever province is nearest or most suitable. They are then to come under the metropolitan jurisdiction of the archbishop according to the norm of common law.

3) Where it seems advantageous, ecclesiastical provinces should be organised into ecclesiastical regions. This organisation is to be determined by law.

41. It would be beneficial if competent episcopal conferences carefully examine the question of fixing the boundaries of such provinces or establishing such regions, according to the norms already laid down for the fixing of diocesan boundaries in nos. 23 and 24. They should then submit their plans and proposals to the apostolic see.

///. Bishops with interdiocesan responsibilities

42. Pastoral needs increasingly demand that certain pastoral works should be under joint control and promotion. It is therefore expedient that certain offices should be created for the service of all or many of the dioceses of some particular region or nation. These offices can be entrusted also to bishops.

At the same time, this synod recommends that a fraternal fellowship and unity of purpose in their pastoral care should prevail at all times between prelates or bishops who discharge these offices and diocesan bishops and episcopal conferences. These relationships should be defined also by common law.

43. Since particular attention is rightly to be given to the spiritual care of military personnel because of the special conditions of their way of life, let every effort be made to establish in each nation a military vicariate. Both the vicar and his chaplains should throw themselves into this difficult work in harmonious collaboration with the diocesan bishops.[1]

Diocesan bishops should therefore assign to the military vicar a sufficient number of priests qualified for this heavy duty. They should at the same time encourage schemes initiated for promoting the spiritual welfare of military personnel.[2]

General directive

44. This holy synod prescribes that in the revised code of canon law appropriate laws should be drawn up in terms of the principles laid down in this

[1] See Consistorial Congregation: *Instructio de Vicariis Castrensibus.* 23 April 1951: AAS 43 (1951), pp. 562-565; *Formula servanda in relatione de statu Vicariatus Castrensis conficienda.* 20 Oct. 1956: AAS 49 (1957), pp. 150-163; decree *De Sacrorum Liminum Visitatione a Vicariis Castrensibus peragenda,* 28 Feb. 1959: AAS 51 (1959), pp. 272-274; decree *Facultas audiendi confessiones militum Cappellanis extenditur. 27* Nov. 1960: AAS 53 (1961), pp. 49-50. See also Congregation for Religious: *Instructio de Cappellanis militum religiosis.* 2 Feb. 1955: AAS 47 (1955), pp. 93-97.

[2] Sec Consistorial Congregation: letter to the cardinals, archbishops, bishops and other ordinaries of Spain, 21 June 1951: AAS 43 (1951), p. 566.

decreto statuuntur, perpensis etiam animadversionibus quae vel a commissionibus vel a patribus conciliatibus prolatae sunt.

Decernit insuper sancta synodus ut directoria generalia de cura animarum conficiantur in usum tum episcoporum tum parochorum, ut cenae ipsis praebeantur rationes ad proprium munus pastorale facilius » aptiusque obeundum.

Conficiantur etiam tum speciale directorium de cura pastorali peculiarium ridelium coetuum pro diversis singularum nationum vel regionum adiuntis, tum directorium de catechetica populi christiani institutione, in quo agatur de fundamentalibus eiusdem institutionis principiis et ordinatione deque elaboratione librorum ad rem pertinentium. In iis vero directoriis conficiendis ratio item habeatur animadversionum quae sive a commissionibus sive a patribus conciliaribus exhibitae sunt.

Decretum de accommodata renovatione vitae religiosae

1. Perfectae caritatis per consilia evangelica prosecutionem sacrosancta is synodus praevie ostendit, in constitutione cui initium est „Lumen gentium", a divini magistri doctrina et exemplis originem ducere et tamquam praeclarum signum regni caelestis apparere. Nunc vero, de vita ac disciplina institutorum, quorum sodales castitatem, paupertatem et oboedientiam profitentur, intendit agere corumque necessitatibus, prout m tempora nostra suadent, providere.

Inde ab exordiis quidem ecclesiae fuerunt viri ac mulieres, qui per praxim consiliorum evangelicorum Christum maiore cum libertate sequi pressiusque imitari intenderunt ct suo quisque modo vitam Deo dicatam duxerunt, e quibus multi, Spiritu sancto afflante, vel vitam solitariam ss degerunt vel familias religiosas suscitaverunt, quas ecclesia sua auctoritate libenter suscepit et adprobavit. Unde e consilio divino mirabilis varietas coetuum religiosorum succrevit, quae valde contulit, ut ecclesia, non solum ad omne opus bonum instructa (cf. 2 Tm 3,17) et ad opus ministerii in aedificationem corporis Christi (cf. Eph 4, 12) parata sit, sed etiam 30 variis donis filiorum suorum decorata appareat sicut sponsa ornata viro suo (cf. Ap 21, 2) et per eam innotescat multiformis sapientia Dei (cf. Eph 3, 10).

In tanta autem donorum varietate omnes, qui ad praxim consiliorum evangelicorum a Deo vocantur eademque fideliter profitentur, Domino 35 se peculiariter devovent, Christum sequentes, qui virgo et pauper (cf. Mt 8, 20; Lc 9, 58) per oboedientiam usque ad mortem Crucis (cf. Ph 2, 8) homines redemit et sanctificavit. Ita caritate impulsi, quam Spiritus sanctus in cordibus eorum diffundit (cf. Rm 5, 5), magis magisque vivunt Christo et corpori eius quod est ecclesia (cf. Col 1, 24). Quo ferventius to ergo tali sui donatione quae totam vitam complectitur, Christo coniungantur, eo uberior fit vita ecclesiae et apostolatus eius vegetius fecundatur.

Ut autem praestans valor vitae per consiliorum professionem consecratae eiusque necessarium munus in praesentis temporis adiunctis ad maius ecclesiae bonum cedat, haec sacra synodus sequentia statuit, quae 45

decree, after due consideration has also been given to the observations made by the commissions or by the conciliar fathers.

This synod further decrees that general directories on the care of souls should be drawn up for the use of both bishops and parish priests, to give them definite methods for fulfilling their proper pastoral function with greater facility and relevance.

A special directory should also be drawn up for the pastoral care of special groups of the faithful in relation to the different circumstances of individual nations and regions. Likewise, for the catechetical instruction of the Christian people there should be drawn up a directory which will treat of the fundamental principles and organisation of this instruction and the production of the requisite books. In drawing up these directories, attention should again be paid to the views expressed by the commissions or by the conciliar fathers.

Decree on the sensitive renewal of religious life

1. In its constitution on the church entitled *Lumen Gentium,* this holy synod has recognised already that the practice of the gospel counsels, the search for true charity, stems from the divine master's teaching and example; that this search reveals the unmistakable presence of the kingdom of heaven. Its present intention is to consider the life and rule of bodies whose members vow poverty, chastity and obedience, and to respond to their needs in the modern world.

From the very conception of the church there were men and women intent on closer identification with Christ, and the freer following of him, in obedience to the gospel counsels. They embraced, under the guidance of the holy Spirit, individual ways of consecrating their lives to God, as anchorites, or as members of religious families, adopted and approved by ecclesiastical authority. In God's providence, therefore, there developed religious communities so remarkably distinctive in character, that the church was equipped for every good work (see 2 Tm 3, 17), and disposed for developing the body of Christ (see Eph 4, 12). Further, the church, in all its gifted variety, truly revealed the bride adorned for her husband (see Ap 21, 2), and outwardly displayed the manifold wisdom of God (see Eph 3, 10).

Through the gospel counsels and their perfect practice, God calls many, with many different graces, to dedicate themselves more especially to the Lord. They follow Christ. Chaste and poor (see Mt 8,20; Lk 9, 58), he redeemed humanity and made it holy by obedience, even unto death on a cross (see Ph 2,8). Fired by that love with which the holy Spirit fills their hearts (see Rm 5, 5), they live ever more intensely for Christ and the church, his body (see Col 1,24). The quality of their loving identification with Christ in a complete gift of self, embracing the whole of life, is the measure of the richness of the church's life and the remarkable creativity of its mission.

The special character of a life dedicated to the practice of the gospel counsels is a vital force in today's world. To harness this for the church's greater benefit, this synod passes the decrees set out below. They represent general norms, only:

nonnisi principia generalia respiciunt accommodatae renovationis vitae ac disciplinae religionum atque, propria indole servata, societatum vitae communis sine votis et institutorum saecularium. Normae vero particulares pro eorumdem congrua expositione et applicatione post concilium a competenti auctoritate statuendae sunt.

2. Accommodata renovatio vitae religiosae simul complectitur et continuum reditum ad omnis vitae Christianae fontes primigeniamque institutorum inspirationem et aptationem ipsorum ad mutatas temporum condiciones. Quae renovatio, sub impulsu Spiritus sancti et ecclesia duce, promovenda est secundum principia quae sequuntur:

a) Cum vitae religiosae ultima norma sit Christi sequela in evangelio proposita, haec ab omnibus institutis tamquam suprema regula habeatur.

b) In ipsum ecclesiae bonum cedit ut instituta peculiarem suam indolem ac munus habeant. Ideo fideliter agnoscantur et serventur fundatorum spiritus propriaque proposita, necnon sanae traditiones, quae omnia cuiusque instituti patrimonium constituunt.

c) Omnia instituta vitam ecclesiae participent, eiusque incoepta et proposita ut in re biblica, liturgica, dogmatica, pastorali, oecumenica, missionali et sociali, iuxta propriam suam indolem, sua faciant et pro viribus foveant.

d) Instituta, de hominum temporumque condicionibus deque ecclesiae necessitatibus, congruam cognitionem apud sodales suos promoveant; ita ut mundi huius aetatis adiuncta in lumine fidei sapienter diiudicantes, atque zelo apostolico exardescentes, efficacius hominibus subvenire valeant.

?) Cum vita religiosa ante omnia ad hoc ordinetur ut sodales Christum sequantur et Deo uniantur per professionem consiliorum evangelicorum, serio perpendendum est optimas accommodationes ad necessitates temporis nostri peractas effectum non sortiri, nisi animentur renovatione spirituali, cui semper etiam in operibus externis promovendis primae partes tribuendae sunt.

3. Ratio vivendi, orandi et operandi hodiernis sodalium condicionibus physicis et psychicis, necnon, prout ab indole cuiusque instituti requiritur, apostolatus necessitatibus, culturae exigentiis, circumstantiis socialibus et oeconomicis, ubique, praesertim in missionum locis, apte conveniat.

Secundum eadem criteria examini quoque subiiciatur regiminis ratio institutorum.

Quapropter constitutiones, „directoria", libri usuum, precum et caeremoniarum aliique id genus codices, congruenter recognoscantur atque, iis praescriptis suppressis quae obsoleta sint, documentis huius sacrae synodi aptentur.

4. Efficax renovatio et recta accommodatio obtineri nequeunt nisi cooperantibus omnibus instituti sodalibus.

Normas autem accommodatae renovationis statuere et leges ferre, necnon sufficienti prudentique experientiae locum dare, competentium tantum auctoritatum est, praesertim capitulorum generalium, salva, quatenus necessaria sit, approbatione sanctae sedis aut ordinariorum

for the sensitive renewal of the life and rule of religious bodies. They apply as well (with due allowance for their special character) to societies of common life without vows and to secular institutes. Competent authority will, when the council is over, enact detailed regulations for proper interpretation and practice.

2. The sensitive renewal of religious life involves: the constant return to the sources of Christian life in general, and the original genius of religious foundations in particular; together with the modifications of such foundations to accommodate new circumstances. This renewal, open both to the influence of the holy Spirit and to the guidance of the church, should be furthered according to the following principles:

a) The essential characteristic of religious life is that following of Christ enjoined by the gospel. All foundations are to regard this as their fundamental rule.

b) It is to the church's great advantage that each religious foundation has its particular spirit and function. Each must, therefore, reverence and embrace the genius and directives of its founder, its authentic traditions, the whole heritage, indeed, of the religious body.

c) All foundations are to enter into the life of the church; they are to accept and promote wholeheartedly, according to the character of each, the church's teaching initiative in biblical, liturgical, dogmatic, pastoral, ecumenical, missionary and social matters.

</) Foundations are to foster in their members sympathetic insight into the state of humanity in history, and the needs of the church. Thus they may evaluate wisely, in the light of faith, the conditions of modem existence; and moved with an enthusiasm for mission, find better ways to benefit people.

e) The true rationale of religious life is that members follow Christ in binding themselves to God by the practice of the gospel counsels. It must be recognised, in consequence, that no modifications suggested by contemporary needs, however well conceived, can succeed unless they are quickened by spiritual renewal; this is always to have priority, even in promoting apostolic works.

3. The style of life, prayer and work of the modern religious should reflect contemporary ideas and living standards. It must, too, as far as the character of each institute allows, respond to the demands of the apostolate, cultural patterns, and the prevailing social and economic climate, particularly in missionary territories.

The style of government also is to be examined, using the same criteria.

Constitutions, rules, custom-books, prayer-manuals, rituals, and the like, are to be carefully scrutinised, and obsolete injunctions deleted. They must accord with the decrees of this synod.

4. There can be no effective renewal, nor authentic adaptation, unless every member of the religious body participates.

Proper authority alone can establish the principles underlying a renewal of true sensitivity, pass necessary legislation, and create the possibility of sensible experiment. The general chapter is the usual authority, unless, according to canon law, some approval is necessary from the holy see or the local ordinary.

locorum, ad normam turis. Superiores vero, in his quae ad totius instituti sortes spectant, sodales suos apto modo consulant et audiant. Pro accommodata renovatione monasteriorum momalium, vota et consulta etiam a consessibus foederationum aut ab aliis conventibus legitime convocatis obtinen poterunt.

Meminerint tamen omnes spem renovationis ponendam esse magis in diligentiore regulae et constitutionum observantia quam in multiplicandis legibus.

5. Cuiusvis instituti sodales mente recolant imprimis se professione consiliorum evangelicorum vocationi divinae responsum dedisse, ita ut, non solum peccato mortui (cf. Rm 6, 11) sed etiam mundo renuntiantes, soli Deo vivant. Totam enim vitam suam eius famulatui mancipaverunt, quod quidem constituit peculiarem quamdam consecrationem, quae in baptismatis consecratione intime radicatur eamque plenius exprimit.

Cum autem haec suiipsius donatio ab ecclesia Suscepta sit, eius etiam servitio sese sciant addictos. Qui Dei famulatus exercitium virtutum in eis urgere ac fovere debet, praesertim humilitatis et oboedientiae, fortitudinis et castitatis, quibus Christi exinanitio (cf. Ph 2, 7-8) simulque eius vita in spiritu (cf. Rm 8, 1-13) participantur.

Religiosi ergo, suae professioni fideles, omnia propter Christum dimittentes (cf. Mr 10, 28), ipsum tamquam unum necessarium (cf. Lc 10, 42) sequantur (cf. Mt 19, 21), eius verba audientes (cf. Lc 10, 39), de iis quae eius sunt solliciti (cf. 1 Cor 7, 32).

Quapropter cuiuslibet instituti sodales, Deum prae omnibus et unice quaerentes, contemplationem, qua ei mente et corde adhaereant, cum amore apostolico, quo operi redemptionis adsociari regnumque Dei dilatare nitantur, coniungant oportet.

6. Qui evangelica consilia profitentur Deum qui nos prior dilexit (cf. 1 Io 4, 10) ante omnia quaerant ac diligant et in omnibus rerum adiunctis fovere studeant vitam absconditam cum Christo in Deo (cf. Coi 3, 3), unde profluit et urgetur proximi dilectio in salutem mundi ecclesiaeque aedificationem. Hac caritate etiam ipsa praxis consiliorum evangelicorum animatur et regitur.

Quapropter institutorum sodales spiritum orationis et orationem ipsam, haurientes e germanis spiritualitatis christianae fontibus assiduo studio colant. Imprimis vero sacram scripturam quotidie prae manibus habeant, ut divinarum scripturarum lectione et meditatione „eminentem scientiam lesu Christi" (Ph 3, 8) ediscant. Sacram liturgiam praesertim sacrosanctum eucharistiae mysterium, ad mentem ecclesiae corde et ore peragant atque ex hoc ditissimo fonte vitam spiritualem alant.

Ita in mensa divinae legis et sacri altaris refecti Christi membra fraterne ament, pastores spiritu filiali revereantur atque diligant; magis magisque vivant et sentiant cum ecclesia eiusque missioni totaliter se devoveant.

7. Instituta quae integre ad contemplationem ordinantur, ita ut eorum sodales in solitudine ac silentio, in assidua prece et alacri poenitentia soli Deo vacent, in corpore Christi mystico, in quo „omnia ... membra non eumdem actum habent" (Rm 12, 4), quantumvis actuosi apostolatus

Superiors, nevertheless, must seriously seek and accept the advice of their subjects in matters affecting the future of the whole religious foundation. The sensitive renewal of convents of nuns may well involve consulting the inclinations and convictions of conventions of federated houses, or other legitimate assemblies.

All must recognise that any likelihood of renewal derives more from a stricter adherence to the rule and the constitutions than from the creation of new legislation.

5. Religious, whatever the character of their congregation, must recognise their God-given vocation as primarily a call to practise the gospel counsels. They are dead to sin (see Rm 6,11) and live for God alone, abandoning worldly things. They have alienated their very existence to his service by a dedication of great particularity, expressing more perfectly the dedication already implicit in baptism.

It is the church that accepts their offering; they, in their turn, see themselves as bound to its service, the service of God. This leads logically to a yearning for virtue. It is through humility and obedience, fortitude and chastity, especially, that they experience the kenosis of Christ (see Ph 2,7-8) and the life of his Spirit (see Rm 8, 1-13).

The committed religious, therefore, abandons all for Christ (see Mk 10, 28), follows him (see Mt 19, 21) as the only good (see Lk 10, 42), and accepts his teaching (see Lk 10, 39) concerning what is dear to him (see 1 Cor 7, 32).

Indeed, religious of all kinds seek God before all things, and him alone. They must try to match the contemplation by which they cleave to him in mind and heart with an apostolic love impatient in its identification with the work of redemption and the spread of God's kingdom.

6. Anyone under vow to the gospel counsels must long lovingly for the God who first loved us (see 1 Jn 4, 10), and strive in every circumstance to attain a life hidden with Christ in God (see Col 3,3). This is the origin and impetus of love of our neighbour, the salvation of the world, and the very fabric of the church. It is this love that drives and determines the practice of the gospel counsels.

Religious ought, therefore, to develop an intense spirit and practice of prayer in earnest study of the accepted classics of traditional Christian spirituality. Above all, they must take up their Bibles daily to read and meditate in quest of "the surpasssing knowledge of Jesus Christ" (Ph 3, 8). They must unite, in harmony with the church, their hearts and voices in liturgy, especially that of the eucharistie mystery, the essential source of a rich spiritual life.

With the bread of holy writ and the bread of heaven for nourishment, they love their shepherds with the reverence of sons and daughters, and all members of Christ in charity as sisters and brothers. They experience an ever-growing sense of identity with the church; they are wholly committed to the apostolate.

7. Some religious foundations are of a wholly contemplative nature. Their members give themselves to God alone in solitude and silence, in constant prayer and ready penance. They are to be accounted as having chosen the better part within the mystical body of Christ, in which "all the members do not have the same function" (Rm 12, 4), notwithstanding the pressing demands of the

urgeat necessitas, praeclaram partem semper retinent. Deo enim eximium laudis sacrificium offerunt, populum Dei sanctitatis uberrimis fructibus collustrant atque exemplo movent necnon arcana fecundidate apostolica dilatant. Ita ecclesiae decus exstant et caelestium scatebra gratiarum. At eorum ratio vivendi secundum praedicta principia et criteria accommodatae renovationis recognoscatur, sanctissime tamen servatis eorum a mundo secessu atque vitae contemplativae exercitiis propriis.

8. Permulta sunt in ecclesia instituta, vel clericalia vel laicalia, variis apostolatus operibus dedita, quae donationes habent secundum gratiam quae data est eis, differentes: sive ministerium in ministrando, sive qui docet in doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui miseretur in hilaritate (cf. Rm 12, 5-8). ..Divisiones vero gratiarum sunt, idem autem Spiritus" (1 Cor 12, 4). In istis institutis, ad ipsam naturam vitae religiosae pertinet actio apostolica et benefica utpote sanctum ministerium et opus caritatis proprium ab ecclesia ipsis commissum eiusque nomine exercendum. Proinde tota vita religiosa sodalium spiritu apostolico imbuatur, tota vero actio apostolica religioso spiritu informetur. Ut igitur sodales vocationi suae ad Christum sequendum imprimis respondeant, ac ipsi Christo in eius membris deserviant actio eorum apostolica ex intima cum ipso unione procedat oportet. Inde fit ut caritas ipsa erga Deum et proximum foveatur.

Quapropter instituta illa observantias suas atque usus cum requisitis apostolatus, cui dedicantur, apte componant. Cum autem vita religiosa apostolicis operibus dedita formas multiplices induat, necesse est ut accommodata eius renovatio huiusmodi diversitatis rationem habeat, atque ut apud varia instituta sodalium vita in servitium Christi propriis eorum congruisque mediis sustentetur.

9. Fideliter servetur atque magis in dies elucescat in suo germano spiritu tum in oriente tum in occidente venerabile vitae monasticae institutum, quod praeclara merita longo saeculorum cursu in ecclesia et in humana consortione sibi acquisivit. Monachorum praecipuum officium est divinae maiestati humile simul ac nobile servitium praestare intra septa monasterii, sive in umbratili vita integre se divino cultui dedicent sive aliqua apostolatus vel christianae caritatis opera legitime assumpserint. Servata igitur indole propriae institutionis, antiquas beneficas traditiones renovent easque hodiernis animarum necessitatibus ita accommodent ut monasteria veluti seminaria sint aedificationis populi christiani.

Item religiones quae ex regula vel instituto vitam apostolicam intime consociant officio chorali observantiisque monasticis, ita rationem vivendi cum apostolatus sibi convenientis exigentiis componant ut suam formam vitae fideliter servent utpote quae eximio ecclesiae bono cedat.

10. Vita religiosa laicalis, tam pro viris quam pro mulieribus, statum in se completum professionis consiliorum evangelicorum constituit. Quapropter illam, muneri pastorali ecclesiae in erudienda iuventute, in aegrotis curandis aliisque ministeriis explendis tam utilem, sacra synodus magni faciens, sodales in sua vocatione confirmat eosque ut hodiernis exigentiis vitam suam accommodent hortatur.

active apostolate. They present God, indeed, with a special sacrifice of praise; their great holiness inspires and embellishes, their mystical mission enriches God's people. They are the glory of the church, the focus of divine favour. Their way of life is, nevertheless, to be renewed, in accordance with the aforesaid principles and criteria for a truly sensitive renewal; at the same time, proper reverence must be shown in preserving the spirit of the cloister and the characteristic practices of contemplative life.

8. The church boasts very many different foundations, some clerical, some lay, all with different apostolic aims. The diversity arises from the gifts given to them: some serve in administration, some instruct by teaching, some encourage through exhortation; others dispense guileless charity, or cheerful compassion (see Rm 12, 5-8). "Now there are varieties of gifts, but the same Spirit" (1 Cor 12, 4). Active, apostolic charity is integral to the character of such religious bodies; they perform their characteristic work of charity in the name of the church which entrusts it to them. Their apostolic drive quickens their whole religious spirit, in its turn the inspiration of their apostolate. A genuine active apostolate can only spring from a loving relationship with Christ; and it is through this relationship that religious come to acknowledge the call to follow Christ and serve him in his sisters and brothers, in the development of a true love of God and neighbour.

Active religious foundations, therefore, need a happy integration of their traditions and the demands of their particular apostolates. They are different from each other in the forms their apostolates assume. The truly sensitive renewal of them will likewise assume different forms in so enhancing religious life that Christ's service be more authentically expressed in their activities.

9. The noble tradition of monastic life is to be reverenced and nurtured; it should flourish in accordance with the special character of both eastern and western practice. Throughout history this tradition has proved its great worth to both ecclesial and secular society. A monk's first duty is the humble, devout service of God's majesty within the bounds of the monastery, sometimes in the total withdrawal of a life given to monastic observance, sometimes in a Christian acceptance of suitable apostolates of charity. The special character of each foundation is to be honoured, its holy and ancient usages so renewed and conformed to contemporary spiritual needs, that monasteries can really be the nursery of Christian life.

The rule and spirit of some religious orders enjoin apostolic works as a proper extension of office in choir and the monastic way of life. These orders must develop their practice with much sensitivity both to the demands of their proper apostolates, and to the faithful preservation of a character of great importance to the church.

10. Religious congregations of laymen and laywomen are in themselves a wholly adequate expression of commitment to the gospel counsels. The synod, therefore, readily acknowledges their function in the pastoral work of the church, in teaching youth, healing the sick, and providing other services. It confirms such religious in their calling, and encourages them to adapt their way of life to contemporary needs.

Sacra synodus declarat nihil obstare quominus in religionibus fratrum, firma manente earum indole laicali, ex dispositione capituli generalis, ad subveniendum necessitatibus ministerii sacerdotalis in suis domibus, aliqui sodales sacris ordinibus initientur.

11. Instituta saecularia, quamvis non sint instituta religiosa, veram tamen et completam consiliorum evangelicorum professionem in saeculo ab ecclesia recognitam secumferunt. Quae professio viris ac mulieribus, laicis et clericis in saeculo degentibus, consecrationem confert. Proinde iidem totalem suipsius Deo dedicationem in caritate perfecta praecipue intendant et ipsa instituta propriam ac peculiarem indolem, saecularem scilicet, servent ut apostolatum in saeculo ac veluti ex saeculo, ad quem exercendum orta sunt, efficaciter et ubique adimplere valeant.

Probe tamen sciant se tantum munus obire non posse, nisi sodales accurate in rebus divinis et humanis ita instituantur, ut revera fermentum sint in mundo ad robur et incrementum corporis Christi. Moderatores ergo serio curent de institutione praesertim spirituali sodalibus impertienda necnon de ulteriore formatione promovenda.

12. Castitas „propter regnum caelorum" (Mt 19, 12), quam religiosi profitentur, tamquam eximium gratiae donum aestimanda est. Cor enim hominis singulari modo liberat (cf. 1 Cor 7, 32-35), ut magis accendatur caritate erga Deum et homines universos, ideoque est peculiare signum bonorum caelestium necnon medium aptissimum quo religiosi alacriter servitio divino operibusque apostolatus sese dedicent. Sic ipsi coram omnibus christifidelibus mirabile illud evocant connubium a Deo conditum et in futuro saeculo plene manifestandum quo ecclesia unicum sponsum Christum habet.

Oportet ergo ut religiosi, professionem suam fideliter servare studentes, verbis Domini credant et, Dei auxilio confisi, de propriis viribus ne praesumant, mortificationem sensuumque custodiam adhibeant. Media quoque naturalia ne omittant, quae mentis et corporis sanitati favent. Ita fit ut falsis doctrinis, quae continentiam perfectam tamquam impossibilem vel humano profectui nocivam ostentant, non moveantur, et omnia quae castitatem in periculum adducunt, instinctu quodam spirituali, respuant. Meminerint insuper omnes, praesertim superiores, castitatem securius servari cum inter sodales vera dilectio fraterna in vita communi viget, Cum observantia continentiae perfectae profundiores naturae humanae inclinationes intime attingat, candidati ad professionem castitatis ne accedant neve admittantur, nisi post probationem vere sufficientem et cum debita maturitate psychologica et affectiva. Ipsi non solum de periculis castitati occurrentibus moneantur, sed ita instruantur ut coelibatum Deo dicatum etiam in bonum integrae personae assumant.

13. Paupertas voluntaria propter Christi sequelam cuius est signum praesertim hodie multum aestimatum, a religiosis diligenter excolatur atque, si opus sit, novis etiam formis exprimatur. Per eam participatur paupertas Christi, qui propter nos egenus factus est, cum esset dives, ut illius inopia nos divites essemus (cf. 2 Cor 8, 9; Mt 8, 20).

This synod rules that there is no impediment to the ordination of some few members of a congregation of brothers, provided always that the congregation itself remains clearly lay. It empowers general chapters so to meet the need for a priestly presence in their houses.

11. Secular institutes differ from religious institutes; they are considered by the church, nonetheless, to embody an authentic commitment to the gospel counsels in the world. This commitment is a true consecration of life for men and women living in the world, both clerics and laity. It is clear that members must strive, before all else, to offer themselves wholly to God in selfless love, and that the institutes themselves must support this gift by their special secular character: they were founded to promote a forceful, world-wide apostolate, at once in and of the world.

They must surely appreciate the impossibility of this task, without that meticulous education in divine and human affairs which alone quickens the yeast by which the corporate body of Christ is raised. Their directors, therefore, must take a serious interest in spiritual initiation and ongoing formation.

12. The commitment to chastity accepted by religious "for the sake of the kingdom of heaven" (Mt 19, 12) is a remarkable gift of grace. It wonderfully frees the affections (see 1 Cor 7, 32-35) for a more fervent love of God and all humanity. It is a special manifestation of divine favour and the authentic way by which religious commit themselves, ready for God's service and apostolic work. Religious chastity demonstrates to all Christian people an astonishing alliance, initiated by God himself, to be completed in the world to come, when the church has Christ alone for consort.

Religious must, therefore, strive to keep their vow intact by taking the teaching of Christ to heart: they must rely on the grace of God, in the practice of asceticism and restraint of sensuality, in doubt of their own strength of will. They must not despise the ordinary ways towards health of mind and body. They must reject the specious teaching that absolute continence is impossible, or at least inimical to human maturity; they must repudiate intuitively anything which threatens the chaste life. All religious, especially superiors, must believe that the community experience of truly personal regard is a great safeguard to chastity. The practice of absolute celibacy touches the deep, intimate longings of humankind. Aspirants, therefore, must neither take, nor be allowed to take, this vow without adequate preparation and the presence of both emotional maturity and psychological balance. They must not just be warned about threats to the chaste life, but led to integrate religious celibacy into the wholeness of a balanced personality.

13. Religious must sedulously practice the poverty they have freely chosen as a sign — one in high favour today — of the presence of the Christ they imitate. It may even be necessary to experiment with new expressions of the poverty of Christ. He, indeed, though he was rich, yet for our sakes became poor, so that by his poverty we might become rich (see 2 Cor 8, 9: Mt 8, 20).

Ad paupertatem autem religiosam quod attinet, haud sufficit in usu bonorum superioribus subiici, sed oportet ut sodales re et spiritu sint pauperes, thesauros in caelo habentes (cf. Mt 6, 20).

In suo quisque officio communi legi laboris se sentiant obnoxios, atque, dum ita res victui operibusque eorum necessariae comparantur, omnem indebitam sollicitudinem proficiant et Patris caelestis providentiae sese committant (cf. Mt 6, 25),

Congregationes religiosae suis constitutionibus permittere possunt ut sodales bonis patrimonialibus acquisitis vel acquirendis renuntient.

Instituta ipsa, ratione habita singulorum locorum, testimonium pauper-tatis quasi collectivum reddere satagant et libenter ex propriis bonis aliquid conferant ad alias ecclesiae necessitates et egenorum sustentatio-nem, quos religiosi omnes in visceribus Christi diligant (cf. Mt 19, 21; 25, 34-46; Ic 2,15-16; 1 Io 3, 17). Institutorum provinciae ac domus aliae cum aliis in bonis temporalibus communicent, ita ut illae quae plus habent alias adiuvent quae egestatem patiuntur.

Quamvis instituta, salvis regulis et constitutionibus, ius habeant possidendi omnia necessaria ad vitam temporalem et opera, omnem tamen speciem luxus, immoderati lucri ac bonorum cumulationis vitent,

14. Religiosi per professionem oboedientiae plenam propriae volun-tatis dedicationem veluti sacrificium sui Deo offerunt, et per illud con-stantius et securius divinae voluntati salvificae uniuntur. Inde ad exem-plum lesu Christi, qui venit ut faceret voluntatem Patris (cf. Io 4, 34; 5, 30; Heb 10, 7; Ps 39, 9), et „formam servi accipiens1* (Ph 2, 7) ex iis, quae passus est, didicit oboedientiam (cf. Heb 5, 8), religiosi, Spiritu sancto movente, superioribus, vices Dei gerentibus, in fide sese subiiciunt et per eos ad omnium in Christo fratrum ministerium ducuntur, sicut ipse Christus ob suam erga Patrem submissionem fratribus ministravit et animam suam posuit redemptionem pro multis (cf. Mt 20, 28; Io 10, 14-18). Ita, ecclesiae servitio arctius devinciuntur et in mensuram aetatis plenitudinis Christi (cf. Eph 4, 13) pervenire contendunt.

Sodales ergo in spiritu fidei et amoris erga Dei voluntatem superioribus suis ad normam regulae et constitutionum humile praestent obsequium, vires intelligentiae et voluntatis necnon naturae et gratiae dona in praeceptorum exsecutione et in expletione munerum sibi commissorum conferendo, scientes se ad aedificationem corporis Christi secundum Dei propositum operam praestare. Sic oboedientia religiosa, nedum dignitatem personae humanae minuit, illam, ampliata libertate filiorum Dei, ad maturi-tatem adducit.

Superiores vero, rationem pro animabus sibi commissis reddituri (cf. Heb 13, 17), voluntati Dei in munere explendo dociles, in spiritu servitii pro fratribus auctoritatem exerceant, ita ut caritatem qua Deus illos diligit exprimant. Subditos regant qua filios Dei et cum respectu personae humanae, illorum voluntariam sublectionem promoventes. Ideoque speciatim debitam eis libertatem relinquant quoad poenitentiae sacramentum et conscientiae moderamen. Sodales eo perducant ut in muneribus obeundis et in inceptis suscipiendis activa atque responsabili

Religious poverty is not adequately practised by dependence on superiors for possessions and their use; religious ought to be poor in spirit and in fact, with their treasure in heaven (see Mt 6, 20).

Religious must accept that they are all subject to the general duty of work in the particularity of their individual tasks. They can thus acquire all the necessities for their subsistence and the apostolate. They should, however, cast aside all undue anxiety and commend themselves to the fatherly providence of God in heaven (see Mt 6, 25).

The constitutions of religious congregations may allow members to dispose of their inheritance, either before or after its acquisition.

Religious foundations must try to adopt some communal form of their poverty, even though the circumstances of houses will differ. They ought to contribute from their own resources to other causes within the church, and to the support of the disadvantaged; religious love all these in the heart of Christ (see Mt 19,21 ; 25, 34-46; Jas 2, 15-16; l Jn 3, 17). Provinces and houses should share their resources with others of their foundation; the better-off must help the disadvantaged.

Religious foundations have, of course, without prejudice to their constitutions and rules, the right to acquire the possessions that their way of life and work demand; they must, however, shun the mere suspicion of superfluity, of receiving large revenues or of amassing treasures.

14. Through the vow of obedience, religious surrender to God in self-sacrifice the free determination of their lives. They conform themselves more authentically, more intimately to the saving design of God. They imitate Jesus Christ: he came to do the will of his Father (seejn 4, 34; 5, 30; Heb 10, 7; Ps 39, 9), he "took the form of a servant" (Ph 2, 7), he learnt obedience through what he suffered (see Heb 5, 8). They entrust their lives to superiors, led by the Spirit to find God's authority in them. They accept the leadership of superiors in the service of Christ's whole body, even as Christ himself served his brothers and sisters in obedience to his Father, and laid down his life as a ransom for many (see Mt 20,28; Jn 10,14-18). They are, then, bound most closely to the ministry of the church, striving to attain the measure of the stature of the fullness of Christ (see Eph 4, 13).

Religious trust and court God's will; they obey their superiors, therefore, in humility and under the direction of constitutions and rules. They surrender their minds and hearts, their gifts of nature and grace in doing what they are told, in living a life under obedience. They realise that the exercise of obedience develops the body of Christ in accordance with God's plan. Obedience, therefore, increases the freedom of God's children; it is not destructive of human dignity, but actually realises personality more fully.

Superiors, for their part, will have to answer for those for whom they are responsible (see Heb 13,17). They must be alert to God's will in the execution of their responsibilities; they must govern as the servants of their communities, reflecting the kindness that God himself offers them. They should treat their communities as daughters and sons of God, persons to be reverenced; they should elicit obedience in freedom. In particular they must permit the self-determination necessary for the sacrament of reconciliation, and spiritual direction. They must so lead their communities that a vital, conscientious obedience

oboedientia cooperentur. Itaque superiores libenter sodales audiant necnon eorum conspirationem ad bonum instituti et ecclesiae promoveant, firma tamen sua auctoritate decernendi et praecipiendi quae agenda sunt.

Capitula et consilia fideliter munus sibi commissum in regimine expleant atque suo quaeque modo sodalium omnium pro bono totius communitatis participationem et curam exprimant.

15. Vita in communi agenda, ad exemplum primaevae ecclesiae in qua multitudo credentium erat cor unum et anima una (cf. Ac 4, 32), evangelica doctrina, sacra liturgia et praesertim eucharistia refecta, in oratione et communione eiusdem spiritus perseveret (cf. Ac 2, 42). Religiosi, ut membra Christi, in fraterna conversatione honore se invicem praeveniant (cf. Rm 12, 10), alter alterius onera portantes (cf. Gal 6, 2). Caritate enim Dei in cordibus per Spiritum sanctum diffusa (cf. Rm 5, 5), communitas ut vera familia, in nomine Domini congregata, eius praesentia gaudet (cf. Mt 18, 20). Caritas autem plenitudo legis est (cf. Rm 13, 10) ac vinculum perfectionis (cf. Coi 3, 14), eaque scimus quoniam translati sumus de mone ad vitam (cf. 1 Io 3, 14). Immo fratrum unitas Christi adventum manifestat (cf. Io 13, 35; 17, 21) magnaque virtus apostolica ex ea manat. Ut autem inter sodales intimius sit vinculum fraternitatis, illi qui conversi, cooperatores vel alio nomine vocantur, vitae et communitatis operibus arcte coniungantur. Nisi rerum adiuncta aliud vere suadeant, curandum est ut in institutis mulierum ad unum genus sororum perveniatur. Tunc illa personarum tantum retineatur diversitas, quam diversorum operum distinctio exigat ad quae sorores vel speciali Dei vocatione vel speciali aptidudine destinentur.

Virorum autem monasteria et instituta non mere laicalia pro indole sua clericos et laicos, ad normam constitutionum, admittere possunt, pari ratione paribusque iuribus et obligationibus, salvis iis quae ex ordine sacro proveniunt.

16. Clausura papalis pro monialibus vitae unice contemplativae firma maneat sed iuxta temporum locorumque condiciones, iisque usibus sublatis qui obsoleti sint, accommodetur, auditis ipsorum monasteriorum votis.

Aliae vero moniales operibus externis apostolatus ex instituto deditae a clausura papali eximantur, ut concredita sibi munera apostolatus melius adimplere valeant, servata tamen clausura ad normam constitutionum.

17. Habitus religiosus, utpote signum consecrationis, sit simplex ac modestus, pauper simul et decens, insuper valetudinis requisitis consentaneus et temporum locorumque adiunctis necnon ministerii necessitatibus accommodatus. Habitus autem tam virorum quam mulierum, qui iis normis non congruit, immutandus est.

18. Institutorum accommodata renovatio a sodalium institutione maxime pendet. Ideo et ipsi sodales non clerici ac religiosae apostolatus operibus immediate post noviciatum ne destinentur, sed eorum institutio religiosa et apostolica, doctrinalis et technica, titulis etiam congruentibus obtentis, in aptis domibus convenienter protrahatur.

Ne vero vitae religiosae ad nostri temporis exigentias adaptatio sit mere

creates partnership in initiating and maintaining apostolic work. Superiors must, therefore, listen to their subjects, and invite their co-operation as something good for the religious foundation and the church; they must, nevertheless, retain the right of final decision on the action to be taken.

Chapters and councils must meticulously play their allotted part in government; it is to the advantage of the whole community that they really represent all members and their views.

15. There was one heart and one mind in the many converts of the early church (see Ac 4, 32). Their life of the Spirit must continue in communities given to prayer, the study of the gospels, and the work of the liturgy, especially mass (see Ac 2, 42). Religious are members of one another in Christ; they should vie with one another in ceding status (see Rm 12, 10), in supporting one another in trouble (see Gal 6, 2). A community is truly a family animated by the love of God which the holy Spirit infuses in hearts (see Rm 5,5), a family celebrating the presence of that Lord in whose name they came together (see Mt 18,20). Charity is the fulfilment of the law (see Rm 13,10), the bond of holiness (see Col 3, 14); in charity we understand that we are transformed into life through death (see 1 Jn 3, 14). The bond between fellow religious anticipates the coming of Christ (see Jn 13, 35; 17, 21) and is a powerful source of apostolic effectiveness. Coadjutors, whether they are called brothers or given some other title, must be integrated fully into community life and work; there must be a deeper sense of association. Religious foundations of women are to work towards having one grade of sisterhood only, unless there are strong arguments to the contrary. A particular call from God or a particular skill might suggest some distinction of function; this alone should determine any distinction of persons.

Monasteries and religious foundations whose membership is not restricted to laymen may admit, in accordance with their constitutions and character, both laymen and clerics on the equal basis of identical rights and duties (except those arising from major orders).

16. Papal enclosure is to remain in force in houses of nuns whose way of life is wholly contemplative; the views of convent members should, however, be important in abolishing dead customs, in conforming usage to the expectations of contemporary society.

The character of the foundations of other nuns involves an apostolate of the wider world; they are not bound to papal enclosure, since this would interfere with the apostolic work entrusted to them. They must however keep the enclosure imposed by their constitutions.

17. Religious dress, the outward sign of consecration, should be neither flashy nor elaborate, but restrained and unaffected. It should meet the demands of hygiene, the style of contemporary fashion, and the practicalities of the apostolate. If the dress of religious, male or female, is unsuitable, it must be a tercd.

18. The sensitive renewal of religious foundations will mostly be contingent on formation. Lay religious, therefore, whether men or women, must not be sent out on the mission immediately after the noviceship. It is imperative to prolong their formation in houses where they may gain proper qualifications in spirituality and the apostolate, in theology and human skills.

The harmonising of religious life with the demands of contemporary society

externa, neve illi qui externo apostolatui ex instituto vacant muneri suo implendo impares inveniantur, iuxta cuiusque intellectualem dotem et personalem indolem, de vigentibus hodiernae vitae socialis moribus rationibusque sentiendi et cogitandi, congruenter instruantur. Institutio per harmonicam elementorum suorum fusionem, ita peragatur ut ad unitatem vitae sodalium conferat.

Per totam autem vitam sodales intendant hanc culturam spiritualem, doctrinalem et technicam sedulo perficere, et superiores, pro viribus opportunitatem, adiumenta et tempus ad hoc eis procurent.

Officium quoque est superiorum curare ut moderatores, magistri spiritus et professores optime seligantur et sedulo praeparentur.

19. In novis institutis condendis, necessitas vel saltem magna utilitas necnon incrementi possibilitas serio ponderandae sunt, ne incaute oriantur instituta inutilia aut sufficienti vigore non praedita. Peculiari ratione in novellis ecclesiis formae vitae religiosae promoveantur et excolantur quae indolis morumque incolarum necnon loci consuetudinum et condicionum rationem habeant.

20. Instituta, opera propria fideliter retineant et adimpleant atque, attenta utilitate universae ecclesiae et dioecesium, temporum locorum necessitatibus ea accommodent, opportunis ac etiam novis mediis adhibitis, illis autem relictis operibus, quae instituti spiritui et germanae indoli hodie minus sint consentanea.

Spiritus missionalis in institutis religiosis omnino servetur et pro cuiusque eorum indole aptetur condicionibus hodiernis, ita ut praedicatio evangelii apud omnes gentes efncacior fiat.

21. Instituta vero et monasteria quae, auditis ordinariis locorum quorum intersit, iudicio sanctae sedis non praebeant fundatam spem ut ulterius floreant, prohibeantur ne in posterum novicios recipiant et, si fieri possit, alii instituto vel monasterio vegetiori, quod fine et spiritu haud multum differat, uniantur.

22. Instituta et monasteria sui iuris, pro rei opportunitate et approbante sancta sede, inter se promoveant foederationes, si quodammodo ad eamdem familiam religiosam pertinent, aut uniones, si fere pares habent constitutiones et usus eodemque animantur spiritu, praesertim cum nimis sunt exigua, aut associationes, si iisdem vel similibus operibus externis incumbunt.

23. Favendum est conferentiis seu consiliis superiorum maiorum a sancta sede erectis, quae valde conferre possunt ad finem singulorum institutorum plenius assequendum, ad efficaciorem conspirationem in bonum ecclesiae fovendam, ad evangelii operarios in determinato territorio aequiore modo distribuendos, necnon ad communia religiosorum negotia pertractanda, congrua instaurata coordinatione et cooperatione cum conferentiis episcopalibus quoad exercitium apostolatus.

Huiusmodi autem conferentiae etiam pro institutis saecularibus institui possunt.

24. Sacerdotes educatoresque christiani seria conamina adhibeant ut vocationibus religiosis, congruenter et accurate selectis, novum detur

must not be so superficial that religious perform badly in their work for the wider world. They need an education both in current sociology and modern psychology, an education which corresponds to personal character and mental capacity. A religious formation should so integrate these various interests that it promotes balanced personalities in those formed.

Religious must throughout their whole lives develop their talents, their spiritual expertise, their theological understanding, and human skills; superiors must make every effort to provide the opportunity, the support and the time their subjects need.

It is a superior's duty, too, to ensure that promising counsellors, spiritual directors and teachers are identified and thoroughly trained.

19. Matters for careful consideration in creating a new religious foundation are: is there any call, or true need for it; can it possibly survive? A weak, shiftless foundation must not come into being. In young churches, however, there is a real motive for such new, imaginative interpretations of religious life as may express the character and psychology of the people, the society and customs of the country.

20. Religious foundations must continue to perform their characteristic apostolates. They must further the good of dioceses and the whole church by developing them for the service of the local church's present requirements. They should evolve new methods if possible, and abandon apostolates less in accord with the present character and genius of their foundation.

Religious foundations must so cherish missionary zeal that a fruitful proclamation of the gospel is available to all races. Current expectations must help develop the character of this zeal.

21. Religious foundations and monasteries, however, may sometimes be clearly devoid of any real chance of survival. When this is the conviction of the holy see and the opinion of the local ordinaries, the acceptance of more novices should be forbidden. Such establishments should, if possible, be amalgamated with some other religious body or monastery of similar character and outlook, one with a more promising future.

22. Autonomous religious foundations and monasteries should, with permission of the holy see, consider the appropriateness of federation, union or association: federation, if they belong to the same religious stock; union, if they share almost identical constitutions and customs, and are imbued with the same characteristic spirit, particularly if they are too small; association, if they are destined to common or similar apostolates.

23. All must support the consultative conferences of major superiors set up by the holy see. They can greatly assist the fuller realisation of the aims of individual religious foundations, the promotion of the well-being of the church through more effective co-operation, and the more equitable disposition of missionaries in this or that area. They can assist, too, in the negotiation of matters of concern common to all religious, provided that the work of the apostolate has been established and arranged in agreement with the conferences of bishops.

Like conferences can be set up for secular institutes.

24. Priests and Christian teachers must be tireless in the recommendation of genuine vocations to religious life; they are the new blood, of proven quality,

incrementum ecclesiae necessitatibus plane respondens. Etiam in praedicatione ordinaria saepius agatur de consiliis evangelicis et de statu religioso amplectendo. Parentes filios suos Christianis moribus educando, vocationem religiosam in eorum cordibus excolant ac tueantur. Institutis autem fas est sui notitiam, ad vocationes fovendas, divulgare atque candidatos s quaerere, dummodo hoc fiat cum debita prudentia et servatis normis a sancta sede et ordinario loci traditis.

Meminerint vero sodales exemplum propriae vitae optimam commendationem esse sui instituti et invitationem ad vitam religiosam capessendam. It

25. Instituta pro quibus hae accommodatae renovationis normae statuuntur, prompto animo suae divinae vocationi et muneri suo in ecclesia hisce temporibus respondeant. Magni enim facit sacra synodus genus eorum vitae, virginalis, pauperis et oboedientis, cuius Ipse Christus dominus est exemplar firmamque spem in opera eorum abscondita et is aperta tam fecunda collocat. Religiosi ergo omnes fidei integritate, caritate erga Deum.et proximum, amore crucis necnon spe futurae gloriae, Christi bonum nuntium in toto mundo diffundant, ut testimonium eorum ab omnibus conspiciatur et Pater noster, qui in caelis est, glorificetur (cf. Mt 5, 16). Ita deprecante suavissima deipara virgine Maria, „cuius 20 vita omnium est disciplina 1 ampliora quotidie incrementa capient ac uberiores salutares afferent fructus.

Decretum de institutione sacerdotali

Prooemium

Optatam totius ecclesiae renovationem probe noscens sancta synodus 25 a sacerdotum ministerio, Christi spiritu animato, magna ex parte pendere,1 gravissimum institutionis sacerdotalis momentum proclamat, eiusque primaria quaedam principia declarat, quibus confirmentur leges iam saeculorum usu probatae in easque nova inducantur, quae huius sancti concilii constitutionibus et decretis necnon mutatis temporum rationibus 30 respondeant. Quae sacerdotalis conformatio ob ipsam catholici sacerdotii

1 **Ambrosius, Dc virginitate, l. II, c. II, n. 15.**

1 **Universi populi dei progressum ex ipsius Christi voluntate a sacerdotum ministerio quam maxime pendere, ex verbis patet quibus dominus apostolos eorumque successores et cooperatores constituit evangelii praecones, novi populi electi duces et mysteriorum dei dispensatores; idem confirmatur ex patrum ac sanctorum effatis atque ex iteratis summorum pontificum documentis.**

Cf. in primis:

S. Pius X, Exhort, ad clerum *Haerent animo.* **4 aug. 1908: S. Pii X Acta IV, pp. 237-264.**

Pius XI,Litt.encyd.z4i/ *catholici Sacerdotii,àcc.* **1935: AAS 28 (1936), imprimis pp. 37-52.**

Pius XII, Adhort. apost. *Menti Nostrae.* **23 sept. 1950: AAS 42 (1950), pp. 657-702.**

loannes XXIII, Litt. encycl. *Sacerdotii Nostri primordia.* 1 **aug. 1959: AA.S 51 (1959), pp. 545-579.**

Paulus VI, Ep. apost. *Summi Dei* i *'erbum,* **4 nov. 1963: AAS 55 (1963), pp. 979-995.**

vital in meeting the increasing calls on the church's mission. The vocation to follow the evangelical counsels in religious life can be a frequent subject of even routine sermons. In instructing their children in Christian habits, parents must foster and protect aspirations to a religious vocation. Religious foundations can, of course, advertise themselves in the promotion of vocations, in the search for candidates. They should do this with circumspection, respecting the principles laid down by the holy see and the local bishop.

Religious must recognise that the witness of their own way of life is the best recommendation of their own foundation, and an active encouragement to potential vocations.

25. These directives, then, are for the sensitive renewal of religious foundations, who must answer them with a great appreciation of the current demands of their call in Christ, and of their mission in the church. This holy synod much esteems that manner of life whose expression is: virginity, poverty and obedience. Christ himself, the lord, is the model. The synod, too, finds great reassurance in the very profusion of the work, whether manifest or hidden, done by religious. May all religious, therefore, spread the good news of Christ throughout the world, in authentic faith, in love of God and neighbour, in the acceptance of the cross, and in the assurance of glory hereafter. May others recognise their inspiration so that our Father in heaven is glorified (see Mt 5, 16). May the intercession of Mary ever-virgin, benign mother of God, "yardstick of all right living",| daily obtain great increase of vocations, and bear fuller fruits of salvation.

Decree on priestly formation

Introduction

This holy synod is well aware that the desired renewal of the whole church depends to a great extent on a priestly ministry animated with the spirit of Christ.| It proclaims the supreme importance of priestly formation; it affirms certain primary principles in it, whereby laws tested by the experience of centuries are confirmed and new elements are introduced to correspond with the constitutions and decrees of this council and with the changed conditions of our times. This priestly formation, by reason of the very unity of the catholic

Ambrose, *De virginitate (On virginity)*, book II, ch. 2, no. 15.

| It is clear, from the words with which the Lord appointed the apostles and their successors and helpers to be heralds of the gospel, as well as the leaders of the new chosen people and stewards of the mysteries of God, that by the will of Christ himself the progress of the whole people of God depends on the ministry of priests to the greatest possible extent. The same is confirmed by statements of fathers of the church and saints as well as oft repeated declarations of popes.

See especially:

St. Pius X, Exhortation to the clergy *Haerent animo,* 4 Aug. 1908: *Acta* of Pius X, IV, pp. 237-264.

Pius XI, Encyclical *Ad catholici Sacerdotii,* 20 Dec. 1935: AAS 28 (1936), especially pp. 37-52.

Pius XII, Apostolic exhortation *Menti Nostrae,* 23 Sept. 1950: AAS 42 (1950), pp. 657-702.

John XXIII, Encyclical *Sacerdotii Nostri primordia,* 1 Aug. 1959: AAS 51 (1959), pp. 545-579.

Paul VI, Apostolic letter *Summi Dei Verbum,* 4 Nov. 1963: AAS 55 (1963), pp. 979-995.

unitatem, omnibus sacerdotibus utriusque cleri et cuiusvis ritus neces-
saria est; ideoque haec praescripta, quae clerum dioecesanum directe
respiciunt, congrua congruis referendo, omnibus accommodanda sunt.

/. De sacerdotalis institutionis ratione in singulis nationibus ineunda

s 1. Cum in tanta gentium regionumque diversitate nonnisi generales
leges ferri possint, in singulis nationibus vel ritibus peculiaris „Sacer-
dotalis Institutionis Ratio" ineatur, ab episcoporum conferentiis statuen-
da, certis temporibus recognoscenda atque ab apostolica sede approbanda,
qua leges universales ad peculiaria locorum temporumque adiuncta
i· accommodentur, ut sacerdotalis institutio semper congruat pastoralibus
necessitatibus illarum regionum in quibus ministerium exercendum sit.

II. De voealionibus sacerdotalibus instantiusfovendis

2. Fovendarum vocationum officium[2] ad totam Christianam communi-
tatem pertinet, quae imprimis vita plene Christiana id provehere debet;
is maxime in id conferunt tum familiae, quae, spiritu fidei, caritatis et
pietatis animatae, vçluti primum seminarium fiunt, tum paroeciae quarum
uberem vitam ipsi adolescentes participant. Magistri atque omnes qui
puerorum iuvenumque institutionem quovis modo curant, praecipue
consociationes catholicae, adolescentes sibi concreditos ita excolere
to studeant ut vocationem divinam percipere et libenter sequi valeant.
Omnes sacerdotes zelum apostolicum in fovendis vocationibus quam
maxime ostendant et propria ipsorum vita humili, operosa, laeto animo
peracta, necnon mutua sacerdotali caritate et fraterna operae consortione,
adolescentium animos ad sacerdotium trahant.

es Episcoporum autem est in vocationibus provehendis gregem suum
excitare arctamque omnium virium laborumque curare conjunctionem;
eos vero quos ipsi ad sortem Domini vocatos judicaverint, ut patres, nullis
parcentes sacrificiis adiuvare.

2 Universa institutio sacerdotalis, id est seminarii ordinatio, institutio spiritualis, ratio studiorum, alumnorum vita communis et disciplina, exercitia pastoralia variis locorum adiunctis accommodanda sunt. Quae accommodatio, ad praecipua principia quod spectat, secundum normas communes facienda est, pro clero saeculari ab episcoporum conferentiis, et congrua ratione a superioribus competentibus pro clero regulari (cf. s. Congr. de religiosis, Const, apost. *Sedes Sapientiae* **eique adnexa** *Statuta Generalia,* **art. 19, ed. altera, Romae 1957, pp. 38 s.).**

3 Inter praecipuas aerumnas quibus ecclesia hodie affligitur, fere ubique eminet vocationum exigua copia.

Cf. Pius XII, Adhort. apost. *.Menti Nostrae :* **„... sacerdotum numerus cum in catholicorum regionibus, tum in missionahbus terris, impar plerumque increscentibus necessitatibus est[41]: AAS 42 (1950), p. 682.**

loannes XXIII: „11 problema delle vocazioni ecdesiastiche e religiose è quotidiana sollecitudine dei papa ..., ê sospiro della sua preghiera, aspirazione ardente della sua anima[44]. (Ex allocutione ad I congressum intcmationalem dc vocationibus ad status perfectionis, 16 dec. 1961 : AAS 54 (1962), p. 33.

priesthood, is necessary for all priests, diocesan and religious, of whatever rite. So the following directives, which primarily concern the diocesan clergy, must be adapted to all clerics, making due adjustments to each category.

I. Programme of priestly formation in different nations

1. In such a great variety of peoples and regions only general laws can be laid down; so in each nation and rite a special "Programme of priestly formation" is to be initiated and determined by the episcopal conference.[2] The said programme is to be revised at suitable intervals and approved by the apostolic see; thereby the general rules may be adapted to the special circumstances of time and place; so priestly formation may always match the pastoral needs of those regions in which their ministry is to be exercised.

II. Fostering priestly vocations more actively

2. The duty of fostering vocations[3][5] is incumbent on the whole Christian community, which should promote this by a fully Christian life more than anything else. Families animated by the spirit of faith, charity and piety become the first seed-bed; and likewise parishes in whose fruitful life the young people themselves take their part: these make the greatest contribution to the task. Teachers and all who in any way care for the formation of boys and youths, especially catholic associations, should endeavour so to train the young people entrusted to them that they may perceive a divine call and readily follow it. May all priests show apostolic zeal in fostering vocations as much as possible. May their own lives, humble and hard-working and lived in a joyful spirit, together with their mutual friendliness as priests and brotherly sharing in their work, attract the minds of adolescents to the priesthood.

It is for bishops, however, to stimulate their flock in the work of promoting vocations and to secure the coordination of resources and efforts. Those whom they judge called to share the yoke of the Lord, they should help in a fatherly way sparing no sacrifice.

2 The whole priestly formation — that is, the running of the seminary, the spiritual formation, the syllabus of studies, the students' daily life and discipline, and their pastoral experience — is to be adapted to different local conditions. This adaptation, as far as the main principles are concerned, is to be made according to uniform norms: for the diocesan clergy by episcopal conferences, and similarly by the competent superiors for religious clerics (see Congregation for religious, Apostolic constitution *Sedes Sapientiae,* and annexed General Statutes, article 19, revised edition, Rome 1957, p. 38 f.).

5 Among the main hardships the church suffers from today, the shortage of vocations stands out almost everywhere.

See Pius XII, Apostolic exhortation *Menti Nostrae*·. "... the number of priests, both in catholic countries and in missionary lands, is generally inadequate for the increasing needs": AAS 42 (1950), p. 682.

John XXIII: "The problem of clerical and religious vocations is the daily solicitude of the pope ... the sighing of his prayer, the ardent aspiration of his soul" (from the Allocution to the 1st international congress on vocations to states of perfection, 16 Dec. 1961 : AAS 54 (1962), p. 33).

Haec actuosa ad vocationes fovendas universi populi Dei conspiratio divinae providentiae actioni respondet, quae hominibus ad Christi sacerdotium hierarchicum participandum divinitus electis congruas dotes tribuit eosque sua gratia adiuvat, dum legitimis ecclesiae ministris committit ut idoneitate agnita, candidatos qui tantum munus recta *t* intentione et plena libertate petierint, comprobatos vocent et sancti Spiritus sigillo Dei cultui et ecclesiae servitio consecrent.4

Sancta synodus tradita quidem communis cooperationis subsidia imprimis commendat uti sunt instans oratio, Christiana paenitentia necnon in dies altior christifidelium institutio, sive praedicatione et catechesi sive 11 etiam variis communicationis socialis instrumentis impertienda, qua quidem necessitas, natura et praestantia vocationis sacerdotalis declarentur. Insuper mandat ut opera vocationum, secundum pontificia ad rem documenta, in singularum dioecesium, regionum vel nationum ambitu iam constituta vel ineunda, universam fovendarum vocationum pastora- IS lem actionem, nullis opportunis auxiliis posthabitis quae hodiernae doctrinae psychologicae et sociologicae utiliter protulerint, methodice et cohaerenter disponant atque pari discretione ac zelo promoveant.5

Opus vero fovendarum vocationum fines singularum dioecesium, nationum, familiarum religiosarum atque rituum dilatato corde transcen- to dat oportet atque ad universalis ecclesiae necessitates respiciens illis praecipue regionibus auxilium afferat, in quibus ad Domini vincam instantius operarii advocantur.

3. In seminariis minoribus ad germina vocationis excolenda erectis alumni peculiari religiosa conformatione, imprimis apta moderatione 25 spirituali, ad Christum redemptorem generoso animo et puro corde sequendum componantur. Sub paterno superiorum moderamine, parentibus opportune cooperantibus, vitam ducant quae adolescentium aetati, spiritui et evolutioni conveniat et sanae psychologiae normis plene aptetur, congrua rerum humanarum experientia et consuetudine cum 30 propria familia non praetermissis.® Ea praeterea quae in sequentibus de seminariis maioribus statuuntur, quatenus fini et rationi seminarii minoris conveniunt, ipsi quoque accommodentur. Studia ab alumnis peragenda sic ordinentur oportet ut ipsi ea sine incommodo alibi prosequi possint, si alium vitae statum amplectantur. 35

♦ **Pius XII, Const, apost.** *Sedet Sapientiae,* **31 maii 1956: AAS 48 (1956), p. 357.**
Paulus VI, Ep. apost. *Summi Dei Verbum,* **4 nov. 1963: AAS 55 (1963), pp. 984 ss.**

s **Cf. imprimis: Pius XII, Motu proprio** *Cum nobis* **„de pontificio opere vocationum sacerdotalium apud s. Congregationem seminariis et studiorum universitatibus praepositam constituendo", 4 nov. 1941: AAS 33 (1941), p. 479; cum adnexis statutis et normis ab eadem s. Congregatione promulgatis die 8 sept. 1943. Motu proprio** *Cum supremae* **„de pontificio opere primario religiosarum vocationum", 11 febr. 1955: AAS 47 (1955), p. 266; cum adnexis statutis et normis a s. Congr. de religiosis promulgatis (ibid., pp. 298-301); cone. Vat. Π, Decr. de accommodata renovatione vitae religiosae,** *Perfectae Caritatis,* **n. 24 (v. supra p. 946-947); decr. de pastorali episcoporum munere in ecclesia,** *Christus Dominus,* **n. 15 (v. supra p. 926).**

* **Cf. Pius XΠ, Adhort. apost.** *Menti Nostrae,* **23 sept. 1950: AAS 42 (1950), p. 685.**

This active cooperation of the whole people of God in order to foster vocations echoes the action of divine providence, which assigns suitable gifts to those chosen by God to share in the hierarchical priesthood of Christ and helps them with grace. It entrusts to the rightful ministers of the church the task of calling those candidates whose suitability they recognise and who seek so great an office with a right intention and in full freedom, and of consecrating them to the worship of God and the service of the church by the seal of the holy Spirit.4*

The synod commends in the first place the traditional helps to this collaboration, such as urgent prayer and Christian penance, along with ever deeper instruction of the faithful, either given by preaching and catechesis or by the various means of communication, whereby the necessity, nature and outstanding value of the priesthood may by made known. Furthermore it lays down that, following the papal documents on the subject, organisations for vocations, whether already set up or to be set up in the area of various dioceses, regions or nations, should coordinate methodically and coherently all pastoral action for fostering vocations and should promote it with equal discretion and zeal, not neglecting any suitable help usefully provided by present-day teachings in psychology and sociology.'

But the work of fostering vocations must with generosity of heart transcend the limits of individual dioceses, nations and religious families and rites. It must look to the needs of the church as a whole and bring help to those regions where workers in the Lord's vineyard are more urgently called for.

3. Where junior seminaries are set up to cultivate seeds of vocations, the students are to be trained to follow Christ their redeemer with a generous mind and a pure heart, by means of special religious formation and above all by spiritual guidance. Under the fatherly governance of superiors, with the cooperation of parents as occasion offers, they are to lead a life that suits the age of adolescents and their mentality and development, fully in accord with the principles of sound psychology; nor must suitable experience of human affairs and relations with their families be omitted.6 Moreover, the things that are laid down for major seminaries in the following pages, in so far as they suit the purpose and methods of a junior seminary, should also be applied to the latter. The studies to be done by the students are so to be planned that they can pursue them elsewhere without disadvantage, if they embrace another way of life.

4 Pius XII, Apostolic constitution *Sedes Sapientiae,* 31 May 1956: AAS 48 (1956), p. 357. Paul VI, Apostolic letter *Summi Dei Verbum,* 4 Nov. 1963: AAS 55 (1963), pp. 984 ff.

' See especially: Pius XII, Motu proprio *Cum nobis* "On the establishment of the pontifical work for priestly vocations at the Congregation for seminaries and universities ", 4 Nov. 1941 : AAS 33 (1941), p. 479; together with the annexed statutes and norms promulgated by the same congregation on 8 Sept 1943. Motu proprio *Cum supremae* "On the distinguished pontifical work for religious vocations ", 11 Feb. 1955: AAS 47 (1955), p. 266; together with the annexed statutes and norms promulgated by the Congregation for religious (ibid., pp. 298-301). Vatican council II, Decree on the sensitive renewal of religious life, *Perfectae Caritatis,* no. 24 (see above pp. 946-947); Decree on the pastoral office of bishops in the church, *Christus Dominus,* no. 15 (see above p. 926).

6 See Pius XII. Apostolic exhortation *Menti Nostrae,* 23 Sept. 1950: AAS 42 (1950), p. 685.

Pan cura foveantur etiam germina vocationis adolescentium et luvenum in peculiaribus institutis quae pro locorum adiunctis seminariorum minorum quoque fini inserviunt, necnon eorum qui sive in aliis scholis sive ceteris educationis mediis instituuntur; ac sedulo promoveantur
s instituta aliaque incoepta pro iis qui maiore aetate divinam sequuntur vocationem.

77/. *De reminariorum maiorum ordinatione*

4. Seminaria maiora ad sacerdotalem conformationem necessaria sunt.
In eis integra alumnorum institutio eo tendere debet ut ad exemplar
i· domini nostri lesu Christi, magistri, sacerdotis et pastoris, veri animarum pastores ipsi formentur;' praeparentur ergo ad ministerium verbi: ut verbum Dei revelatum semper melius intelligant, méditantes possideant, lingua et moribus exprimant; ad ministerium cultus et sanctificationis: ut orantes et sacras liturgicas celebrationes peragentes opus salutis per
is sacrificium eucharisticum et sacramenta exerceant ; ad ministerium pastoris: ut sciant repraesentare hominibus Christum, qui ,,ηοη venit, ut ministra-retur ei, sed ut ministraret et daret animam suam redemptionem pro multis" (Mr 10, 45; cf. Io 13, 12-17) et ut, omnium facti servi, plures lucrifaciant (cf. 1 Cor 9,19).

w Quare omnes institutionis rationes, spiritualis, intellectualis, disciplina-ris, consociata actione ad hunc finem pastoralem ordinentur, eique assequendo sedulam concordemque operam navent omnes moderatores et magistri, episcopi auctoritati fideliter obsequentes.

5. Cum alumnorum institutio et a sapientibus legibus et maxime
is quidem ab idoneis educatoribus pendeat, seminariorum moderatores et magistri ex optimis viris seligantur3 atque solida doctrina, congrua experientia pastorali et peculiari institutione spirituali et paedagogica diligenter praeparentur. Instituta igitur ad hunc finem assequendum vel saltem cursus apta ratione disponendi necnon moderatorum seminariorum
m conventus statutis temporibus celebrandi promoveantur oportet.

Moderatores vero et magistri persentiant quantopere a suipsorum cogitandi agendique ratione pendeat alumnorum formationis exitus; sub rectoris ductu arctissimam spiritus et actionis consortionem ineant atque inter semetipsos et cum alumnis eam familiam constituant quae Domini
« orationi „Ut sint unum" (Io 17, 11) respondeat et in alumnis propriae

’ Cf. cone. Vat. II, Coast, dogm. de ecclesia, *Lumen Gentium,* **n. 28: AAS 57 (1965), p. 34 (v. supra p. 872-874).**

• Cf. Pius XI, Litt. encycl. *Ad Catholici Sacerdotii,* **20 dec. 1935: AAS 28 (1936), p. 37: „Diligens imprimis esto moderatorum magistrorumque delectus ... Sacris eiusmodi conlegiis sacerdotes tribuite maxima virtute ornatos; neque gravemini eos e muneribus abstrahere, specie quidem maioris ponderis, quae tamen cum hac capitali re, cuius partes nulla alia susceperit, comparari nequeunt". Quod seligendi optimos principium iterum inculcatur a Pio XH in litteris apostolicis ad ordinarios Brasiliae directis die 23 aprilis 1947,** *Ditcorsi e Radiomeiiaggi* **IX, pp. 579-580.**

With no less care must the seeds of vocation in adolescents and youths be fostered in particular institutes that also serve the purpose of junior seminaries, in different ways in different places. The same is to be said about students in other schools or any other forms of education. Also there should be active promotion of institutes and other enterprises for those who follow the divine call at a more mature age.

111. Major seminaries

4. Major seminaries are necessary for priestly formation. In them the training of the students should have as its object that, following the example of our lord Jesus Christ, teacher, priest, and shepherd, they may themselves be formed to be true pastors of souls.7 So let them be prepared for the ministry of the word, in such a way that they may acquire an ever better understanding of the revealed word of God, take it to heart by meditating on it and express it in speech and conduct. Let them be trained also in preparation for the ministry of worship and sanctification, in such a way that by their prayer and participation in the celebrations of the sacred liturgy they may come to perform the work of salvation by means of the eucharistie sacrifice and the sacraments. Let them be prepared also for the pastoral ministry, in such a way that they learn to represent in the sight of people Christ who "came not to be served, but to serve, and to give his life as a ransom for many" (Mk 10,45; see Jn 13,12-17), and to become the servants of all so that they may win the more (see 1 Cor 9, 19).

Therefore all the methods used in training — spiritual, intellectual and disciplinary — are to be coordinated by joint action towards this pastoral purpose. All directors and teachers must devote their best efforts in unison to achieve the end in view, in faithful obedience to the authority of the bishop.

5. As the formation of students depends both on wise rules and still more on suitable educators, the directors and teachers in seminaries should be chosen from the best men.§ These must be prepared diligently by sound teaching, suitable pastoral experience and special spiritual and pedagogical training. So institutes for this purpose must be fostered, or at least courses efficiently arranged and conferences of seminary directors convened at regular intervals.

Directors and teachers should realise how greatly the outcome of the students' formation depends on their own way of thinking and acting. Under the rector's leadership, they should enter into a very close partnership of mind and action; they should form among themselves and with the students such a family as may fulfil the Lord's prayer "that they may be one" (Jn 17,11), and nourish in

See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 28: AAS 57 (1965), p. 34 (see above pp. 872-874).

§ Sec Pius XI, Encyclical *Ad Catholici Sacerdotii,* 20 Dec. 1935: AAS 28 (1936), p. 37: "First and foremost the selection of directors and teachers must be carefully made … Appoint to these sacred colleges priests outstanding in virtue; and do not think it a loss to have to take them from duties of apparently greater moment but which cannot be compared with the pre-eminence of this, whose place nothing else can supply". This principle of selecting the best is also inculcated by Pius XII in an apostolic letter sent to the bishops of Brazil on 23 April 1947, *Discorsi e Radiomessaggi,* IX, pp. 579-580.

vocationis gaudium nutriat. Episcopus autem assidua praedilectionis cura animet eos qui in seminario laborant ac ipsis alumnis se demonstret verum in Christo Patrem. Omnes denique sacerdotes cor dioecesis seminarium considerent eique propriam adiutricem operam libenter praestent.'

6. Vigilanti cura, pro singulorum aetate eorumque progressu, inquiratur de candidatorum recta intentione ac libera voluntate, de idoneitate spirituali, morali et intellectuali, de congrua physica et psychica valetudine, consideratis quoque dispositionibus a familia forsan transmissis. Expendatur quoque candidatorum capacitas sacerdotalia onera ferendi et officia pastoralia exercendi.[10] In universa autem alumnorum selectione et probatione debita semper adhibeatur animi firmitas etiamsi lugenda sit sacerdotum penuria,[11] cum Deus ecclesiam suam ministris carere non sinat, si digni promoveantur, non idonei tempestive ad alia munera obeunda paterne dirigantur atque iuventur ut vocationis suae christianae conscii, alacriter apostolatum laicalem ineant.

7. Ubi singulae dioeceses proprio seminario rite instruendo impares sint, erigantur ac foveantur seminaria pluribus dioecesibus vel universae regioni vel nationi communia, ut solidae alumnorum institutioni, quae in hac re suprema lex est habenda, efficaciore ratione consulatur. Haec vero seminaria, si regionalia sint vel nationalia, regantur iuxta statuta ab episcopis quorum interest[1*] condita et ab apostolica sede probata.

In seminariis autem ubi multi sunt alumni, retenta regiminis et scientificae institutionis unitate, alumni apta ratione distribuantur in coetus minores ut singulorum conformationi personali melius provideatur.

11 \ De institutione spirituali impensius excolenda

8. Institutio spiritualis cum doctrinali et pastorali arcte connectatur et, directore spiritus praecipue adjuvante,[13] ita impertiatur, ut alumni cum Patre per Filium eius lesum Christum in Spiritu sancto familiari et assidua societate vivere discant. Per sacram ordinationem Christo sacerdoti configurandi, etiam intima totius vitae consortione, ut amici, ei

* **De communi officio seminariis auxiliatricem operam navandi cf. Paulus VI, Ep. apost.** *Summi Dei* **l** *'erbum,* **4 nov. 1963: AAS 55 (1963), p. 984.**

10 **Cf. Pius XII, Adhort. apost.** *Menti Nostrae,* **23 sept. 1950: AAS 42 (1950), p. 684; s. Congr. de sacramentis, litt. circulares** *Magna equidem* **ad locorum ordinarios, 27 dec. 1935, n. 10. Pro religiosis cf.** *Statuta Generalia* **adnexa constitutioni apostolicae** *Sedes Sapientiae,* **31 mail 1956, art. 33.**

11 **Cf. Pius XI, Litt. encyd.** *Ad Catholici Sacerdotii,* **20 dec. 1935: AAS 28 (1936), p. 41.**

11 **Statuitur, ut in determinandis seminariorum regionalium vel nationalium statutis omnes episcopi quonim interest partem habeant, derogando praescripto canonis 1357, par. 4 CIC.**

11 **Cf. Pius XII, Adhort. apost.** *Menti Nostrae,* **23 sept. 1950: AAS 42 (1950), p. 674; s. Congr. de scm. et stud. Univ.,** *La Formatione spirituale del candidato ai sacerdotio,* **Citti dei Vaticano 1965.**

the students joy in their vocation. The bishop should, by his keen and affectionate care, inspire those working in the seminary and show himself a true father in Christ to the students. Finally, all priests are to consider the seminary the heart of the diocese and readily afford it their help and support.9

6. Watchful care is needed, as individuals advance in age and development, to inquire into the candidates' right motive and free will, their spiritual, moral and intellectual suitability, and sound physical and psychological health, considering also characteristics possibly inherited from the family. The candidates' capacity to carry the burdens of the priesthood and perform the pastoral duties must be weighed up.10 In the whole process of selection and assessment there must be due firmness, even though we mourn the shortage of priests;11 for God will not allow his church to lack ministers, if those worthy are promoted, while those not suitable are directed early on in a fatherly way to follow another calling and helped to enter on the lay apostolate with awareness of their vocation as Christians.

7. Where individual dioceses have not the resources to set up their own seminary properly, seminaries should be established and supported jointly for several dioceses or for the whole region or country. Thus the solid training of the students, which is the paramount consideration here, will be taken care of more effectively. Such seminaries, whether regional or national, are to be governed by statutes laid down by the bishops concerned,12 and approved by the apostolic see.

In seminaries where there are large numbers, the students should be appropriately divided into smaller groups to allow for better personal development of individuals, but uniformity of regime and scholarly teaching should be preserved.

IV. Devoting greater care to spiritual formation

8. Spiritual formation should be closely combined with doctrinal and pastoral formation. It should be so imparted, chiefly with the help of the spiritual director,13 that the students may learn to live in holy, familiar and attentive union with the Father, through his Son Jesus Christ in the holy Spirit. As they are to be conformed into the likeness of Christ the priest by ordination, may

9 On the general duty to give support to seminaries, see Paul VI, Apostolic letter *Summi Dei Verbum.* 4 Nov. 1963: AAS 55 (1963), p. 984.

10 See Pius XII , Apostolic exhortation *Menti Nostrae,* 23 Sept. 1950: AAS 42 (1950), p. 684; Congregation for sacraments, circular letter *Magna equidem* to local ordinaries, 27 Dec. 1935, no. 10. For religious, see the General Statutes annexed to the apostolic constitution *Sedes Sapientiae.* 31 May 1956, article 33.

Paul VI, Apostolic letter *Summi Dei Verbum.* 4 Nov. 1963; AAS 55 (1963), p. 987 f.

11 See Pius XI, Encyclical *Ad Catholici Sacerdotii.* 20 Dec. 1935: AAS 1928 (1936), p. 41.

12 It is prescribed that, in determining the statutes of regional or national seminaries, all the bishops concerned should take part, rescinding the ruling of canon 1357, para. 4, C1C.

13 Sec Pius XII, Apostolic exhortation *Menti Nostrae.* 23 Sept. 1950: AAS 42 (1950), p. 674; Congregation for seminaries and universities, *La Formazione spirituale del candidato al sacerdotio.* Vatican City 1965.

adhaerere assuescant.[14] Eius mysterium paschale ita vivant ut in illud initiare sciant plebem sibi committendam. Christum quaerere edoceantur in verbi Dei fideli mediatione, in actuosa cum sacrosanctis ecclesiae mysteriis communicatione, imprimis in eucharistia et in officio divino;[15] episcopo, qui eos mittit et in hominibus ad quos mittuntur praesertim pauperibus, parvulis, infirmis, peccatoribus et incredulis. Beatissimam virginem Mariam, quae a Christo lesu in cruce moriente discipulo data est uti mater, filiali fiducia diligant et colant.

Enixe foveantur pietatis exercitia venerando ecclesiae usu commendata; curandum vero est ne formatio spiritualis in iis solis consistat nec solum affectum religiosum excolat. Discant potius alumni secundum formam evangelii vivere, in fide, spe et caritate firmari, ut in earum exercitio spiritum orationis sibi acquirant,[14] vocationis suae robur et munimen consequantur, ceterarum virtutum vigorem obtineant et zelo omnes homines Christo lucrifaciendi crescant.

9. Mysterio ecclesiae ab hac sancta synodo praecipue illustrato alumni ita imbuantur ut Christi vicario humili et filiali caritate devincti atque, sacerdotio aucti, proprio episcopo tamquam fidi cooperatores adhaerentes et sociam cum fratribus operam praestantes, testimonium exhibeant illius unitatis qua homines ad Christum attrahuntur.[17] Dilatato corde participare discant in totius ecclesiae vita secundum illud s. Augustini: ..Quantum quisque amat ecclesiam Christi, tantum habet spiritum sanctum".[18] Clarissime intelligant alumni, se non dominatui nec honoribus destinari, sed totos servitio Dei et pastorali ministerio mancipari. Peculiari sollicitudine in sacerdotali oboedientia, in pauperis vitae ratione et in sui abnegandi spiritu ita excolantur, ut etiam ea quae licita sunt, sed non expediunt, prompte abdicare et Christo crucifixo se conformare assuescant.

De oneribus ab ipsis suscipiendis alumni reddantur certiores, nulla vitae sacerdotalis difficultate reticita; ne tamen in futura operositate periculi rationem fere unice conspiciant, sed potius ad vitam spiritualem ex ipsa eorum pastorali actione quam maxime roborandam conformentur.

[14] Cf. S. Pius X, Exhort, ad clerum, *Haerent animo,* **4 aug. 1908: S. Pii X Acta, IV, pp. 242-244; Pius XII, Adhort. apost.** *MeniiNostrae,* **23 sept. 1950: AAS 42 (1950), pp. 659-661; loannes XXIII, Litt. encycl.** *Sacerdotii Nostn Primordia,* **1 aug. 1959: AAS 51 (1959), p. 550 s.**

[15] Cf. Pius XU, Litt. encycl. *Mediator Dei,* **20 nov. 1947: AAS 39 (1947), pp. 547 ss. et 572 s.: loannes XXIII, Adhort. apost.** *Sacrae Laudis,* **6 ian. 1962: AAS 54 (1962), p. 69; conc. Vat. II, Const, de sacra liturgia.** *Sacrosanctum Concilium,* **art. 16 et 17: AAS 56 (1964), p. 104 s, (v. supra p. 824-825); s. Congr. rituum,** *Instructio ad extecutionem Constitutionis de Sacra Liturgia recte ordinandam,* **26 sept. 1964, nn. 14-17: AAS 56 (1964), p. 880 s.**

[14] Cf. loannes XXIII, Litt. encycl. *Sacerdotii Nostri Primordia :* **AAS 51 (1959), p. 559 s.**

[17] Cf. conc. Vat. II, Const, dogm. de ecclesia. *Lumen Centium,* **n. 28: AAS 57 (1965), p. 35 s. (v. supra p. 872-874).**

[14] Augustinus, *In Joannem tract.* **32, 8: PL 35, 1646.**

[14] Cf. Pius XII, Adhort. apost. *Menti Nostrae :* **AAS 42 (1950), pp. 662 s., 685, 690; loannes XXIII, Litt. encycl.** *Sacerdotii Nostri Primordia :* **AAS 51 (1959), pp. 551-553; 556 s.; Paulus VI, Litt. encycl.** *Ecclesiam suam,* **6 aug. 1964: AAS 56 (1964), p. 634 s.; conc. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **imprimis n. 8: AAS 57 (1965), p. 12 (v. supra p. 854-855).**

they also learn to cling to him by the close sharing of their whole life as friends.[14] Let them so live his paschal mystery that they may be able to initiate therein the people to be entrusted to them. Let them be taught to seek Christ in the faithful meditation of the word of God, and in active sharing in the sacred mysteries of the church, especially the holy eucharist and the divine office.[15] Let them seek him too in the person of the bishop who sends them and in the people to whom they are sent, especially the poor, little ones, the sick, sinners and people with no faith. Let them love and be devoted with filial trust to the blessed virgin Mary, given as a mother to the disciple by Christ Jesus dying on the cross.

Let the exercises of piety traditionally commended by the use of the church be zealously encouraged; but care must be taken that spiritual formation shall not consist in pious exercises alone nor merely develop religious sentiment. Rather let the students learn to live according to the gospel pattern, grounded in faith, hope and charity, so that by practising these virtues they may acquire a spirit of prayer,[16] strengthen and fortify their vocation, add vigour to the other virtues and grow in zeal to win all to Christ.

9. Let the students be imbued with the mystery of the church in the new light thrown on it by this holy synod especially. Thus, bound to the vicar of Christ in humble and filial love, loyal to their own bishop as faithful helpers, and working in partnership with their brethren, they will bear witness to the unity which attracts people to Christ.[17] Let them learn to share generously in the life of the whole church, following the saying of St. Augustine: "Someone possesses the holy Spirit in the measure in which he loves the church of Christ".[18] Let the students most clearly realise that they are not destined for a life of power and honours, but to be dedicated wholly to the service of God and pastoral ministry. They must be trained with special care in priestly obedience, a humble life-style and self-denial,[19] in such a way that they will readily renounce things that may be lawful but not expedient, and learn to conform themselves to Christ crucified.

Students should be well informed about the burdens they are to undertake, and no difficulty of the priestly life should be passed over. However, they should not be almost completely preoccupied with the element of danger in their future work. Rather, they should be trained to strengthen their spiritual life as much as possible in the actual exercise of their pastoral work.

14 See St. Pius X, Exhortation to the clergy, *Haerent animo,* 4 Aug. 1908: *Acta* of Pius X, IV, pp. 242-244; Pius XII, Apostolic exhortation *Menti Nostrae,* 23 Sept. 1950: AAS 42 (1950), pp. 659-661; John XXIII, Encyclical *Sacerdotii Nostri Primordia,* 1 Aug. 1959: AAS 51 (1959), p. 550 f.

15 See Pius XU, Encyclical *Mediator Dei,* 20 Nov. 1947: AAS 39 (1947), pp. 547 ff. and 572 f.; John XXIII, Apostolic exhortation *Sacrae laudis,* 6 Jan. 1962: AAS 54 (1962), p. 69; Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* articles 16 and 17: AAS 56 (1964), p. 104 f. (see above pp. 824-825); Congregation for rites, *Instructio ad exsecutionem Constitutionis de Sacra Liturgia reae ordinandam,* 26 Sept. 1964, nos. 14-17: AAS 56 (1964), p. 880 f.

16 See John XXIII, Encyclical *Sacerdotii Nostri Primordia·.* AAS 51 (1959), p. 559 f.

See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 28: AAS 57 (1965), p. 35 f. (see above pp. 872-874).

" Augustine, *In loanncm (On John),* treatise 32, 8: PL 35, 1646; CChr 36, 304.

19 See Pius XII, Apostolic exhortation *Menti Nostrae:* AAS 42 (1950), p. 662 f., 685, 690; John XXIII, Encyclical *Sacerdotii Nostn Primordia:* AAS 51 (1959), pp. 551-553, 556 f.; Paul VI, Encyclical *Ecclesiam suam,* 6 Aug. 1964: AAS 56 (1964), p. 634 f.; See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* especially no. 8: AAS 57 (1965), p. 12 (see above pp. 854-855).

10. Alumni qui secundum proprii ritus sanctas rirmasque leges venerandam coelibatus sacerdotalis traditionem sequuntur, diligenti cura educentur ad hunc statum, in quo societate coniugali propter regnum coelorum renuntiantes (cf. Mt 19,12), Domino adhaerent amore indiviso10 novo foederi intime congruente, futuri saeculi resurrectionis testimonium s exhibent (cf. Lc 20, 36)21 et aptissimum consequuntur auxilium ad eam perfectam cantatem continuo exercendam, qua in ministerio sacerdotali omnia omnibus rien valeant.22 Alte persentiant quam grato animo ille status suscipi debeat non quidem solum ut lege ecclesiastica praeceptus, sed ut pretiosum donum Dei humiliter impetrandum, cui gratia Spiritus i» sancti excitante et adiuvante, libere et generose respondere properent. Officia et dignitatem christiani matrimonii, quod amorem inter Christum et ecclesiam repraesentat (cf. Eph 5, 22-33), alumni debite cognoscant; perspiciam autem virginitatis Christo consecratae praecellentiam,23 ita ut optione mature deliberata ac magnanimi, integra corporis et animi is deditione Domino se devoveant.

De periculis quae eorum castitati maxime in praesentis temporis societate occurrunt, moneantur;24 aptis praesidiis divinis humanisque adiuti, matrimonii renuntiationem ita integrare addiscant ut ipsorum vita et operositas ex coelibatu non modo ullum patiatur detrimentum, sed to potius ipsi altius animi corporisque dominium pleniorisque maturitatis profectum acquirant atque evangelii beatitudinem perfectius percipiant.

11. Christianae educationis normae sancte serventur, et recentioribus sanae psychologiae et paedagogiae inventis rite compleantur. Institutione igitur sapienter ordinata in alumnis excolenda est etiam debita maturitas ss humana, praecipue comprobata in quadam animi stabilitate, in facultate ferendi ponderatas decisiones atque in recta de eventibus et hominibus iudicandi ratione. Alumni propriam indolem recte componere assuescant; ad animi fortitudinem formentur et in universum illas virtutes aestimare discant quae inter homines pluris fiunt et Christi ministrum commendant,25 30 cuiusmodi sunt animi sinceritas, assidua iustitiae cura, promissis servata fides, in agendo urbanitas, in colloquendo modestia cum caritate coniuncta.

Vitae seminarii disciplina aestimanda est non solum validum vitae communis caritatisque praesidium, sed totius institutionis necessaria pars ad sui dominium acquirendum, ad solidam personae maturitatem promo- ss vendam ceterasque animi dispostitiones efformandas quae ordinatam et fructuosam ecclesiae operositatem maxime iuvant. Ita tamen exerceatur ut fiat alumnorum interna aptitudo qua auctoritas superiorum ex intima persuasione seu propter conscientiam (cf. Rm 13, 5) et propter super- naturales rationes suscipiatur. Disciplinae vero normae iuxta alumnorum «

w Cf. Pius XII, Litt. encycl. *Sacra Virginitas,* **25 mart. 1954: AAS 46 (1954), pp. 165 ss.**

11 Cf. Cyprianus, *De habitu virginum, 22:* **PL 4,475; Ambrosius,** *De virginibus* **I, 8, 52: PL 16, 202 s.**

12 Cf. Pius XII, Adhort. apost. *Menti Nostrae :* **AAS 42 (1950), p. 663.**

13 Cf. Pius XII, Litt. encycl. *Sacra Virginitas,* **l. c., pp. 170-174.**

w Cf. Pius XII, Adhort. apost. *Menti Nostrae,* **L c., pp. 664 et 690 s.**

M Cf. Paulus VI, Ep. apost. *Summi Dei Verbum,* **4 nov. 1963: AAS 55 (1963), p. 991.**

10. Students who follow the venerable tradition of priestly celibacy, according to the holy and firm rules of their own rite, must be diligently trained up to this state. In it they give up marriage for the sake of the kingdom of heaven (see Mt 19, 12); they hold fast to the Lord with undivided love which is deeply in harmony with the new covenant; they bear witness to the resurrection in the world to come (see Lk 20, 36)[20] and receive the best possible help to the lasting achievement of that perfect charity by which they can become all things to all people in the priestly ministry.[22] They must become deeply convinced how eagerly that state ought to be undertaken, not just as laid down by ecclesiastical law, but as a precious gift to be sought from God with humility — a gift which they must freely and generously respond to, with the inspiration and assistance of the grace of the holy Spirit. Students should acquire a right understanding of the duties and dignity of Christian marriage, as representing the love between Christ and his church (see Eph 5, 22-33). They should realise, however, the greater excellence of virginity consecrated to Christ,[25] so that by a maturely considered and magnanimous free choice they may consecrate themselves to the Lord by an entire dedication of body and mind.

They are to be warned of the dangers that their chastity will encounter especially in present-day society.[24] They should learn how, with suitable safeguards both human and divine, to integrate their giving up of marriage, so that their life and work will not only suffer no disadvantage from celibacy, but rather that they may acquire a deeper mastery of mind and body, grow in fuller maturity and receive more perfectly the blessedness promised in the gospel.

11. The principles of Christian education are to be religiously observed and duly supplemented by the more recent discoveries of sound psychology and pedagogy. So by a wisely adapted training there should also be cultivated in the students a right degree of human maturity. This will chiefly be shown in a certain stability of character, in the ability to make carefully considered decisions, and in right judgment of events and people. The students must form habits of self-control. They should be formed in strength of character; in general they should learn to value the qualities which are most appreciated among people and which are a credit to a minister of Christ.[2'] Such are sincerity of mind, constant care for justice, faithfulness to promises, courtesy in one's way of behaving, and in their speech modesty combined with charity.

The discipline of seminary life is to be considered not only as a strong safeguard for common life and charity, but also as an essential part of the whole training in self-control, in developing solid personal maturity and the other qualities that most help orderly and fruitful activity in the church. But the discipline is to be applied in such a way that it becomes the students' interior aptitude, by which the authority of superiors is accepted from inner conviction for the sake of conscience (see Rm 13, 5) and for supernatural reasons. The standards of discipline are to be adapted according to the age of the students, so

20 See Pius XII, Encyclical *Sacra Virginitas,* 25 March 1954: AAS 46 (1954), pp. 165 ff.
21 See Cyprian, *De habitu virginum (Dress of Virgins),* 22: PL 4, 475; Ambrose, *De virginibus (On virgins),* I, 8, 52; PL 16, 202 f.
22 See Pius XII, Apostolic exhortation *Menti Nostrae,* AAS 42 (1950), p. 663.
25 See Pius XII, Encyclical *Sacra Virginitas,* loc. cit., pp. 170-174.
24 See Pius XII, Apostolic exhortation *Menti Nostrae,* loc. cit., pp. 664 and 690 f.
25 Paul VI, Apostolic letter *Summi Dei Verbum,* 4 Nov. 1963: AAS 55 (1963), p. 991.

aetatem ita applicentur ut ipsi, dum gradatim sibimetipsis moderari addiscant, libertate sapienter uti, sponte naviterque agereîe et cum confratribus et laicis sociam praestare operam assuescant.

Tota semmarii ratio, pietatis et silentii studio atque mutui adiutorii sollicitudine perfusa, ita ordinetur oportet ut iam quaedam initiatio sit futurae vitae a sacerdote ducendae.

12. Ut spiritualis institutio solidiore ratione innitatur et alumni vocationem optione mature deliberata amplectantur, episcoporum erit congruum instaurare temporis intervallum pro impensiore tirocinio spirituali. Eorundem quoque erit opportunitatem perpendere quandam studiorum interruptionem statuendi vel aptum tirocinium pastorale disponendi ut sacerdotii candidatorum probationi satius consulatur. Pro singularum regionum condicionibus episcoporum pariter erit decernere de protrahenda aetate a iure communi in praesenti pro sacris ordinibus expostulata necnon deliberare de opportunitate statuendi ut alumni, expicto cursu theologico, per congruum tempus diaconalem exerceant ordinem, antequam ad sacerdotium promoveantur.

I '. *De studiis ecclesiasticit rtc-ygnoscendts*

13. Antequam sacrorum alumni studia proprie ecclesiastica aggrediantur, ea humanistica et scientifica institutione ornentur, qua iuvenes in sua cuiusque natione superiora studia inire valeant; ac praeterea eam linguae latinae cognitionem acquirant, qua tot scientiarum fontes et ecclesiae documenta intelligere atque adhibere possint.27 Studium linguae liturgicae unicuique ritui propriae necessarium habeatur, cognitio vero congrua linguarum sacrae scripturae et traditionis valde foveatur.

14. In ecclesiasticis studiis recognoscendis eo imprimis spectandum est ut disciplinae philosophicae et theologicae aptius componantur et concordi ratione conspirent ad alumnorum mentibus magis magisque aperiendum mysterium Christi quod totam generis humani historiam afficit, in ecclesiam iugiter influit et ministerio sacerdotali praecipue operatur.28

Ut haec visio ab institutionis limine cum alumnis communicetur, studia ecclesiastica inchoentur cursu introductorio per congruum tempus protrahendo. In hac studiorum initiatione mysterium salutis ita proponatur ut alumni studiorum ecclesiasticorum sensum, ordinem eorumque finem pastoralem conspiciam simulquc ad propriam vitam universam fide fundandam et penetrandam iuventur atque in vocatione deditione personali et laeto animo amplectenda firmentur.

15. Philosophicae disciplinae ita tradantur ut alumni imprimis ad solidam et cohaerentem hominis, mundi et Dei cognitionem acquirendam

28 Cf. Pius XII, Adhort. apost. *Menti Nostrae,* 1. **c., p. 686.**
27 Cf. Paulus VI, Ep. apost. *Summi Dei Verbum,* 1. **c., p. 993.**
28 Cf. cone. Vat. II, Const.dogm.de ecclesia. *latmen Gentium* **nn. 7 et 28; AAS 57 (1965), pp. 9-11 ; 33 (v. supra p. 852-854 et 872-874).**

that as they gradually learn to form their own discipline they may become accustomed to use freedom wisely and to act energetically[26] on their own initiative and cooperate with colleagues and laity.

The whole way of life in the seminary, inspired with the desire for piety and recollection and care to help one another, must be so arranged as to be an initiation into their future lives as priests.

12. In order that their spiritual formation may rest upon a more solid foundation, and that the students may embrace their vocation with more sincere conviction, it will be for the bishops to set aside a suitable period of time for more intensive spiritual training. Theirs too is to consider the suitability of determining some interruption in studies, or arranging a sound training period in pastoral work, to provide more adequate testing of the candidates for the priesthood. In view of conditions prevailing in different regions, it will be for bishops to consider whether the age at present required by common law for holy orders should be raised. They may also decide about the opportuneness of having the students, at the end of their theological course, work for a suitable time as deacons before being ordained to the priesthood.

V. *The revision ofecclesiastical studies*

13. Before seminarians begin their strictly ecclesiastical studies, they should have been trained in the humanities and the scientific education which are the normal prelude to higher studies in their country. Moreover, they should acquire a knowledge of Latin, to enable them to understand and to use the many learned sources and church documents.[27] The study of the liturgical language proper to each rite should be considered necessary. Also an adequate knowledge of the languages of holy scripture and tradition should be keenly promoted.

14. In the revision of these studies, the main objective is that philosophy and theology should be more suitably integrated and combined in such a way that the minds of the students are more and more opened to the mystery of Christ, as it affects the whole history of the human race, constantly influences the church and is at work above all in the priestly ministry.[28][29]

This insight should be fostered in the students from the very beginning of their training, so their ecclesiastical studies should begin with an introductory course over a suitable time. In this initiation course the mystery of salvation is so to be propounded to the students that they may see the meaning of their studies, their arrangement and their pastoral purpose. At the same time the students will be helped to base and impregnate their own lives in the faith and will be strengthened to embrace their own vocation with personal dedication and joyful heart.

15. The subjects in philosophy should be taught in such a way that the students are led to acquire a solid and coherent knowledge of humanity, the

26 See Pius XII, Apostolic exhortation *Menti Nostrae,* loc. cit., p. 686.
17 See Paul VI, Apostolic letter *Summi Dei Verbum,* loc. cit., p. 993.
29 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* nos. 7 and 28: AAS 57 (1965), pp. 9-11, 33 (see above pp. 852-854 and 872-874).

manuducantur, innixi patrimonio philosophico perenniter valido,[29] ratione quoque habita philosophicarum investigationum progredientis aetatis, praesertim earum quae in propria natione maiorem influxum exercent, necnon reccntioris scientiarum progressus, ita ut alumni hodiernae aetatis indole recte percepta ad colloquium cum hominibus sui temporis oppor- tune praeparentur.[20] Historia philosophiae ita tradatur ut alumni, dum variorum systematum principia ultima attingunt, ea quae ibi vera proban- tur teneant, errorum radices detegere eosque refellere valeant.

In ipsa docendi ratione excitetur in alumnis amor veritatis rigorose quaerendae, observandae, demonstrandae simul cum honesta agnitione limitum cognitionis humanae. Sedulo attendatur ad necessitudinem inter philosophiam et vera problemata vitae necnon quaestiones quae alum- norum mentes movent; ipsi quoque adiuventur ad perspiciendos nexus qui intercedunt inter argumenta philosophica et mysteria salutis quae in theologia superiore lumine fidei considerantur.

16. Disciplinae theologicae, in lumine fidei, sub ecclesiae magisterii ductu[31] ita tradantur ut alumni doctrinam catholicam ex divina revelatione accurate hauriant, profunde penetrent, propriae vitae spiritualis reddant alimentum[32] eamque in ministerio sacerdotali annuntiare, exponere atque tueri valeant.

Sacrae scripturae studio, quae universae theologiae veluti anima esse debet,[33] peculiari diligentia alumni instituantur; congrua introductione praemissa, in exegeseos methodum accurate initientur, maxima divinae revelationis themata perspiciant et in sacris libris quotidie legendis et meditandis incitamentum et nutrimentum recipiant.[31]

Theologia dogmatica ita disponatur ut ipsa themata biblica primum proponantur; quid patres ecclesiae orientis et occidentis ad singulas revelationis veritates fideliter transmittendas et enucleandas contulerint necnon ulterior dogmatis historia — considerata quoque ipsius relatione ad generalem ecclesiae historiam — alumnis aperiatur;[35] deinde ad mysteria

[29] Cf. Pius XII, Litt. encycl. *Humani Generis,* 12 aug. 1950: AAS 42 (1950), pp. 571-575.
[30] Cf. Paulus VI, Litt. encycl. *Ecclesiam suam,* 6 aug. 1964: AAS 56 (1964), pp. 637 ss.
[31] Cf. Pius XII, Litt. encycl. *Humani Genens,* 12 aug. 1950: AAS 42 (1950), pp. 567-569; allocutio *Si diligis,* 31 maii 1954: AAS 46 (1954), p. 314 s.; Paulus VI, Allocutioin Gregoriana pontificia studiorum universitate habita, 12 mart. 1964: AAS 56 (1964), p. 364 s.; conc. Vat. II, Const, dogm. de ecclesia, *Lumen Gentium* n. 25: AAS 57 (1965), pp. 29-31 (v. supra p. 869-870).
[32] Cf. *Bonuventun,Itinerarium mentis in Deum,* prol.,n. 4: „(Nemo) credat quod sibi sufficiat lectio sine unctione, speculatio sine devotione, investigatio sine admiratione, circumspectio sine exsultatione, industria sine pietate, scientia sine charitate, intelligentia sine humilitate, studium absque divina gratia, speculum absque sapientia divinitus inspirata (Bonaventura, *Opera Omnia,* V, Quaracchi 1891, p. 296).
[33] Cf. Leo XIII, Litt. encycl. *Providentissimus Deus,* 18 nov. 1893: ASS 26 (1893-94), p. 283.
[31] Cf. pontificia commissio de re biblica, *Instructio de Sacra Scriptura recte docenda,* 13 maii 1950: AAS 42 (1950), p. 502.
[38] Cf. Pius XII, Litt.encycl. *Humani Generis,* 12 aug. 1950: AAS 42 (1950), p. 568 s.: „... sacrorum fontium studio sacrae disciplinae semper juvenescunt; dum contra speculatio quae ulteriorem sacri depositi inquisitionem neglegit, ut experiundo novimus, sterilis evadit".

world and God. They should be guided by that philosophical tradition which is of permanent value;[29] but they should also pay attention to the philosophical investigations of the present time, especially those that have the greatest influence in their own country, and the more recent progress in sciences. Thus the students, with a right understanding of the present age, may be properly prepared for dealing with people of their own time[30] The history of philosophy should be so taught that the students, while grasping the basic principles of various systems, may hold on to elements shown to be true, and discover the roots of errors so as to refute them.

In the actual method of teaching philosophy, there should be aroused in the students a love of truth rigorously pursued, observed and demonstrated, together with an honest admission of the limits of human knowledge. Careful attention must be paid to the connection between philosophy and the real problems of life, as well as questions that concern the minds of the students. They must be helped to see the links between philosophical arguments and the mysteries of salvation which are considered in theology by the higher light of faith.

16. Theological disciplines should be taught in the light of faith under the guidance of the church's magisterium[31] This must be done in such a way that the students may accurately receive the catholic doctrine from divine revelation and profoundly enter into it, making it the food of their own spiritual life[32] so that they will be able to proclaim, explain and defend it in their priestly ministry.

The students are to be instructed most diligently in the study of scripture, which ought to be the soul of all theology[33] After a suitable introduction, let them be carefully initiated into the method of exegesis. Let them see the main themes of divine revelation and receive inspiration and nourishment from a daily reading and meditation of the sacred books[34]

Dogmatic theology should be so arranged that the biblical themes are first propounded; then what the fathers of the church (east and west) have contributed to the faithful tradition and understanding of the truths of revelation; also the later history of dogma, including its relation to the general history of the church[35] Then, in order to throw the fullest light on the mysteries of salvation,[36]

29 See Pius XII, Encyclical *Humani Generis,* 12 Aug. 1950: AAS 42 (1950), pp. 571-575.

30 See Paul VI, Encyclical *Ecclesiam suam,* 6 Aug. 1964: AAS 56 (1964), pp. 637 ff.

31 See Pius XII, Encyclical *Humani Generis,* 12 Aug. 1950: AAS 42 (1950), pp. 567-569; Allocution *Si diligis,* 31 May 1954: AAS 46 (1954), p. 314 f.; Paul VI, Allocution in the pontifical Gregorian university, 12 March 1964: AAS 56 (1964), p. 364 f.; Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 25: AAS 57 (1965), pp. 29-31 (see above pp. 869-870).

32 See Bonaventure, *Itinerarium mentis in Deum,* Prologue, no. 4: "Let (no one) think it is enough for him to read without unction, to speculate without devotion, to search without wonderment, industry without piety, knowledge without charity, understanding without humility, study without divine grace, contemplation without God given wisdom" (Bonaventure, *Opera Omnia,* V, Quaracchi 1891, p. 296).

33 See Leo XIII, Encyclical *Providentissimus Deus,* 18 Nov. 1893: ASS 26 (1893-94), p. 283.

34 See Pontifical biblical commission. *Instructio de Sacra Scriptura reae docenda,* 13 May 1950: AAS 42 (1950), p. 502.

35 See Pius XII, Encyclical *Humani Generis,* 12 Aug. 1950: AAS 42 (1950), p. 568 f.: "... sacred studies always flourish on the study of sacred sources; whereas speculation that neglects further research in the sacred deposit of faith becomes sterile, as we know from experience".

salutis integre quantum fieri potest illustranda, ea ope speculationis, s. Thoma magistro, intimius penetrare eorumque nexum perspicere alumni addiscant,Meademque semper in actionibus liturgicis37et universa ecclesiae vita praesentia et operantia agnoscere doceantur; atque humano-
s rum problematum solutiones sub revelationis luce quaerere, eius aeternas veritates mutabili rerum humanarum condicioni applicare easque modo coaevis hominibus accommodato communicare discant.38

Item ceterae theologicae disciplinae ex vividiore cum mysterio Christi et historia salutis contactu instaurentur. Specialis cura impendatur
i· theologiae morali perficiendae, cuius scientifica expositio, doctrina s. scripturae magis nutrita, celsitudinem vocationis fidelium in Christo illustret eorumque obligationem in caritate pro mundi vita fructum ferendi. Similiter in iure canonico exponendo et in historia ecclesiastica tradenda respiciatur ad mysterium ecclesiae, secundum Constitutionem
is dogmaticam „De ecclesia" ab hac s. synodo promulgatam. Sacra liturgia quae primus, isque necessarius fons spiritus vere christiani habenda est, doceatur ad mentem articulorum 15 et 16 constitutionis de sacra liturgia.3′

Variarum regionum condicionibus opportune consideratis, manu-ducantur alumni ad plenius cognoscendas ecclesias et communitates
jo ecclesiales a sede apostolica Romana seiunctas, ut unitatis redintegrationi inter universos Christianos secundum huius s. synodi praescripta promo-vendae conferre valeant.10

Introducantur etiam ad alias religiones cognoscendas in singulis regionibus magis vulgatas, quo melius id quod boni et veri, Deo dis-
55 ponente, habent, agnoscant, errores refellere discant et plenum veritatis lumen non habentibus communicare valeant.

17. Cum vero doctrinalis institutio non ad meram notionum communi-cationem, sed ad veram intimamque alumnorum formationem tendere debeat, methodi didacticae recognoscantur tum ad praelectiones, colloquia

M Cf. Pius XII, Sermo ad alumnos seminariorum, 24 iunii 1939: AAS 31 (1939), p. 247: „Aemulatio ... in veritate quaerenda et propaganda per commendationem doctrinae S. Thomae non supprimitur, sed excitatur potius ac tuto dirigitur". Paulus VI, Allocutio in Gregoriana pont, studiorum univ. habita, 12 mart. 1964: AAS 56 (1964), p. 365: „(Magistri) ... vocem ecclesiae doctorum reverenter auscultent, inter quos divus Aquinas praecipuum obtinet locum; angelici enim doctoris tanta est ingenii vis, tam sincerus veritatis amor, ac tanta sapientia in altissimis veritatibus pervestigandis, illustrandis aptissimoque unitatis nexu colligendis, ut ipsius doctrina efficacissimum sit instrumentum non solum ad fidei fundamenta in tuto collocanda, sed etiam ad sanae progressionis fructus utiliter et secure percipiendos". Cf. etiam allocutio coram VI congressu intemationali thomistico, 10 sept. 1965: AAS 57 (1965), pp. 788-792.

37 Cf. cone. Vat. II, Const.de sacra liturgia, *Sacrosanctum Concilium,* **nn. 7 et 16: AAS 56 J964), pp. 100 s. et 104 s. (v. supra p. 822 et 824-825).**

11 Cf. Paulus VI, Litt. encycl. *Ecclesiam Suam,* **6 aug. 1964: AAS 56 (1964), p. 640 s.**

3 Cf. cone. Vat. II, Const, de sacra liturgia. *Sacrosanctum Concilium,* **nn. 10,14,15,16 (v. st pra p. 823 et 824-825); s. Congr. Rituum,** *Instructio ad exsecutionem Constitutionis de Sacra Liturgia recte ordinandam,* **26 sept. 1964, nn. 11 et 12: AAS 56 (1964), p. 879 s.**

10 Cf. cone. Vat. II, Decr.de oecumenismo. *Unitatis Redintegratio* **nn. 1,9,10: AAS 57 (1965), pp. 90 et 98 s. (v, supra p. 908 et 914).**

let the students learn, with the aid of speculative reason under the guidance of St. Thomas, to penetrate them more deeply and to see their mutual connection.36 Let the students also be taught to recognise the presence and action of these mysteries in the liturgy,37 and in the whole life of the church. Let them also learn to seek the solutions of human problems in the light of revelation, applying its eternal truths to the changing condition of human affairs, and let them learn how to communicate these truths in a way that is suitable for their contemporaries.38

Other subjects in theology are to be renewed by a more lively contact with the mystery of Christ and salvation history. Special care is to be taken for the improvement of moral theology. Its scientific presentation should be more based on the teaching of scripture, throwing light on the exalted vocation of the faithful in Christ and their obligation to bear fruit in charity for the life of the world. Similarly in the exposition of canon law and church history, attention must be paid to the mystery of the church, according to the dogmatic constitution "On the church" promulgated by this holy synod. Liturgy, which is to be considered the first and ever necessary source of the true Christian spirit, is to be taught according to articles 15 and 16 of the constitution on the sacred liturgy.39

With due allowance for the conditions in different countries, the students are to be introduced to a fuller knowledge of the churches and ecclesial communities separated from the apostolic Roman see, so that they may help towards reunion between all Christians according to the decisions of this synod.40

They should also be introduced to a knowledge of other religions most prevalent in their country. In this way they will recognise what is good and true in them, by God's favour, and learn to reject their errors, as well as communicating the full light of truth to those lacking it.

17. Doctrinal training should not aim at mere communication of ideas, but also at a true and intimate formation of the students. Methods of teaching are to be revised, as regards lectures, discussions and seminars, encouraging the stu-

36 See Pius XII, Address to seminarians, 24 June 1939: AAS 31 (1939), p. 247: "Emulation ... in seeking the truth and propagating it is not suppressed by commending the teaching of St. Thomas, but is stimulated and safely directed". Paul VI, Allocution in the pontifical Gregorian university, 12 March 1964: AAS 56 (1964), p. 365: "Let (professors)... reverently listen to the voice of the doctors of the church, among whom St. Thomas has pride of place. Such is the angelic doctor's genius, so sincere his love for the truth, and such his wisdom in investigating the deepest truths, illustrating them and happily linking them together, that his teaching is a most efficacious tool not only to establish safely the foundations of the faith, but also to gather the fruits of sound progress with profit and security". See also the allocution to the 6th international Thomistic congress, 10 Sept. 1965: AAS 57 (1965), pp. 788-792.

37 See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* nos. 7 and 16: AAS 56 (1964), pp. 100 f. and 104 f. (see above pp. 822 and 824-825).

33 See Paul VI, Encyclical *Ecclesiam Suam,* 6 Aug. 1964: AAS 56 (1964), p. 640 f.

39 See Vatican council 11, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* nos. 10, 14, 15, 16 (see above pp. 823-825); Congregation for rites, *Instructio ad exsecutionem Constitutionis de Sacra Liturgia recte ordinandam,* 2t› Sept. 1964, nos. 11 and 12: AAS 56 (1964), p. 879 f.

40 See Vatican council II, Decree on ecumenism. *Unitatis Redintegratio,* nos. 1,9, 10: AAS 57 (1965), pp. 90 and 98 f. (see above pp. 908 and 914).

ct exercitationes quod attinet, tum quoad alumnorum studium sive privatum sive in parvis coetibus excitandum. Totius institutionis unitas ac soliditas sedulo curetur, vitata nimia disciplinarum et lectionum multiplicatione atque iis quaestionibus omissis, quae vix ullum momentum retinent vel quae ad altiora academica studia remittenda sunt. s

18. Episcoporum erit curare ut iuvenes indole, virtute et ingenio apti ad peculiaria instituta, facultates vel universitates mittantur ut in scientiis sacris necnon in aliis quae opportunae videantur, sacerdotes praeparentur altiore ratione scientihca instructi, qui variis apostolatus necessitatibus satisfacere valeant; eorum vero institutio spiritualis et pastoralis, maxime si sacerdotio nondum sint aucti, nullo modo negligatur. 10

I 7. *De institutione stricte pastorali promovenda*

19. Pastoralis illa sollicitudo quae integram prorsus alumnorum institutionem informare debet,41postulat etiam ut ipsi diligenter instruantur in iis quae peculiari ratione ad sacrum ministerium spectant, praesertim in catechesi et praedicatione, in cultu liturgico et sacramentorum administratione, in operibus caritatis, in officio occurrendi errantibus et incredulis, et in ceteris pastoralibus muneribus. Accurate instituantur in animarum moderandarum arte, qua universos ecclesiae filios imprimis ad vitam Christianam plene consciam et apostolicam atque ad sui status officia implenda conformare valeant; pari sollicitudine adiuvare discant religiosos et religiosas ut in propriae vocationis gratia perseverent et secundum variorum institutorum spiritum proficiant.42 15 20

In universum in alumnis congruae aptitudines excolantur, quae maxime ad dialogum cum hominibus conferunt, uti sunt capacitas alios audiendi et ad varia necessitudinis humanae adiuncta animum aperiendi in spiritu caritatis.43 25

41 **Perfecta pastoris forma potest deduci ex reccntiorum pontificum documentis quae de vita, de dotibus et de institutione Sacerdotum distincte agunt, imprimis:**
S. Pius X, Exhort, ad clerum *Haerent animo,* **S. Pii X Acta, IV, pp. 237 ss.;**
Pius XI, Litt. encyd. *Ad Catholici Sacerdotii :* **AAS 28 (1936), pp. 5 ss.;**
Pius XII, Adhort. apost. *Menti Nostrae :* **AAS 42 (1950), pp. 657 ss.;**
loannes XXIII, Litt. encyd. *Sacerdotii Nostri primordia :* **AAS 51 (1959), pp. 545 ss.;**
Paulus VI, Ep. apost. *Summi Dei Verbum :* **AAS 55 (1963), pp. 979 ss.**
Non pauca de formatione pastorali inveniuntur etiam in litt. encyd. *Mystici Corporis* **(1943),** *Mediator Dei* **(1947),** *Evangelii Praecones* **(1951),** *Sacra Virginitas* **(1954),** *Musicae Sacrae Disciplina* **(1955),** *Princeps Pastorum* **(1959), necnon in const, apost.** *Sedes Sapientiae* **(1956) pro Religiosis.**
Pius XII, loannes XXIII et Paulus VI etiam in suis allocutionibus ad seminaristas et sacerdotes forman boni pastoris compluries illustrarunt.

41 **De momento status qui professione consiliorum evangelicorum constituitur cf. conc. Vat. II, Const, dogm. de ecdesia,** *Lumen Gentium,* **cap. VI : AAS 57 (1965), pp. 49-53 ; dccr. de accommodata renovatione vitae rdigiosae,** *Perfectae Caritatis,* **(v. supra p. 884-887 et 939-947).**

43 **Cf. Paulus VI, Litt. encyd.** *Ecclesiam Suam,* **6 aug. 1964: AAS 56 (1964), passim, imprimis pp. 635 s. et 640 ss.**

dents' study in private and in small groups. Care must be taken to achieve unity and solidity in training, avoiding multiplication of subjects and lectures, and omitting topics that now have little or no interest or which should be put off to higher academic studies.

18. It will be for the bishops to see that young men of suitable character, virtue and talent be sent to special institutes, faculties or universities. Thus priests will be prepared more scientifically trained in sacred and other suitable disciplines. They will be able to satisfy the various needs of the apostolate. But their spiritual and pastoral formation, especially if they are not yet priests, must in no way be neglected.

VI. Postering strictly pastoral training

19. The pastoral concern which should inspire the whole training of students[41] also requires that they be instructed in matters especially concerning the sacred ministry: that is, in catechesis and preaching, in the liturgy and the administration of the sacraments, in works of charity, in the duty of helping those in error and unbelievers, and in all other pastoral tasks. Let them be carefully trained in the art of directing souls: in this way they will be able to guide all the daughters and sons of the church especially towards a fully conscious and apostolic Christian life and fulfilment of the duties of their state. Likewise let them learn to help men and women religious to persevere in the grace of their vocation and make progress according to the spirit of their institute.[42][43]

In general, those gifts are to be developed in the students which most favour dialogue with people. Such are the capacity of listening to others, and of opening their hearts in a spirit of charity to the various circumstances of human need.[4]

41 The ideal of the pastor can be deduced from the documents of recent popes which specifically deal with the life, gifts and training of priests, especially:

St. Pius X, Exhortation to the clergy *Haerent animo, Acta* of Pius X, IV, pp. 237 ff.;
Pius XI, Encyclical *Ad Catholici Sacerdotii:* AAS 28 (1936), pp. 5 ff.;
Pius XII, Apostolic exhortation *Menti Nostrae:* AAS 42 (1950), pp. 657 ff.;
John XXIII, Encyclical *Sacerdotii Nostri Primordia:* AAS 51 (1959), pp. 545 ff.;
Paul VI, Apostolic letter *Summi Dei Verbum:* AAS 55 (1963), pp. 979 ff.

Considerable material on pastoral formation is also to be found in the encyclicals *Mystici Corporis* (1943), *Mediator Dei* (1947), *Evangelii Praecones* (1951), *Sacra Virginitas* (1954), *Musicae Sacrae Disciplina* (1955), *Princeps Pastorum* (1959), and in the apostolic constitution *Sedes Sapientiae* (1956) for religious.

Pius XII, John, XXIII and Paul VI also very often illustrated the ideal of a good pastor in their allocutions to seminarians and priests.

42 Concerning the importance of the state constituted by the profession of the evangelical counsels, see Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* chapter 6: AAS 57 (1965), pp. 49-53; Decree on the sensitive renewal of religious life, *Perfectae Caritatis* (see above pp. 884-887 and 939-947).

43 See Paul VI, Encyclical *Ecclesiam Suam,* 6 Aug. 1964: AAS 56 *passim,* especially pp. 635 f. and 640 ff.

20. Subsidiis quoque uti edoceantur quae disciplinae sive paedagogicae sive psychologicae, sive sociologicae[44] afferre valent, iuxta rectas methodos et auctoritatis ecclesiasticae normas. Item ad apostolicam laicorum actionem excitandam ac fovendam accurate instruantur,[45] necnon ad varias & efficacioresque apostolatus formas promovendas; atque eo spiritu vere catholico imbuantur, quo propriae dioecesis, nationis vel ritus fines transcendere et totius ecclesiae necessitates iuvare assuescant, animo parati ad evangelium ubique praedicandum.[44]

21. Cum vero opus sit ut alumni apostolatus exercendi artem non io tantum theoretice, sed etiam practice addiscant atque propria responsabilitate et consociata opera agere valeant, iidem iam per studiorum curriculum, feriarum quoque tempore, praxi pastorali initientur per opportunas exercitationes; quae vero pro alumnorum aetate ac locorum condicione, prudenti episcoporum iudicio, methodice et sub virorum in is re pastorali peritorum ductu fieri debent, praepollente supernaturalium auxiliorum vi semper memorata.[47][48]

I 77. *De institutione post studiorum curriculum perficienda*

22. Cum sacerdotalis institutio, ob recentioris potissimum societatis rerum adiuncta, etiam studiorum in seminariis curriculo absoluto prosequenda atque perficienda sit,[43] conferendarum episcoporum erit in ie singulis nationibus aptiora media adhibere, cuiusmodi sunt pastoralia instituta cum paroeciis opportune selectis cooperanda, conventus stabs temporibus cogendi et accommodatae exercitationes quarum ope iunior clerus sub aspectu spirituali, intellectuali et pastorali in sacerdotalem n vitam atque apostolicam operositatem gradatim introducatur easque in dies magis renovare ac fovere valeat.

Conclusio

Huius sanctae synodi patres, opus a concilio Tndentino inchoatum prosequentes, dum Seminariorum moderatoribus et magistris fidenter con-

44 Cf. imprimis loannes XXIII, Litt. cncyd. *Mater et Magistra,* 15 maii 1961 : **AAS 53 (1961), pp. 401 ss.**

45 Cf. praecipue conc. Vat. 11, Const, dogm. de ecclesia, *Lumen Gentium* **n. 33: AAS 57 (1965), p. 39 (v. supra p. 876-877).**

w Cf. conc. VaL II, Const, dogm. de ecclesia, *Lumen Gentium,* n. 17; **AAS 57 (1965), p. 20 s. (v. supra p. 862).**

47 Plurima documenta pontificia praemonent contra periculum in **actione pastorali neglegendi finem supemaruralem et parvipendendi saltem practice subsidia supematuralia; cf. imprimis documenta in nota 41 laudata.**

48 Recentiora s. sedis documenta particularem de neosacerdotibus curam **habendam urgent; commemoranda sunt imprimis:**

Pius XII, Motu proprio*Quandoquidem,* **2 aprilis 1949: AAS 41 (1949), pp. 165-167; adhort. apost.** *Menti Nostrae,* **23 septembris 1950: AAS 42 (1950); const, apost. (pro Religiosis)** *Sedes Sapientiae,* **31 maii 1956 et statuta generalia adnexa; allocutio ad sacerdotes „Convictus Barcinonensis[4*]", 14 iumi 1957:** *Discorsi e Radiomessaggi,* **XIX, pp. 271-273.**

Paulus VI, Allocutio coram sacerdotibus instituti „Gian Matteo Giberti[4*] dioecesis Veronensis, 11 martii 1964: *LOsservatore Romano,* **13 marzo 1964.**

20. They should be taught the right use of aids provided by pedagogy, psychology and sociology/4 according to approved methods and the norms of ecclesiastical authority. They should also be taught how to arouse and foster apostolic action by lay people/5 as well as promoting various more effective forms of apostolate. Moreover, let them be imbued with the true catholic spirit, whereby they will learn to transcend the bounds of their own diocese, country or rite, and come to the aid of the whole church, in readiness to preach the gospel anywhere/6

21. The students must learn the art of exercising the ministry not merely in theory but also in practice. They must be able to act on their own initiative as well as in conjunction with others. So let them, during the course of studies and even in vacation time, be initiated into pastoral practice by suitable experiences. These should be organised, at the discretion of the bishops, according to the age of the students and other circumstances. They should be carried out under the guidance of men experienced in pastoral work, always bearing in mind the overriding effect of supernatural helps/7

VII. Continuing training after completing the course

22. Priestly training, especially in view of the conditions of modem life, needs to be pursued and completed even after the seminary course is over.48 Episcopal conferences must develop in each country the appropriate means to this end. Such means are pastoral institutes cooperating with suitable parishes; conferences held at set times; and suitable projects whereby the younger clergy can be gradually introduced to priestly life and apostolic activity under their spiritual, intellectual and pastoral aspects, and are able continually to renew and foster this life and activity.

Conclusion

The fathers of this holy synod, pursuing the work begun by the council of Trent, confidently entrust to the directors and teachers of seminaries the task of46

44 See especially John XXIII, Encyclical *Mater et Magistra.* 15 May 1961: AAS 53 (1961), pp. 401 ff.

See especially Vatican council II, Dogmatic constitution on the church, *Lumen Gentium.* no. 33: AAS 57 (1965), p. 39 (see above pp. 876-877).

46 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 17: AAS 57 (1965), p. 20 f. (see above p. 862).

Many papal documents warn against the danger of neglecting the supernatural objective in pastoral activity and of underestimating, at least in practice, supernatural aids; see especially the documents in footnote 41.

Recent documents of the holy see urge that special care be given to newly ordained priests. The following should especially be noted:

Pius XII, Motu proprio *Quandoquidem.* 2 April 1949: AAS 41 (1949), pp. 165-167; Apostolic exhortation *Menti Nostrae.* 23 Sept. 1950: AAS 42 (1950); Apostolic constitution (for religious) *Sedes Sapientiae.* 31 May 1956, and the annexed general statutes; Allocution to priests of the seminary in Barcelona, 14 June 1957: *Discorsi c Radiomessaggi.* XIX, pp. 271-273.

Paul VI, Allocution to the priests of the institute "Gian Matteo Giberti" of the diocese of Verona, 11 March 1964: *L Osservatore Romano.* 13 March 1964.

credunt munus futuros Christi sacerdotes efformandi in spiritu renovationis ab hac sacrosancta synodo promotae, eos qui ad sacerdotale ministerium se praeparent, vehementer hortantur ut ipsi spem ecclesiae animarumque salutem sibi committi persentiant atque huius decreti normas libenti animo suscipientes, fructus qui semper maneant, uberrimos afferant.

Declaratio de educatione Christiana

Gravissimum educationis momentum in vita hominis eiusque influxum semper maiorem in socialem huius aetatis progressum sancta oecumenica synodus attente perpendit.1 Re quidem vera iuvenum educatio, immo adultorum quoque continua quaedam institutio, cum facilior tum urgentior redditur temporis nostri adiunctis. Homines enim propriae dignitatis et officii plenius conscii, vitam socialem ac praesertim oeconomicam et politicam actuosius in dies participare praeoptant;2 mirabiles artis technicae et inquisitionis scientificae progressus, nova communicationis socialis subsidia opportunitatem praebent hominibus, maiore interdum temporis spatio ab occupationibus liberi fruentibus, facilius ad patrimonium mentis animique culturae accedendi atque arctiore tum coetuum tum ipsorum populorum necessitudine mutuo se complendi. Proinde ubique conatus fiunt ad opus educationis magis magisque promovendum; eo hominum, et peculiariter puerorum atque parentum, iura primaria educationem respicientia declarantur et publicis documentis consignantur;3 alumnorum numero celeriter crescente, late multiplicantur et perficiuntur scholae atque alia educationis instituta conduntur; novis experimentis

1 **Inter plurima documenta momentum educationis illustrantia cf. imprimis:**
Benedictus XV, Ep. apost. *Communes Litteras,* **10 apr. 1919: AAS 11 (1919), p. 172.**
Pius XI. Litt. encyd. *Divtm Illitu Magistri,* **31 dec. 1929: AAS 22 (1930), pp. 49-86.**
Pius XII, Allocutio ad iuvenes A. C. I., 20 apr. 1946: *Distorsi e Radiomessaggi* **VIII, pp. 53-57.**
— Allocutio ad patres familias Galliae, 18 sept. 1951 : *Distorsi e Radiomessaggi* **XIII, pp. 241-245.**
loannes XXIII, Nuntius tricesimo exacto anno ex quo litt. encyd. *Divini Illius Magistri* **editae sunt, 30 dec. 1959: AAS 52 (1960), pp. 57-59.**
Paulus VI, Allocutio ad sodales F. I. D. A. E. (Federazione istituti dipendenti dall'autorità ecclesiastica), 30 dec. 1963: *Enciditbt e Distorsi diS. S. Paolo VI,* **I, Roma 1964, pp. 601-603.**
Insuper conferantur *Acta et Documenta Concilio Oetumenuo Vaticano II apparando,* **series I Antepraeparatoria, vol III, pp. 363-364, 370-371, 373-374.**

2 **Cfr. loannes XXIII, Litt. encyd.** *Mater et Magistra,* **15 maii 1961 : AAS 53 (1961) pp. 413, 415-417,424.**
— Litt. encyd. *Pacem in terris,* **11 apr. 1963: AAS 55 (1963), p. 278 s.**

3 **Cf. professio universalis iunum humanorum (Déclaration des droits de l'homme) die 10 dec. 1948 a Foederatarum nationum coetu generali rata habita; et d. déclaration des droits de** l'**enfant, 20 nov. 1959; protocole additionnel** *à* **la convention de sauvegarde des droits de l'homme et des libertés fondamentales, Parisiis, 20 mart. 1952; drea illam professionem universalem iurium humanorum cf. loannes XXIII, Litt. encyd.** *Pacem in terris,* **11 apr. 1963: AAS 55 (1963), p. 295 s.**

forming future priests of Christ in the spirit of renewal promoted by this synod. And those men who arc preparing themselves for the priestly ministry they urgently exhort to realise that the hope of the church and the salvation of souls is committed to them; so accepting whole-heartedly the norms of this decree they may bear abundant fruit that will last for ever.

Declaration on Christian education

This holy ecumenical synod has attentively and carefully weighed the supreme importance of education in human life and its ever greater influence on the social progress of this age.1 In fact, the education of youth, indeed a kind of continuing education of adults also, is being rendered both easier and more urgent by the circumstances of our time. For as people become more fully aware of their own dignity and duty, they prefer to take an increasingly active part in social, and especially economic and political, life.2 The wonderful advances in technology and scientific inquiry, the new aids to social communication, provide an opportunity to people, as they enjoy more leisure from time to time, of easier access to their heritage of intellectual and spiritual culture and of bringing one another to fulfilment through closer relations between groups, and even between nations. Therefore everywhere efforts are being made to promote the work of education more and more. The fundamental rights of human beings, especially of children and of parents, with regard to education are being declared, and they are being recorded in public documents? With the number of pupils quickly growing, schools are being built in increasing numbers everywhere, and other educational institutions are being founded. Methods of educa-

1 Among the many documents showing the importance of education, see especially:
Benedict XV, Apostolic letter *Communes Litteras,* 10 April 1919: AAS 11 (1919), p. 172.
Pius XI, Encyclical *Divini Illius Magistri,* 31 Dec. 1929: AAS 22 (1930), pp. 49-86.
Pius XII, Allocution to the young people of A.C.I., 20 April 1946: *Discorsi e Radiomessaggi,* VIII, pp. 53-57.
— Allocution to the fathers of families in France, 18 Sept. 1951: *Discorsi e Radiomessaggi,* XIII, pp. 241-245.
John XXIII, Message on the 30th anniversary of the encyclical *Divini Illius Magistri,* 30 Dec. 1959: AAS 52 (1960), pp. 57-59.
Paul VI, Allocution to the members of F.l.D.A.E. (Federazione istituti dipendenti dall'autorità ecclesiastica), 30 Dec. 1963: *Encicliche e Discorsi di S.S. Paolo VI,* I, Rome 1964, pp. 601-603.
Also there may be consulted *Acta et documenta Concilio Oecumenico Vaticano II apparando,* series I Ante-preparatory, vol. 3, pp. 363-364, 370-371, 373-374.

2 See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), pp. 413, 415-417,424.
— Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 278 f.

3 See, Universal declaration of human rights adopted by the United Nations at its general assembly on 10 Dec. 1948; see also, Declaration of the rights of the child, 20 Nov. 1959; Additional protocol at the convention for the safeguard of human rights and fundamental liberties, Paris, 20 March 1952; regarding the Universal declaration of human rights, see John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 295 f.

excoluntur educationis et instructionis methodi; magni quidem ponderis peraguntur nisus ad eas omnibus hominibus procurandas, licet permulti pueri et iuvenes institutione etiam fundamentali adhuc priventur et tot alii apta educatione, in qua simul veritas et caritas excoluntur, careant.

s Cum vero sancta mater ecclesia ad mandatum implendum a divino suo conditore acceptum, mysterium nempe salutis omnibus hominibus nuntiandi et omnia instaurandi in Christo, integram hominis vitam etiam terrenam quatenus cum vocatione coelesti connexam curare debeat,4 in educationis progressu atque amplificatione partes suas habet. Proinde

10 s. synodus de educatione Christiana praesertim in scholis fundamentalia quaedam principia declarat, qua a speciali post concilium commissione fusius evolvenda erunt atque ab episcoporum conferentiis ad diversas regionum condiciones applicanda.

1. Omnibus hominibus cuiusvis stirpis, condicionis et aetatis utpote

n dignitate personae pollentibus, ius est inalienabile ad educationem,56 proprio fini respondentem, propriae indoli, sexus differentiae, culturae patriisque traditionibus accommodatam et simul fraternae cum aliis populis consortioni apertam ad veram unitatem et pacem in terris fovendam. Vera autem educatio prosequitur formationem personae huma-

to nae in ordine ad finem eius ultimum et simul ad bonum societatum, quarum homo membrum exstat et in quarum officiis, adultus effectus, partem habebit.

Pueri igitur et adolescentes, ratione habita progressus scientiae psychologicae, paedagogicae et didacticae adiuventur oportet ad dotes physicas,

m morales et intellectuales harmonice evolvendas, ad gradatim acquirendum perfectiorem sensum responsabilitatis in propria vita continuo nisu recte excolenda et in vera libertate prosequenda, obstaculis magno et constanti animo superatis. Positiva et prudenti educatione sexuali progrediente aetate instituantur. Praeterea ad vitam socialem participandam ita con-

3o formentur ut, instrumentis necessariis et opportunis rite instructi, in varios humanae communitatis coetus actuose sese inserere valeant, colloquio cum aliis aperiantur communique bono provehendo operam libenter navent.

Similiter sancta synodus declarat pueris ac adolescentibus ius esse ut in

33 valoribus moralibus recta conscientia aestimandis et adhaesione personali amplectendis necnon in Deo perfectius cognoscendo et diligendo instimulentur. Ideoque enixe rogat omnes qui vel populorum regimen tenent vel educationi praesunt, ut curent ne umquam iuventus hoc sacro iure privetur. Filios autem ecclesiae exhortatur ut generoso animo operam

4 Cf. loannes XXIII, Litt. encycl. *Mater et Magistra,* **15 maii 1961 : AAS 53 (1961), p. 402. Cone. Vat. II, Const, dogm. de ecclesia.** *Lumen Gentium,* **n. 17: AAS 57 (1965), p. 21 (v. supra p. 862).**

4 Pius XII, Nuntius radiophoaicus datus 24 dec. 1942: AAS 35 (1943), pp. 12, 19. loannes XXIII, Litt. encycl. *Pacem in terris,* **11 apt. 1963: AAS 55 (1963), p. 259 s. Et cf. declarationes iurium hominis laudatas in nota 3.**

6 Cf. Pius XI, Litt. encycl. *Divini Illitu Magistri,* **31 dec. 1929: AAS 22 (1930), p. 50 s.**

tion and instruction are being improved by new experiments. Indeed, powerful efforts are being made to obtain these benefits for everyone, although very many children and young people are still deprived of even basic education; and so many others lack a suitable education, in which truth and love are inculcated at the same time. But since holy mother church, in order to fulfil the command received from its divine founder — namely, to announce the mystery of salvation to all people and to renew all things in Christ — must care for the whole life of people, including their earthly life in so far as it is connected with their heavenly vocation,[4] it has its part to play in the progress and extension of education. Accordingly, the synod declares certain basic principles about Christian education, especially in schools, which will have to be worked out more fully by a special commission after the council and applied by episcopal conferences to different regional conditions.

1. All people of whatever race, condition and age, since they are endowed with the dignity of persons, have an inalienable right to an education[5] corresponding to their proper destiny,[6] suited to their particular talents, sex, culture and inherited traditions, and at the same time conducive to association as sisters and brothers with other peoples in order to foster true unity and peace on earth. True education aims at a formation of human persons which is directed towards their final end and at the same time towards the good of society, of which they are members and in whose functions, on becoming adults, they will take part.

Therefore, with due regard for the progress of knowledge in psychology, education and teaching, children and adolescents must be helped to develop their physical, moral and intellectual gifts harmoniously, and gradually to acquire a more perfect sense of responsibility in correctly improving their own lives by continual effort and in aiming at true freedom, overcoming obstacles with great courage and perseverance. As they grow older, they should receive sex education of a positive and prudent kind. Moreover, let them be so trained to share in social life that, properly equipped with the necessary and appropriate skills, they may be able to play an active part in the various groupings of society, be ready to converse with others, and be willing to assist in promoting the common good.

Likewise the synod declares that children and adolescents have the right to be stimulated to weigh moral values with a correct conscience, to embrace them with personal commitment, and to know and love God more perfectly. Therefore it earnestly asks all who either govern nations or are in charge of education to see to it that youth is never deprived of this sacred right. Moreover, it exhorts the church's sons and daughters to exert themselves generously in the whole

4 See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), p. 402.

Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 17: AAS 57 (1965), p. 21 (see above p. 862).

Pius XII, Radio message of 24 Dec. 1942: AAS 35 (1943), pp. 12, 19.

John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 259 f. See also the declarations on human rights mentioned in footnote 3.

6 See Pius XI, Encyclical *Divini Illius Magistri,* 31 Dec. 1929: AAS 22 (1930), p. 50 f.

praestent in universo educationis carnpo, praesertim hunc in finem ut congrua educationis et instructionis beneficia ad omnes ubique terrarum citius extendi possint.7*

2. Omnibus Christianis, quippe qui, per regenerationem ex aqua et Spiritu sancto nova creatura effecti,3 filii Dei nominentur et sint, ius est ad educationem christianam. Quae quidem non solum maturitatem humanae personae modo descriptam prosequitur, sed eo principaliter spectat ut baptizari dum in cognitionem mysterii salutis gradatim introducuntur, accepti fidei doni in dies magis conscii fiant; Deum Patrem in spiritu et veritate adorare (cf. Io 4, 23) praeprimis in actione liturgica addiscant, ad propriam vitam secundum novum hominem in iustitia et sanctitate veritatis (Eph 4, 22-24) gerendam conformentur; ita quidem occurrant in virum perfectum, in aetatem plenitudinis Christi (cf. Eph 4, 13) et augmento corporis mystici operam praestent. lidem insuper suae vocationis conscii tum spei quae in eis est (cf. 1 Pt 3, 15), testimonium exhibere tum christianam mundi conformationem adiuvare consuescant, qua naturales valores in completa hominis a Christo redempti consideratione assumpti, ad totius societatis bonum conferant.9 Quare haec s. synodus animarum pastoribus gravissimum recolit officium omnia disponendi ut hac educatione Christiana omnes fideles fruantur, praeprimis iuvenes qui spes sunt ecclesiae.1011

3. Parentes, cum vitam filiis contulerint, prolem educandi gravissima obligatione tenentur et ideo primi et praecipui eorum educatores agnoscendi sunt.11 Quod munus educationis tanti ponderis est ut, ubi desit, aegre suppleri possit. Parentum enim est talem familiae ambitum amore, pietate erga Deum et homines animatum creare qui integrae filiorum educationi personali et sociali faveat. Familia proinde est prima schola virtutum socialium quibus indigent omnes societates. Maxime vero in Christiana familia, matrimonii sacramenti gratia et officio ditata, filii iam a prima aetate secundum fidem in baptismo receptam Deum percipere et colere atque proximum diligere doceantur oportet; ibidem primam inveniunt experientiam et sanae societatis humanae et ecclesiae; per familiam denique in civilem hominum consortionem et in populum Dei sensim introducuntur. Persentiant igitur parentes quanti momenti sit familia vere Christiana pro vita et progressu ipsius populi Dei.12

7 **Cf. loannes XXIII, Litt. encycl.** *.Mater et Magistra,* **15 maii 1961 : AAS 53 (1961), p. 441 s.**

9 **Cf. Pius XI, Litt. encycl.** *Divini Illius Magistri,* **1. c., p. 83.**

* **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 36: AAS 57 (1965), p. 41 s. (v. supra p. 878-879).**

10 **Cf. cone. Vat. II, Decr. de pastorali episcoporum munere in ecclesia,** *Christus Dominus,* **nn. 12-14 (v. supra p. 924-926).**

11 **Cf. Pius XI, Litt. encycl.** *Dtrini Illius .Magistri,* **1. c., p. 59 s.; litt. encycl.** *Mit brennendtr Sorge,* **14 martii 1937: AAS 29 (1937), p. 164 s.**

Pius XII, Allocutio ad primum congressum nationalem consociationis italicae magistrorum catholicorum (A. I. M. G), 8 sept. 1946: *Discorsi e Radiomessaggi* **VIII, p. 218.**

11 **Cf. cone. Vat. II, Constitutio dogm. de ecclesia,** *Lumen Gentium,* **nn. 11 et 35: AAS 57 (1965), pp. 16 et 40 s. (v. supra p. 857-858 et 877-878).**

field of education, with this end especially in view, that the appropriate benefits of education and instruction can be extended more quickly to all people in every part of the world.7*

2. Since all Christians have been made a new creation through rebirth from water and the holy Spirit and are called, and really are, children of God, they have a right to a Christian education. This indeed aims not only at the maturity of the human person just described, but has this object chiefly in view: that, while the baptized are being introduced gradually to the knowledge of the mystery of salvation, they may daily become more conscious of the gift of faith which they have received; that they may learn to adore God the Father in spirit and in truth (see jn 4,23), especially in liturgical action, and may be formed to lead their own lives according to the new person in true righteousness and holiness (Eph 4, 22-24); that thus indeed they may attain to mature adulthood, to the measure of the stature of the fullness of Christ (see Eph 4, 13), and that they may exert themselves for the increase of the mystical body. Moreover, mindful of their vocation, let them become accustomed both to bear witness to the hope that is in them (sec 1 Pt 3, 15), and to help to shape the world in a Christian way, whereby natural values, included in their whole view of humankind redeemed by Christ, may contribute to the good of the whole of society.9 Therefore this synod reminds pastors of souls of their very grave obligation to make every effort to ensure that all the faithful may enjoy this Christian education, especially the young, who are the hope of the church.1011

3. Since parents have conferred hte on their children, they are bound by a very serious obligation to educate them. Therefore they are to be acknowledged as their primary and principal educators.11 Their duty to educate is so important that, whenever it is unfulfilled, it can scarcely be made good. For it is the function of parents to create a family atmosphere, animated by love and loyalty towards God and other people, of such a sort that it promotes the sound personal and social education of their children. Just so is the family the first school of the social virtues which all societies need. Certainly it is most of all in the Christian family, enriched by the grace and responsibility of the sacrament of matrimony, that children right from their earliest years should be taught, according to the faith received in baptism, to know and worship God and to love their neighbour. There they find their first experience both of a healthy human society and of the church. Finally, through the family they are gradually introduced to the community of citizens and to the people of God. Therefore let parents perceive clearly how important a truly Christian family is for the life and progress of the people of God itself.12

Sec John XX11I, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), p. 441 f.

5 See Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., p. 83.

9 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 36: AAS 57 (1965), p. 41 f. (see above pp. 878-879).

10 See Vatican council II, Decree on the pastoral office of bishops in the church, *Christus Dominus,* nos. 12-14 (see above pp. 924-926).

11 See Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., p. 59 f.; Encyclical *Mit brennender Sorge,* 14 March 1937: AAS 29 (1937), p. 164 f.

Pius XII, Allocution to the first national congress of the Italian association of catholic teachers (A.I.M.C.), 8 Sept. 1946: *Discorsi e Radiomessaggi,* VIII, p. 218.

See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* nos. 11 and 35: AAS 57 (1965), pp. 16 and 40 f. (see above pp. 857-858 and 877-878).

Educationis impertiendae munus primario familiae competens totius societatis auxiliis indiget. Praeter igitur iura parentum ceterorumque quibus ipsi partem in munere educationis concredunt, certa quidem officia et iura competunt societati civili, quatenus eius est ea ordinare quae ad bonum commune temporale requiruntur. Ad eius munera pertinet educationem iuventutis pluribus modis provehere: parentum scilicet aliorumque qui in educatione partes habent officia et iura tueri eisque adiumenta praebere; iuxta subsidiarii officii principium, deficientibus parentum aliarumque societatum incoeptis, educationis opus, attentis quidem parentum votis, perficere; insuper, quatenus bonum commune postulat, scholas et instituta propria condere.[13][14]

Singulari demum ratione officium educandi ad ecclesiam spectat, non solum quia humana quoque societas educationis tradendae capax agnoscenda est, sed maxime quia munus habet viam salutis omnibus hominibus annuntiandi, credentibus vitam Christi co«·*minicandi eosque continua sollicitudine adiuvandi ut ad huius vitae plenitudinem pervenire valeant.[11] His igitur filiis suis tanquam mater eam praestare ecclesia tenetur educationem, qua tota eorum vita spiritu Christi imbuatur, simul autem omnibus populis suam operam praebet ad promovendam integram personae humanae perfectionem, ad bonum quoque societatis terrestris atque ad aedificationem mundi humanius configurandi.[15]*

4. In munere suo educationis explendo ecclesia de omnibus aptis subsidiis sollicita, praecipue de eis curat quae ipsi sunt propria, quorum primum est institutio catechetica[16] quae fidem illuminat et roborat, vitam secundum spiritum Christi nutrit, ad mysterii liturgici consciam et actuosam participationem conducit[17] atque ad actionem apostolicam excitat. Ecclesia magni facit et suo spiritu penetrare et elevare quaerit cetera quoque auxilia, quae ad commune hominum patrimonium pertinent quaeque ad animos excolendos hominesque formandos magnopere

11 **Cf. Pius XI, Litt. encycl.** *Divini Illius Magistri,* **l. c., p. 63 s.**

Pius XII, Nuntius radiophonicus datus 1 iunii 1941: AAS 33 (1941) p. 200; allocutio ad primum catholicorum, 8 sept. 1946: *Distorsi e Radiomessaggi* **VIII, p. 218.**

Circa principium subsidiaritatis cf. loannes XXIH, Litt. encycl. *Pacem in terris,* **11 apr. 1963: AAS 55 (1963), p. 294.**

14 **Cf. Pius XI, Litt. encycl.** *Divini Illita Magistri,* **l. c., pp. 53 s., 56 s.**

— Litt. encycl. *Non abbiamo bisogno,* **29 iunii 1931 : AAS 23 (1931), p. 311 s.**

Pius XII, Lite secretariae status ad XXVIII hebdomadam soc. ital. 20 sept. 1955: *UOsservatort Romano,* **29 sept. 1955.**

14 **Ecclesia laudat dias auctoritates civiles, locales, nationales et internationales quae, urgendorum huius aetatis necessitatum consciae, omnes vires impendunt, ut omnes populi plenioris educationis et cultus humani participes fieri valeant. Cf. Paulus VI, Allocutio in consilio nadonum unitarum, 4 oct. 1965: AAS 57 (1965), pp. 877-885.**

14 **Cf. Pius XI» Motu proprio** *Orbem catholicum,* **29 iunii 1923: AAS 15 (1923), pp.327-329. Decr.** *Provido sane,* **12ian. 1935: AAS 27 (1935), pp. 145-152. Conc. Vat. II, Decr de pastorali episcoporum munere in ecclesia,** *Christus Dominus,* **nn. 13 et 14 (v. supra pp. 925-926).**

17 **Cf. conc. Vat. II, Constit. de sacra liturgia,** *Sacrosanctum Concilium,* **n. 14: AAS 56 (1964), p. 104 (v. supra p. 824).**

The function of imparting education, though it belongs primarily to the family, needs the resources of the whole of society. Therefore besides the rights of parents and of those others to whom parents entrust a share in the function of education, definite duties and rights belong also to civil society, inasmuch as it is its business to arrange what is necessary for the temporal common good. Its functions include promoting the education of youth in several ways: namely, by safeguarding the duties and rights of parents and of others who play a part in education, and by providing them with aids; according to the principle of subsidiarity, when the efforts of parents and other groups are insufficient, by completing the work of education, though having regard to the parents' wishes; furthermore, as far as the common good demands, by founding its own schools and institutes.[13]

Finally, in a unique way the duty of educating belongs to the church, not only because it is to be acknowledged also as a human society capable of imparting education, but most of all because it has the duty of announcing the way of salvation to all people, of communicating to believers the life of Christ, and of helping them by constant care to be able to arrive at the fullness of that life.[14] Therefore as a mother, the church is bound to offer her children that son of education by which their whole lives may be imbued with the spirit of Christ. But at the same time the church provides its service for all nations, in order to promote the full development of the human person, for the good of eanhly society, and for the building of a world which is to be fashioned in a more human way.[1]

4. In fulfilling its educational function the church, concerned to use all suitable resources, has a special care for those means which are proper to it. The first of these is catechetical instruction,[15] which illuminates and strengthens faith, nourishes a life in harmony with the spirit of Christ, leads to a conscious and active participation in the liturgical mystery,[1'] and prompts to apostolic action. The church also values highly and seeks to penetrate and elevate with its spirit the other sources of aid. These belong to the common heritage of humanity and contribute a great deal to improve minds and to form people: such are the

15 See Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., p. 63 f.

Pius XII, Radio message of 1 June 1941: AAS 33 (1941), p. 200; Allocution to the first national congress of the Italian association of catholic teachers (A.I.M.C.), 8 Sept. 1946: *Dtscorsi e Radiomessaggi,* VIII, p. 218.

On the principle of subsidiarity see John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 294.

14 See Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., pp. 53 f., 56 f.
— Encyclical *Non abbiamo bisogno,* 29 June 1931: AAS 23 (1931), p. 311 f.

Pius XII, Letter of the secretariate of state to the 28th Italian social week, 20 Sept. 1955: *L'Osservatore Romano,* 29 Sept. 1955.

13 The church praises those local, national and international civil authorities which, aware of the more pressing needs of this age, devote their energies to enabling all nations to share in a fuller education and in human culture. See Paul VI, Allocution to the assembly of the United Nations, 4 Oct. 1965: AAS 57 (1965), pp. 877-885.

16 See Pius XI, Motu proprio *Orbem catholicum,* 29 June 1923: AAS 15 (1923), pp. 327-329. Decree *Provido sane,* 12 Jan. 1935: AAS 27 (1935), pp. 145-152. Vatican council II, Decree on the pastoral office of bishops in the church, *Christus Dominus,* nos. 13 and 14 (see above pp. 925-926).

17 See Vatican council II, Constitution on the sacred liturgy. *Sacrosanctum Concilium,* no. 14: AAS 56 (1964), p. 104 (see above p. 824).

conferunt, uti sunt communicationis socialis instrumenta,18*multiplices animi corporisque exercitationum coetus, iuvenum consociationes atque praesertim scholae.

5. Inter omnia educationis instrumenta peculiare momentum habet schola,18 quae vi suae missionis dum facultates intellectuales assidua cura excolit, recte iudicandi capacitatem evolvit, in patrimonium culturae a generationibus praeteritis acquisitum introducit, sensum valorum promovet, vitam professionalem praeparat, inter alumnos diversae indolis et condicionis amicalem consortionem pariens mutuam se comprehendendi dispositionem fovet; insuper velut quoddam centrum constituit cuius operositatem et profectum una participare debent familiae, magistri, varii generis consociationes vitam culturalem, civicam, religiosam promoventes, societas civilis, et tota communitas humana.

Pulchra igitur et gravis quidem ponderis est vocatio illorum omnium qui parentes in eorundem officio implendo iuvantes et communitatis humanae vices gerentes, munus educandi in scholis suscipiunt; quae vocatio peculiares mentis et cordis dotes, diligentissimam praeparationem, continuam renovationis et adaptationis promptitudinem expostulat.

6. Parentes quibus primum et inalienabile officium et ius est filios educandi, in scholis eligendis vera libertate gaudeant oportet. Potestas publica igitur cuius est civium libertates tueri et defendere, iustitiae distributivae consulens curare debet, ut subsidia publica ita erogentur ut parentes pro filiis suis scholas, secundum conscientiam suam, vere libere selegere valeant.20

Ceterum rei publicae est providere ut omnes cives ad congruam culturae participationem accedere valeant atque ad officia et iura civilia exercenda debite praeparentur. Ipsa igitur res rublica ius puerorum ad adaequatam educationem scholarem tutari, magistrorum capacitati studiorumque praestantiae vigilare, alumnorum sanitati consulere atque in genere integrum scholarum opus promovere debet, principio subsidiarii officii prae oculis habito et ideo quovis excluso scholarum monopolio, quod nativis humanae personae iuribus, ipsius quoque culturae profectui et divulgationi, pacificae civium consortioni necnon pluralism© in permultis societatibus hodie vigenti adversatur.21

18 **Cf. conc. Vat. II, Decr. de instrumentis communicationis socialis,** *Inter mirifica,* **nn. 13 « 14: AAS 56 (1964), p. 149 s. (v. supra p. 846-847).**

18 **Cf. Pius XI, Litt. encyd.** *DiviniIllius Magistri,* 1. **c.,p. 76; Pius XII, Allocutio ad associationem magistrorum catholicorum Ba variae, 31 dec. 1956:** *Distorsie RadiomessaggiXVin,p.746.*

*° **Cf. conc. prov. Cincinnatense ГII, a. 1861 : Collectio Lacensis, III, coi. 1240, c/d ; Pius XI, Litt. cncycl.** *Divini Illius Magistri,* 1. **c., pp. 60, 63 s.**

81 **Cf. Pius XI, Litt. encyd.** *Divini Illius Magistri,* L **c.,p. 63; litt. encyd.** *Non abbiamo bisogno,* **29 iunii 1931 : AAS 23 (1931), p. 305.**

Pius XII, Litt. secretariae sutus ad XXVIII hebdomadam soc. Ital., 20 sept. 1955: *L'Osservatore Romano,* **29 sept. 1955.**

Paulus VI, Allocutio ad associationem Christianam operariorum Italiae (A. C. L. L), 6 oct. 1963: *Enciclicbe e Discorsi di Paolo VI,* **I, Roma 1964, p. 230.**

mass media,[18] the manifold groups engaged in training mind and body, youth associations, and especially schools.

5. Among all the means of education the school has its own special importance.[19] By virtue of its mission, while it improves the intellectual faculties with assiduous care, it develops the capacity for judging correctly, introduces pupils to the cultural heritage acquired by previous generations, promotes a sense of values, and prepares them for professional life. Creating friendly association among pupils of different temperament and background, it fosters mutual understanding. Moreover, the school constitutes a kind of cultural centre in whose activity and progress families, teachers, associations of various kinds which promote cultural, civic and religious life, civil society and the whole community, ought to take part together.

Therefore all those who help parents to fulfil their duty and represent the community by undertaking the task of education in schools have a noble, and indeed a highly important, vocation. This vocation calls for its own special gifts of mind and heart, most diligent preparation, and a continual readiness for renovation and adaptation.

6. Parents, who have the primary and inalienable duty and right to educate their children, must enjoy true freedom in choosing schools. Therefore the public authority, whose function it is to protect and defend the liberties of its citizens, must take care, having regard for distributive justice, that public resources are so expended that parents can choose schools for their children according to their conscience with true freedom.[23]

Besides, it is the state's function to provide that all its citizens can have access to a suitable share in culture, and that they be duly prepared to exercise their civic duties and rights. Therefore the state itself must safeguard the right of children to an adequate scholastic education, watch over the competence of teachers and their excellence in studies, be vigilant about the pupils' health, and in general promote the entire work of schools. At the same time it must bear in mind the principle of subsidiarity, and therefore must exclude any monopoly of schools. Such a monopoly is contrary to the natural rights of the human person, to the progress and dissemination of culture itself, to the peaceful association of citizens, and to the pluralism flourishing today in many societies.[1]

18 See Vatican council II, Decree on the mass media, *Inter mirifica,* nos. 13 and 14: AAS 56 (1964), p. 149 f. (sec above pp. 846-847).

19 See Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., p. 76; Pius XII, Allocution to the association of catholic teachers of Bavaria, 31 Dec. 1956: *Discorsi e Radiomessaggi,* XVIII, p. 746.

20 See provincial council of Cincinnati III, in 1861 : Collectio Lacensis, III, col. 1240, c/d; Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., pp. 60, 63 f.

21 See Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., p. 63; Encyclical *Non abbiamo bisogno,* 29 June 1931: AAS 23 (1931), p. 305.

Pius XII, Letter of the secretariate of state to the 28th Italian social week, 20 Sept. 1955: *L'Osservatore Romano,* 29 Sept. 1955.

Paul VI, Allocution to the Christian association of Italian workers (A.C.L.L), 6 Oct. 1963: *Endcliche e Discorsi di Paolo VI,* I, Rome 1964, p. 230.

Chnstitideles vero s. synodus hortatur ut sive ad aptas educationis methodos studiorumque rationem inveniendas, sive ad magistros cfformandos qui iuvenes recte educare valeant, auxiliatricem operam ultro praestent atque, parentum praesertim consociationibus, universum scholac munus et praecipue educationem moralem in ea tradendam suis adiumentis prosequantur.42

7. Gravissimum praeterea officium persentiens moralem et religiosam educationem omnium suorum filiorum sedulo curandi, ecclesia peculiari suo affectu et adiutorio praesens sit oportet iis plurimis qui in scholis non catholicis instituuntur; tum per testimonium vitae eorum qui eos docent et moderantur, tum per condiscipulorum apostolicam actionem,23 tum maxime per ministerium sacerdotum et laicorum qui eis doctrinam salutis tradunt, ratione aetati et auiunctis accommodata et spirituale auxilium praebent opportunis incoeptis pro rerum temporumque condicione.

Parentibus autem grave recolit officium quod eis competit omnia disponendi vel etiam exigendi ut filii sui illis auxiliis frui possint et formatione Christiana harmonico gressu cum profana progrediantur. Propterea ecclesia illas auctoritates et societates civiles dilaudat, quae pluralismi hodiernae societatis ratione habita et debitae libertati religiosae consulentes, familias adiuvant ut educatio filiorum in omnibus scholis secundum propria familiarum principia moralia et religiosa impertiri possit.24

8. Ecclesiae praesentia in scholarum campo ostenditur peculiari ratione per scholam catholicam. Ea quidem non minus quam aliae scholae fines culturales et humanam iuvenum formationem prosequitur. Proprium autem illius est communitatis scholaris ambitum, spiritu evangelico libertatis et caritatis animatum creare, adolescentes adiuvare ut in propria persona evolvenda una simul crescant secundum novam creaturam quae per baptismum effecti sunt, atque universam culturam humanam ad nuntium salutis postremo ordinare ita ut cognito quam alumni de mundo, vita et homine gradatim acquirunt, fide illuminetur.25 Ita quidem schola catholica, dum progredientis aetatis condicionibus sicut oportet se aperit, suos alumnos ad civitatis terrestris bonum efficaciter provehendum educat et ad servitium pro regno Dei dilatando praeparat, ut exemplaris et apostolicae vitae exercitio salutare veluti fermentum humanae communitatis efficiantur.

11 Cf. loannes XXIII, Nuntius tricesimo exacto anno ex quo litt. encycl. *Divini Illius Magistri* **editae sunt, 30 dec. 1959: AAS 52 (1960), p. 57.**

u Ecclesia magni facit actionem apostolicam,quam etiam in illis scholis magistri et condiscipuli catholici exercere valent.

M Cf. Pius XII, Allocutio ad Associationem Magistrorum Catholicorum Bavariae, 31 dec. 1956: *Distorsi e Rssdiomessaggi* **XVIII, p. 745 s.**

ÎS Cf. conc. prov. Westmonasteriense I, a. 1852: Collectio Lacensis III, coi. 1334, a/b.; Pius XI, Litt. encycl. *DiviniIllius Magistri,* **l. c., p. 77 s.; Pius XII, Allocutio ad associationem magistrorum catholicorum Bavariae, 31 dec. 1956:** *Distorsi e Radiomessaggt* **XVIII, p. 746; Paulus VI, Allocutio ad sodales F. I. D. A. E. (Federazione istituti dipendenti dall'autoriti ecclesiastica), 30 dec. 1963:** *Entitlicht t Distorsi di Paolo VI,* **I, Roma 1964, p. 602 s.**

However, the synod exhorts the faithful to offer voluntarily an auxiliary' service, either for the purpose of finding suitable methods of education and a plan of studies, or for training teachers who can give young people a sound education. Through parents' associations especially, they are urged to further by their own contributions the whole work of the school, and chiefly the moral education to be given in it.22

7. Furthermore, keenly aware of its very serious duty of sedulously attending to the moral and religious education of all its children, the church ought to be present with its own special affection and help to those very many children who are being educated in non-catholic schools. This will be done through the witness of the lives of those who teach and guide them, through the apostolic action of their fellow pupils,23 and most of all through the ministry of priests and lay people who teach them the doctrine of salvation, in a manner adapted to their age and circumstances, and provide them with spiritual help by projects suited to the state of affairs and the condition of the times.

But the church reminds parents of the grave obligation they have of arranging, or even demanding, that their children can enjoy those services and make progress in Christian formation at a pace in keeping with their progress in secular subjects. Therefore the church highly praises those civil authorities and societies which, taking account of the pluralism of contemporary society and having regard for due religious freedom, help families, so that education can be imparted to their children in all schools according to the families' own moral and religious principles.24

8. The church's presence in the field of schools is evident in a quite special way through the catholic school. No less indeed than other schools it pursues cultural aims and the development of the young in all that is human. But it is proper to it to create the atmosphere of the school community, animated by the evangelical spirit of freedom and love. Its function is to help adolescents to develop their own personalities in such a way that they may at the same time grow according to the new creation which they have become through baptism. It should relate the whole of human culture ultimately to the message of salvation in such a way that the knowledge which the pupils gradually acquire about the world, life and human nature may be illuminated by faith.25 Thus indeed the catholic school, while it is open to the changing conditions of the age, as it ought to be, educates its pupils to promote efficiently the good of the earthly city, and prepares them for the service of spreading the kingdom of God, so that by the exercise of an exemplary and apostolic life they may become, as it were, the saving leaven of human society.

22 Seejohn XXIII, Message on the 30th anniversary of the encyclical *Divini Illius Magistri,* 30 Dec. 1959: AAS 52 (1960), p. 57.

23 The church highly values the apostolic action which catholic teachers and pupils can practise also in those schools.

See Pius XII, Allocution to the association of catholic teachers of Bavaria, 31 Dec. 1956: *Discors/ e Radiomessaggi,* XVI11, p. 745 f.

25 Sec provincial council of Westminster 1, in 1852: Collectio Lacensis III, col. 1334, a/b; Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., p. 77 f.; Pius XII, Allocution to the association of catholic teachers of Bavaria, 31 Dec. 1956: *Discorsi e Radiomessaggi,* XVIII, p. 746; Paul VI, Allocution to the members of F.I.D.A.E. (Federazione istituti dipendenti dall'autorità ecclesiastica), 30 Dec. 1963: *Encichche e Discorsi di Paolo VI,* I, Rome 1964, p. 602 f.

Schola catholica igitur cum ad populi Dei missionem explendam tantopere conferre et dialogo inter ecclesiam et hominum communitatem, in ipsorum mutuum beneficium, inservire valeat, nostris quoque rerum adiunctis suum gravissimum retinet momentum. Quare haec s. synodus ius ecclesiae scholas cuiusvis ordinis et gradus libere condendi atque regendi, in plurimis magisterii documentis iam declaratum,[26] denuo proclamat, in memoriam revocans huiusmodi juris exercitium libertati quoque conscientiae et parentum iuribus tuendis necnon ipsius culturae profectui summopere conferre.

Meminerint autem magistri se quam maxime esse auctores ut schola catholica sua proposita et incoepta ad rem deducere valeat.[27] Peculiari ergo iidem praeparentur sollicitudine ut scientia tum profana tum religiosa idoneis titulis comprobata sint praediri et ane educandi progredientis aetatis inventis congruente ditati. Caritate sibi vicissim et discipulis devincti atque spiritu apostolico imbuti, tam vita quam doctrina testimonium exhibeant unico magistro Christo. Sociam, imprimis cum parentibus praestent operam; una cum ipsis debitam in universa educatione habeant rationem discriminis sexus et finis proprii utrique sexui in familia et in societate a divina providentia praestituti; personalem ipsorum alumnorum actionem excitare satagant eosque, absoluto curriculo scholari, consilio, amicitia, peculiaribus quoque conditis associationibus vero spiritu ecdesiali ditatis prosequi pergant. Horum magistrorum ministerium veri nominis apostolatum, nostris quoque temporibus maxime congruentem et necessarium s. synodus declarat, simulque verum servitium societati praestitum. Parentibus vero catholicis officium memorat liberos suos concredendi, quando et ubi possunt, scholis catholicis, eas pro viribus sustinendi et cum eis in bonum filiorum suorum collaborandi.[28]

9. Huic scholae catholicae imagini omnes scholae ab ecclesia quavis ratione dependentes pro viribus conformentur oportet, licet schola catholica pro locorum adiunctis varias formas induere possit.[29] Carissimas sane sibi habet ecclesia etiam scholas catholicas quae in novarum ecclesiarum praesertim territoriis ab alumnis quoque non catholicis frequentantur.

Ceterum in scholis catholicis constituendis et ordinandis progredientis aetatis necessitatibus consulendum est. Propterea, dum fovendae manent

[26] Cf. imprimis documenta in nota 1 laudata; insuper hoc ecclesiae ius proclamatur a multis conciliis provincialibus nec non in recentissimis declarationibus plurium conferendarum episcoporum.

[27] Cf. Pius XI, Litt. encyd. *Divini Illius Magistri,* **1. c.,p. 80 s.; Pius XII, Allocutio ad consociationem catholicam italicam magistrorum scholarum secundariarum (U. C. 1.1. M.), 5 ian. 1954:** *Distorsi t Radiomessaggi,* **XV, pp. 551-556; loannes XXIII, Allocudo ad VI congressum associationis italicae magistrorum catholicorum (A. I. M. C.), 5 sept. 1959:** *Distorsi, Messaggi, Colloqui,* **I, Roma 1960, pp. 427-431.**

[28] Cf. Pius XII, Allocutio ad consociationem catholicam italicam magistrorum scholarum secundariarum (O. C. I. I. M.), 5 ian. 1954, 1. c., p. 555.

[29] Cf. Paulus VI, Allocutio ad officium internationale educationis catholicae (O. I. E. C.), 25 febr. 1964: *EnatIitbt t Distorsi di Paolo VI,* **II, Roma 1964, p. 232.**

Therefore, since the catholic school can contribute so much towards fulfilling the mission of the people of God, and can assist the dialogue between the church and the community at large for the mutual benefit of both, it retains its immense importance in our circumstances too. Consequently, this synod proclaims anew the right of the church freely to found and direct schools at every level and grade whatever, a right already declared in many documents of the church's teaching authority.26 It recalls that the exercise of such a right as this also contributes in the highest degree to freedom of conscience, to safeguarding the rights of parents, and to the progress of culture itself.

Let teachers remember that they have the greatest possible influence in enabling a catholic school to achieve its purposes and undertakings.27 Therefore they are to be prepared with special care so that they may be equipped with secular and religious knowledge, as verified by the appropriate qualifications, and gifted with the skill of educating in accordance with the findings of the age in which we live. Bound by love to each other and to their pupils and imbued with the apostolic spirit, let them bear witness by their life and teaching to the one teacher Christ. Let them offer a service that is a partnership, especially with the parents. Along with these let them, in the whole work of education, take due account of the difference of sex and of the particular role which divine providence has ordained for each sex in the family and in society. Let them take pains to stir the pupils to personal action. When pupils have left school, teachers should keep in touch and attend to them with advice and friendship and by establishing special associations which are enriched with the true spirit of the church. The synod declares that the ministry of these teachers is truly called an apostolate, one which is extremely suitable and necessary for our times, and at the same time a true service offered to society. Furthermore, it reminds catholic parents of their duty to entrust their children, when and where possible, to catholic schools, to support the schools according to their ability, and to collaborate with them for the good of their children.28

9. To this image of the catholic school, all schools dependent on the church in any way whatever ought to conform as far as possible, although the catholic school can take on various forms according to local circumstances.29 Certainly the church regards, too, with great affection catholic schools which are frequented also by non-catholic pupils, especially in the territories where the church is newly established.

Moreover, in founding and directing catholic schools it is necessary to have regard for contemporary needs. Therefore, while primary and secondary

26 See chiefly the documents mentioned in footnote 1; furthermore, this right of the church has been proclaimed by many provincial councils and in recent declarations of several episcopal conferences.

27 See Pius XI, Encyclical *Divini Illius Magistri,* loc. cit., p. 80 f.; Pius XII, Allocution to the Italian catholic association of secondary school teachers (U.C.I.I.M.), 5 Jan. 1954: *Discorsi e Radtomessaggi,* XV, pp. 551-556; John XXIII, Allocution to the 6th congress of the Italian association of catholic teachers (A.I.M.C.), 5 Sept. 1959: *Discorsi, Messaggi, Colloqui,* I, Rome I960, pp. 427-431.

2S Sec Pius XII, Allocution to the Italian catholic association of secondary school teachers rtJ.C.l.I.M.), 5 Jan. 1954, loc. cit., p. 555.

29 See Paul VI, Allocution to the international office of catholic education (O.I.E.C.), 25 Feb. 1964: *Enacliche e Discorsi di Paolo VI,* II, Rome 1964, p. 232.

scholae quae inferioris et medii ordinis sunt atque educationis fundamentum constituunt, magni quoque faciendae sunt illae quae ab hodiernis condicionibus peculiari ratione requiruntur, ut sunt scholae quae professionales[30] et technicae nuncupantur, instituta erudiendis adultis, socialibus auxiliis provehendis necnon iis, qui ob naturae defectum peculiari cura indigent, destinata atque scholae in quibus magistri tum pro institutione religiosa tum pro aliis educationis formis praeparantur.

Sancta synodus ecclesiae pastores necnon omnes christifideles vehementer hortatur ut, nullis praetermissis sacrificiis, scholas catholicas adiuvent in earundem munere in dies perfectius explendo et praeprimis in curandis necessitatibus eorum qui bonis temporalibus sunt pauperes vel familiae adiutorio et affectu privantur vel a dono fidei sunt alieni.

10. Altioris ordinis pariter scholas, praesertim universitates et facultates ecclesia sedula prosequitur cura. Quin etiam in iis quae ab ipsa dependent, organica ratione intendit ut singulae disciplinae propriis principiis, propria methodo atque propria inquisitionis scientificae libertate ita excolantur, ut profundior in dies earum intelligentia obtineatur et, novis progredientis aetatis quaestionibus ac investigationibus accuratissime consideratis, altius perspiciatur quomodo fides et ratio in unum verum conspirent, ecclesiae doctorum, praesertim s. Thomae Aquinatis vestigia premendo.[31] Iu quidem veluti publica, stabilis atque universalis praesentia efficiatur mentis christianae in toto culturae altioris promovendae studio atque horum institutorum alumni formentur homines doctrina vere praestantes, gravioribus officiis in societate obeundis parati atque fidei in mundo testes.[32][33]

In universitatibus catholicis in quibus nulla facultas s. theologiae exstet, institutum habeatur vel cathedra s. theologiae, in qua lectiones laicis quoque alumnis accommodatae tradantur. Cum scientiae per investigationes peculiares altioris scientifici momenti praecipue proficiant, in universitatibus et facultatibus catholicis instituta maxime foveantur, quae primario investigationi scientificae promovendae inserviant.

Sancta synodus valde commendat ut universitates et facultates catholicae in diversis terrae partibus convenienter distributae, promoveantur, ita tamen ut non numero, sed doctrinae studio eniteant; eorumque aditus facile pateat alumnis maioris spei, etsi tenuioris fortunae, iis praesertim qui e novis adveniant nationibus.

30 Cf. Paulus VI, Allocutio ad associationem Christianam operariorum Italiae (A. C. L. I.), 6 oct. 1963: *Enticlitbt t Ducorn di Paolo VI,* **1, Roma 1964, p. 229.**

31 CL Paulus VI, Allocutio coram VI congressu thomistico intemationali, 10 sept. 1965: AAS 57 (1965), pp. 788-792.

33 Cf. Pius XII, Allocutio ad magistros et alumnos institutorum superiorum catholicorum galliae, 21 sept. 1950: *Dittorti t Radiomettaggi,* **XII, pp. 219-221; ep. ad XXII congressum «Pax Romana», 12 aug. 1952:** *Ditioni e Radiometraggi,* **XIV, pp. 567-569; loannes XXIII, Allocutio ad foederationem universitatum catholicarum,** 1 **apr. 1959:** *Ditcorti, Mettaggi, Colloqui,* **I, Roma 1960, pp. 226-229; Paulus VI, Allocutio ad senatum academicum universitatis catholicae mediolanensis, 5 apr. 1964:** *Enciclicbt t Ditcorti di Paolo VI,* **II, Roma 1964, pp. 438-443.**

schools are still to be encouraged, as they constitute the basis of education, those schools are also to be highly regarded which are required with particular reason by today's conditions: such arc schools which are called professional[3]" and technical; institutes devoted to educating adults and promoting social work and to those who need special care on account of handicap; colleges in which teachers are trained for religious and other forms of education.

The synod earnestly exhorts pastors and all the faithful to omit no sacrifices to help catholic schools in carrying out their task ever more perfectly, and especially in caring for the needs of those who are poor in temporal goods, or are deprived of the help and affection of a family, or are strangers to the gift of faith.

10. Likewise the church promotes with assiduous care schools of higher education, especially universities and faculties. Furthermore, indeed, in those which depend on the church, it tries systematically to ensure that each subject of study should be treated according to its own proper principles, its proper method, and the proper freedom of scientific inquiry. In this way it intends that an ever deeper understanding of them may be gained and, after accurate consideration of new questions and investigations raised as time goes on, there may be more deeply perceived how faith and reason accord in one truth, following the footsteps of the doctors of the church, especially St. Thomas Aquinas.[30] Thus indeed, it is hoped, a kind of public, stable, and universal presence will be achieved of the Christian mind in the whole endeavour of promoting higher culture, and students of these institutions will be formed into men and women truly outstanding for learning, ready to undertake the weightier offices in society, and witnesses to the faith in the world.[32]

In catholic universities in which there exists no faculty of theology, let there be established an institute or chair of theology, where lectures are given which are suitable for lay students as well. Since academic disciplines make progress chiefly by research proper to them of deeper scholarly import, in catholic universities and faculties let institutes be especially fostered which primarily serve the promotion of scholarly investigation.

The synod much commends the promotion of catholic universities and faculties conveniently situated in different parts of the world, in such a way, however, that they are distinguished not by their numerical strength, but by their pursuit of learning. Entrance to them should be easily open to students of greater promise, although of more slender means, especially from the young nations.

30 See Paul VI, Allocution to the Christian association of Italian workers (A.C.L.I.), 6 Oct. 1963: *Enacliche e Discorsi di Paolo VI,* I, Rome 1964, p. 229.

31 See Paul VI, Allocution to the 6th international Thomistic congress, 10 Sept. 1965: AAS 57 (1965), pp. 788-792.

32 Sec Pius XII, Allocution to the teachers and students of catholic higher institutes in France, 21 Sept. 1950: *Discorsi e Radiomessaggi,* XII, pp. 219-221 ; Letter to the 22nd congress of "Pax Romana", 12 Aug. 1952: *Discorsi e Radiomcssaggi,* XIV, pp. 567-569; John XXIII, Allocution to the federation of catholic universities, 1 April 1959: *Discorsi, Messaggi, Colloqui,* I, Rome i960, pp. 226-229; Paul VI, Allocution to the academic senate of the catholic university of Milan, 5 April 1964: *Enacliche e Discorsi di Paolo VI,* II, Rome 1964, pp. 438-443.

Quandoquidem sors societatis et ipsius ecclesiae cum iuvenum altiora studia excolentium profectu intime connectitur,[33] ecclesiae pastores non tantum impensam habeant curam de vita spirituali alumnorum qui universitates catholicas frequentant; sed de formatione spirituali omnium filiorum suorum solliciti, inter episcopos consiliis opportune collatis, provideant ut etiam apud universitates non catholicas convictus et centra universitaria catholica habeantur, in quibus sacerdotes, religiosi et laici, accurate selecti et praeparati, iuventuti universitariae spirituale et intellectuale adiutorium praebeant permanens. luvenes autem melioris ingenii sive catholicarum sive aliarum universitatum, qui ad docendum et investigandum apti videantur, peculiari cura excolantur et ad magisteria suscipienda promoveantur.

11. A scientiarum sacrarum facultatum operositate plurimum exspectat ecclesia.[34] Ipsis enim concredit gravissimum officium proprios alumnos praeparandi non solum ad ministerium sacerdotale sed maxime sive ad docendum in superiorum studiorum ecclesiasticorum sedibus sive ad disciplinas propria ope promovendas sive ad magis ardua apostolatus intellectualis munera suscipienda. Ipsarum facultatum item est varias sacrarum disciplinarum regiones altius pervestigare ita ut profundior in dies sacrae revelationis intellectus obtineatur, patrimonium sapientiae Christianae a maioribus traditum plenius aperiatur, dialogus cum fratribus seiunctis et cum non Christianis promoveatur atque quaestionibus a doctrinarum progressu exortis respondeatur.[35]

Quare ecclesiasticae falcultates, propriis ipsarum legibus opportune recognitis, scientias sacras et cum sacris connexas impense promoveant et recentioribus quoque methodis et auxiliis adhibitis, ad altiores investigationes auditores instituant.

12. Cum cooperatio, quae in ordine dioecesano, nationali et internatio-nal! altius in dies urgetur et invalescit, etiam in re scholastica maxime sit necessaria, omni ope curandum est ut inter scholas catholicas apta foveatur coordinatio, atque inter easdem ceterasque scholas provehatur collaboratio, quam universae hominum communitatis bonum requirit.[36] Ex maiore coordinatione sociaque opera praecipue in institutorum academicorum ambitu uberiores fructus percipientur. In omni igitur universitate variae facultates mutuam sibi, prout obiectum siverit, praestent operam. Ipsae quoque universitates mutua inter sese operae

M Cf. Pius XII, Allocutio ad senatum academicum et alumnos universitatis romanae, 15 iunii 1952: *Discorsi e Radiomessaggi,* **XIV, p. 208: „La direzione della società di domani è principalmentc riposta nella mente e nel cuote degli universitati di oggi“.**

M Cf. Pius XI, Const, apost. *Deus Scientiarum Dominus,* **24 maii 1931: AAS 23 (1931), pp. 245-247.**

34 Cf. Pius XII, Litt. encycl. *Humani Generis,* **12 aug. 1950: AAS 42 (1950), pp. 568 s. 578; Paulus VI, Litt. encycl.** *Ecclesiam Suam,* **Pars III, 6 aug. 1964: AAS 56 (1964), pp. 637-659; cone. Vat. II, Decr. de occumenismo,** *Unitatis Redintegratio,* **AAS 57 (1965), pp. 90-107 (v. supra p. 908-920).**

” Cf. loannes XXIII, Litt. encycl. *Pacem in terris,* **11 apr. 1963: AAS 55 (1963), p. 284 et passim.**

Since the destiny of society and of the church itself is intimately connected with the progress of young people pursuing higher studies/3 let the pastors of the church not only expend great care on the spiritual life of the students who attend catholic universities but, concerned for the spiritual formation of all their children, after appropriate episcopal consultations they should provide, even at non-catholic universities, for the establishment of university catholic residences and centres. In these, priests, religious and lay people, carefully selected and prepared, should supply to the youth of the university spiritual and intellectual help of a permanent nature. Moreover, young people of greater ability, whether at catholic or at other universities, who seem suitable for teaching and research, should receive special, careful attention and be encouraged to undertake a teaching career.

11. From the painstaking efforts of the faculties of the sacred sciences the church expects a great deal.3435 For to them it entrusts the very grave duty of preparing its own students, not only for the priestly ministry, but especially for teaching in seats of ecclesiastical higher studies, or for promoting subjects of study by their own efforts, or for undertaking the more arduous tasks of the intellectual apostolate. Likewise it is the function of these faculties so to investigate the various areas of the sacred sciences more deeply that an ever more profound understanding of sacred revelation may be obtained, the heritage of Christian wisdom handed down by our ancestors may be more completely opened up, dialogue with our separated fellow Christians and with non-Christians may be promoted, and questions arising from the development of doctrine may be answered.33

Therefore ecclesiastical faculties should from time to time review their own statutes, and earnestly promote the sacred sciences and studies connnected with them. Using also the more recent methods and aids, let them teach their students to undertake deeper research.

12. Cooperation at the diocesan, national and international levels is constantly being more strongly urged and is growing. Since it is also extremely necessary in the field of education, every effort must be made to see that suitable coordination is encouraged among catholic schools, and that collaboration is promoted between them and other schools, which the common good of society requires.36 From greater coordination and joint service, chiefly in the sphere of academic institutions, richer fruits will be derived. Therefore in every university let the various faculties offer a mutual service to each other, according as the subject matter will allow. Let the universities themselves also combine in a

33 See Pius XII, Allocution to the academic senate and students of the university of Rome, 15 June 1952: *Discorsi e Radiomessaggi,* XIV, p. 208: "The direction which tomorrow's society will take depends chiefly on the minds and hearts of today's university students".

34 See Pius XI, Apostolic constitution *Dens Scientiarum Dominus,* 24 May 1931: AAS 23 (1931), pp. 245-247.

35 See Pius XII, Encyclical *Humani Generis,* 12 Aug. 1950: AAS 42 (1950), pp. 568 f. and 578; Paul VI, Encyclical *Ecclesiam Suam,* Pan III, 6 Aug. 1964: AAS 56 (1964), pp. 637-659; Vatican council II, Decree on ecumenism. *Unitatis Redintegratio,* AAS 57 (1965), pp. 90-107 (see above pp. 908-920).

36 See John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AΛS 55 (1963), p. 284 and passim.

coniunctionc conspirent, conventus internationales una simul promovendo, scientificas pervestigationes inter sese distribuendo, inventa vicissim communicando ac magistros ad tempus permutando inter se ceteraquc quae ad maiorem adiutricem operam conferunt provehendo.

Conchaio

S. synodus ipsos iuvenes enixe hortatur ut praestantiae muneris educandi conscii, ad illud suscipiendum generoso animo sint parati, in illis praesertim regionibus in quibus ob magistrorum inopiam juventutis educatio in discrimine est.

Eadem s. synodus, dum gratissimam se profitetur erga sacerdotes, religiosos, religiosas et laicos, qui evangelica sui deditione in praecellens educationis et scholarum cuiusvis generis et gradus opus incumbunt, eos hortatur ut in suscepto munere generose perseverent atque in alumnis spiritu Christi imbuendis, in paedagogica arte et in scientiarum studio ita excellere nitantur ut non solum internam ecclesiae renovationem promoveant, sed eius beneficam praesentiam in mundo hodierno praesertim intellectuali servent et augeant.

Declaratio de ecclesiae habitudine ad religiones non-christianas

1. Nostra aetate, in qua genus humanum in dies arctius unitur et necessitudines inter varios populos augentur, ecclesia attentius considerat quae sit sua habitudo ad religiones non-christianas. In suo munere unitatem et caritatem inter homines, immo et inter gentes, fovendi ea imprimis hic considerat quae hominibus sunt communia et ad mutuum consortium ducunt.

Una enim communitas sunt omnes gentes, unam habent originem, cum Deus omne genus hominum inhabitare fecerit super universam faciem terrae,1 unum etiam habent finem ultimum, Deum, cuius providentia ac bonitatis testimonium et consilia salutis ad omnes se extendunt,2 donec uniantur electi in civitate sancta, quam claritas Dei illuminabit, ubi gentes ambulabunt in lumine eius.3 Homines a variis religionibus responsum exspectant de reconditis condicionis humanae aenigmatibus, quae sicut olim et hodie corda hominum intime cor ovent: quid sit homo, quis sensus et finis vitae nostrae, quid bonum et quid peccatum, quem ortum habeant dolores et quem finem, quae sit via ad veram felicitatem obtinendam, quid mors, iudicium et retributio post mortem, quid demum illud ultimum et ineffabile mysterium quod nostram existentiam amplectitur, ex quo ortum sumimus et quo tendimus.

1 **Cf. Act 17, 26.**
» *Ci.* **Sap 8, 1; Ac 14, 17; Rm 2, 6-7; Î Tm 2, 4.**
» **Cf. Ap 21,23-24.**

mutual cooperation of work by jointly promoting international conferences, by allotting fields of scientific investigation among themselves, by communicating their findings to each other, by exchanging teachers for a time, and by promoting the other factors which contribute to a greater service of support.

Conclusion

The holy synod earnestly exhorts young people themselves to be aware of the excellence of the work of education, and to be ready to undertake it with a generous spirit, especially in those regions in which the education of youth is in danger on account of the shortage of teachers.

The same synod acknowledges that it is most grateful to priests, religious and lay people who with evangelical dedication engage in the excellent work of education, including schools of all kinds and grades. At the same time it exhorts them to persevere generously in the work they have undertaken. In imbuing their pupils with the spirit of Christ, in the art of teaching and in the study of academic disciplines, they should strive so to excel that they not only promote the internal renewal of the church, but they preserve and increase its beneficent presence in the world today, especially the intellectual world.

Declaration on the church's relation to non-christian religions

1. In our age, when the human race is being daily brought closer together and contacts between the various nations are becoming more frequent, the church is giving closer attention to what is its relation to non-christian religions. In its task of promoting unity and charity among people, indeed also among nations, it now turns its attention chiefly to what things human beings have in common and what things tend to bring them together.

All nations are one community and have one origin, because God caused the whole human race to dwell on the whole face of the earth.[1] They also have one final end, God, whose providence, manifestation of goodness and plans for salvation are extended to all,[2] until the elect be gathered together in the holy city which the bright light of God will illuminate and where the people will walk in his light.[3] Women and men expect from the different religions an answer to the obscure riddles of the human condition which today also, as in the past, profoundly disturb their hearts. What is a human being? What is the meaning and purpose of our life? What is good and what is sin? What origin and purpose do sufferings have? What is the way to attaining true happiness? What are death, judgment and retribution after death? Lastly, what is that final unutterable mystery which takes in our lives and from which we take our origin and towards which we tend?

1 See Ac 17, 26.
2 See Wis 8, 1; Ac 14, 17; Rm 2, 6-7; 1 Tm 2, 4.
3 See Ap 21, 23-24.

2. lam ab antiquo usque ad tempus hodiernum apud diversas gentes invenitur quaedam perceptio illius arcanae virtutis, quae cursui rerum et eventibus vitae humanae praesens est, immo aliquando agnitio summi numinis vel etiam Patris. Quae perceptio atque agnitio vitam earum intimo sensu religioso penetrant. Religiones vero cum progressu culturae connexae subtilioribus notionibus et lingua magis exculta ad easdem quaestiones respondere satagunt. Ita in hinduismo homines mysterium divinum scrutantur et exprimunt inexhausta fecunditate mythorum et acutis conatibus philosophiae, atque liberationem quaerunt ab angustiis nostrae condicionis vel per formas vitae asceticae vel per profundam meditationem vel per refugium ad Deum cum amore et confidentia. In buddhismo secundum varias eius formas radicalis insufficientia mundi huius mutabilis agnoscitur et via docetur qua homines, animo devoto et confidente, sive statum perfectae liberationis acquirere, sive, vel propriis conatibus vel superiore auxilio innixi, ad summam illuminationem pertingere valeant. Sic ceterae quoque religiones, quae per totum mundum inveniuntur, inquietudini cordis hominum variis modis occurrere nituntur proponendo vias, doctrinas scilicet ac praecepta vitae, necnon ritus sacros.

Ecclesia catholica nihil eorum, quae in his religionibus vera et sancta sunt, reicit. Sincera cum observantia considerat illos modos agendi et vivendi, illa praecepta et doctrinas, quae, quamvis ab iis quae ipsa tenet et proponit in multis discrepent, haud raro referunt tamen radium illius veritatis, quae illuminat omnes homines. Annuntiat vero et annuntiare tenetur indesinenter Christum, qui est „via et veritas et vita" (Io 14, 6), in quo homines plenitudinem vitae religiosae inveniunt, in quo Deus omnia sibi *reconciliavit.

Filios suos igitur hortatur, ut cum prudentia et caritate per collqquia et collaborationem cum asseclis aliarum religionum, fidem et vitam Christianam testantes, illa bona spiritualia et moralia necnon illos valores socio-culturales, quae apud eos inveniuntur, agnoscant, servent et promoveant.

3. Ecclesia cum aestimatione quoque muslimos respicit qui unicum Deum adorant, viventem et subsistentem, misericordem et omnipotentem, creatorem caeli et terrae,5* homines allocutum, cuius occultis etiam decretis toto animo se submittere student, sicut Deo se submisit Abraham ad quem fides islamica libenter sese refert. lesum, quem quidem ut Deum non agnoscunt, ut prophetam tamen venerantur, matremque eius virginalem honorant Mariam et aliquando eam devote etiam invocant. Diem insuper iudicii expectant cum Deus omnes homines resuscitatos remunerabit. Exinde vitam moralem aestimant et Deum maxime in oratione, eleemosynis et ieiunio colunt.

Quodsi in decursu saeculorum inter Christianos et muslimos non paucae dissensiones et inimicitiae exortae sint, sacrosancta synodus omnes

* **Cf. 2 Cor 5,18-19.**

5 **Cf. Gregorius VII,** *Epirt. IIIt 21 ad Ana^ir (Al-Nàfir) regtm .Maurilaniat,* **ed. E. Caspar in MGH,** *Ep. ni. II,* **1920,1, p. 288, 11-15; PL 148, 451 A.**

2. From ancient until modern time there is found among various peoples a certain perception of that unseen force which is present in the course of things and in events in human life, and sometimes even an acknowledgement of a supreme deity or even of a Father. This perception and acknowledgement permeates their lives with a deep religious sense. The religions associated with the development of civilisation, however, strive to answer these questions with more refined ideas and more highly developed language. Thus in Hinduism the divine mystery is explored and propounded with an inexhaustible wealth of myths and penetrating philosophical investigations, and liberation is sought from the distresses of our state either through various forms of ascctical life or deep meditation or taking refuge in God with loving confidence. In Buddhism, according to its various forms, the radical inadequacy of this changeable world is acknowledged and a way is taught whereby those with a devout and trustful spirit may be able to reach cither a state of perfect freedom or, relying on their own efforts or on help from a higher source, the highest illumination. In like manner, too, other religions which are to be found throughout the entire world strive in various ways to relieve the anxiety of the human heart by suggesting "ways", that is teachings and rules of life as well as sacred rites.

The catholic church rejects nothing of those things which are true and holy in these religions. It regards with respect those ways of acting and living and those precepts and teachings which, though often at variance with what it holds and expounds, frequently reflect a ray of that truth which enlightens everyone. Yet, without ceasing it preaches, and is bound to preach, Christ who is "the way, the truth and the life" (Jn 14, 6), in whom people find the fullness of religious life and in whom God has reconciled all things to himself.[4]

It therefore calls upon all its sons and daughters with prudence and charity, through dialogues and cooperation with the followers of other religions, bearing witness to the Christian faith and way of life, to recognise, preserve and promote those spiritual and moral good things as well as the socio-cultural values which are to be found among them.

3. The church also looks upon Muslims with respect. They worship the one God living and subsistent, merciful and almighty, creator of heaven and earth,[5] who has spoken to humanity and to whose decrees, even the hidden ones, they seek to submit themselves whole-heartedly, just as Abraham, to whom the Islamic faith readily relates itself, submitted to God. They venerate Jesus as a prophet, even though they do not acknowledge him as God, and they honour his virgin mother Mary and even sometimes devoutly call upon her. Furthermore they await the day of judgment when God will requite all people brought back to life. Hence they have regard for the moral life and worship God especially in prayer, almsgiving and fasting.

Although considerable dissensions and enmities between Christians and Muslims may have arisen in the course of the centuries, this synod urges all

4 See 2 Cor 5, 18-19.

5 See Gregory VII, *Epist. Ill, 21 ad Anazir (Al-Nâsir) regem Mauritaniae,* ed. E. Caspar in MGH, *Ep. sel. II,* 1920, I, p. 288, 11-15; PL 148, 451 A.

exhortatur, ut, praeterita obliviscentes, se ad comprehensionem mutuam sincere exerceant et pro omnibus hominibus iustitiam socialem, bona moralia necnon pacem et libertatem communiter tueantur et promoveant.

4. Mysterium ecclesiae perscrutans, sacra haec synodus meminit vinculi, quo populus novi testamenti cum stirpe Abrahae spiritualiter coniunctus est.

Ecclesia enim Christi agnoscit fidei et electionis suae initia iam apud patriarchas, Moysen et prophetas, iuxta salutare Dei mysterium, inveniri. Confitetur omnes christindeles, Abrahae filios secundum fidem,· in eiusdem patriarchae vocatione includi et salutem ecclesiae in populi electi exitu de terra servitutis mystice praesignari. Quare nequit ecclesia oblivisci se per populum illum, quocum Deus ex ineffabili misericordia sua antiquum foedus inire dignatus est, revelationem veteris testamenti accepisse et nutriri radice bonae olivae, in quam inserti sunt rami oleastri gentium.[7] Credit enim ecclesia Christum, pacem nostram, per crucem ludaeos et gentes reconciliasse et utraque in semetipso fecisse unum.[8]

Semper quoque prae oculis habet ecclesia verba apostoli Pauli de cognatis eius, „quorum adoptio est filiorum et gloria et testamentum et legislatio et obsequium et promissa, quorum patres et ex quibus est Christus secundum carnem" (Rm 9, 4-5), filius Mariae virginis. Recordatur etiam ex populo iudaico natos esse apostolos, ecclesiae fundamenta et columnas, atque plurimos illos primos discipulos, qui evangelium Christi mundo annuntiaverunt.

Teste sacra scriptura, Jerusalem tempus visitationis suae non cognovit,[9] atque ludaei magna parte evangelium non acceperunt, immo non pauci diffusioni eius se opposuerunt.[10] Nihilominus, secundum apostolum, ludaei Deo, cuius dona et vocati sine paenitentia sunt, adhuc carissimi manent propter patres.[11] Una cum prophetis eodemque Apostolo ecclesia diem Deo soli notum expectat, quo populi omnes una voce Dominum invocabunt et „servient ei umero uno" (Sph 3, 9).[12]

Cum igitur adeo magnum sit patrimonium spirituale Christianis et ludaeis commune, sacra haec synodus mutuam utriusque cognitionem et aestimationem, quae praesertim studiis biblicis et theologicis atque fraternis colloquiis obtinetur, fovere vult et commendare.

Etsi auctoritates Judaeorum cum suis asseclis mortem Christi urserunt,[13] tamen ea quae in passione eius perpetrata sunt nec omnibus indistincte ludaeis tunc viventibus, nec ludaeis hodiernis imputari possunt. Licet autem ecclesia sit novus populus Dei, ludaei tamen neque ut a Deo

• Cf. Gal 3, 7.
7 a. Rm 11. 17-24.
8 Cf. Eph 2, 14-16.
» Cf. 1x19,44.
10 a. Rm 11, 28.
11 Cf. Rm 11, 28-29; conc. Vat. Π, Const, dogm. de ecclesia, *Lumen Gentium,* AAS 57 (1965), p. 20 (v. supra p. 861).
18 Cf. Is 66, 23; Ps 65, 4; Rm 11, 11-32.
18 Cf. Io 19, 6.

parties that, forgetting past things, they train themselves towards sincere mutual understanding and together maintain and promote social justice and moral values as well as peace and freedom for all people.

4. Reflecting on the mystery of the church, this synod recalls the link whereby the people of the new covenant are spiritually united with the descendants of Abraham.

For the church of Christ recognises that the beginnings of its faith and election arc to be found already among the patriarchs, Moses and the prophets in accordance with God's saving mystery. It states its belief that all believers in Christ, children of Abraham according to faith,6 are included in the same patriarch's calling and that the salvation of the church is mystically prefigured in the exodus of the chosen people from the land of slavery. Hence the church cannot forget that through that people with whom God out of his ineffable mercy deigned to enter into an ancient covenant, it received the revelation of the old Testament and is nourished from the root of the good olive tree, onto which the branches of the wild olive tree of the gentiles have been grafted.7 For the church believes that Christ our peace reconciled Jews and gentiles and made us both one in himself through the cross.8

The church also keeps constantly before its eyes the words of the apostle Paul concerning those of his own race: "and to them belong the adoption as children, the glory, the covenant, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is Christ" (Rm 9, 4-5), son of the virgin Mary. It also recalls that the apostles, the foundations and pillars of the church, were born out of the Jewish people as were many of those first disciples who proclaimed the gospel of Christ to the world.

As holy scripture is witness, Jerusalem did not know the time of its visitation,9 and for the most part the Jews did not accept the gospel, indeed many of them opposed its dissemination.10 Nevertheless, according to the apostle, because of their ancestors the Jews still remain very dear to God, whose gift and call are without regret.11 Together with the prophets and the same apostle, the church awaits the day known only to God on which all peoples will call upon the Lord with one voice and "will serve him with one arm" (Zp 3, 9).12*

Since, therefore, the spiritual heritage common to Christians and Jews is so great, this synod wishes to promote and recommend that mutual knowledge and esteem which is acquired especially from biblical and theological studies and from friendly dialogues.

Although the Jewish authorities with their followers pressed for the death of Christ,[13] still those things which were perpetrated during his passion cannot be ascribed indiscriminately to all the Jews living at the time nor to the Jews of today. Although the church is the new people of God, the Jews should not be

6 See Gal 3, 7.
7 See Rm 11, 17-24.
8 See Eph 2, 14-16.
9 See Lk 19, 44.
10 See Rm 11, 28.
11 See Rm 11, 28-29; Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* AAS 57 (1965), p. 20 (see above p. 861).
12 See Is 66, 23; Ps 65, 4; Rm 11, 11-32.
13 See Jn 19, 6.

reprobati neque ut maledicti exhibeantur, quasi hoc ex sacris litteris sequatur. Ideo curent omnes ne in catechesi et in verbi Dei praedicatione habenda quidquam doceant, quod cum veritate evangelica et spiritu Christi non congruat.

Praeterea, ecclesia, quae omnes persecutiones in quosvis homines reprobat, memor communis cum ludaeis patrimonii, nec rationibus politicis sed religiosa caritate evangelica impulsa, odia, persecutiones, antisemitismi manifestationes, quovis tempore et a quibusvis in ludaeos habita, deplorat.

Ceterum Christus, uti semper tenuit et tenet ecclesia, propter peccata omnium hominum voluntarie passionem suam et mortem immensa caritate obiit, ut omnes salutem consequantur. Ecclesiae praedicantis ergo est annuntiare crucem Christi tamquam signum universalis Dei amoris et fontem omnis gratiae.

5. Nequimus vero Deum omnium Patrem inv re, si erga quosdam homines, ad imaginem Dei creatos, fraterne nos gerere renuimus. Habitudo hominis ad Deum Patrem et habitudo hominis ad homines fratres adeo connectuntur, ut scriptura dicat: „qui non diligit, non novit Deum" (1 Io 4, 8).

Fundamentum ergo tollitur omni theoriae vel praxi quae inter hominem et hominem, inter gentem et gentem, discrimen quoad humanam dignitatem et iura exinde dimanantia inducit.

Ecclesia igitur quamvis hominum discriminationem aut vexationem stirpis vel coloris, condicionis vel religionis causa factam tamquam a Christi mente alienam, reprobat. Proinde, christifideles sacra synodus, vestigia sanctorum apostolorum Petri et Pauli premens, ardenter obsecrat ut „conversationem ... inter gentes habentes bonam" (1 Pt 2, 12), si fieri potest, quod in eis est cum omnibus hominibus pacem habeant,[14] ita ut vere sint filii Patris qui in caelis est.[15]

SESSIO VIII

18. nov. 1965

Constitutio dogmatica de divina revelatione

Pr&xniwn

1. Dei verbum religiose audiens et fidenter proclamans, sacrosancta synodus verbis s. loannis obsequitur dicentis: „Adnuntiamus vobis vitam aeternam, quae erat apud Patrem et apparuit nobis: quod vidimus et audivimus adnuntiamus vobis, ut et vos societatem habeatis nobiscum, et societas nostra sit cum Patre et cum Filio eius lesu Christo (1 Io 1, 2-3).

14 Cf. Rm 12, 18.

15 Cf. Mt 5, 45.

represented as rejected by God or accursed, as if that follows from holy scripture. All should therefore take care that in holding religious instruction and preaching the word of God, they teach nothing which is not in keeping with the truth of the gospel and the spirit of Christ.

Moreover, the church, which condemns all persecutions against any people, mindful of its common inheritance with the Jews and motivated not by political considerations but by the religious charity of the gospel, deplores feelings of hatred, persecutions and demonstrations of anti-Semitism directed against the Jews at whatever time and by whomsoever.

Moreover Christ, as the church has always maintained and maintains, went willingly and with immense love to his passion and death because of the sins of all people so that all may obtain salvation. It is the duty of the preaching church, then, to proclaim the cross of Christ as the sign of God's universal love and the source of all grace.

5. We cannot, however, call upon God the Father of all if we refuse to behave like sisters and brothers towards certain people created to the image of God. The relation of man and woman to God the Father, and their relation to their fellow human beings, are linked to such a degree that scripture says: "Whoever does not love, does not know God" (1 Jn 4, 8).

Therefore the basis is taken away from any theory or practice which draws distinctions between people, between nation and nation, with reference to human dignity and the rights flow'ing therefrom.

The church therefore condemns as foreign to the mind of Christ any kind of discrimination whatsoever between people, or harassment of them, done by reason of race or colour, class or religion. Consequently, following in the steps of the holy apostles Peter and Paul, this synod earnestly begs the faithful that, "maintaining good conduct... among the gentiles" (1 Pt 2, 12), they do what they can to be at peace with all people,[14] so that they may really be children of the Father who is in heaven."[15]

SESSION 8
18 November 1965

Dogmatic constitution on divine revelation

Introduction

1. The word of God calls for reverent attention and confident proclamation. In response this council does as St John says: "We proclaim to you the eternal life which was with the Father and was made manifest to us — that which we have seen and heard we proclaim also to you, so that you may have fellowship with us, and that our fellowship may be with the Father and with his Son Jesus

14 Sec Rm 12, 18.
15 See Mt 5, 45.

Propterea, conciliorum Tridentini ct Vaticani I inhaerens vestigiis, genuinam de divina revelatione ac de eius transmissione doctrinam proponere intendit, ut salutis praeconio mundus universus audiendo credat, credendo speret, sperando amet.1

Cap. I. De ipsa revelatione

2. Placuit Deo in sua bonitate et sapientia seipsum revelare et notum facere sacramentum voluntatis suae (cf. Eph 1, 9), quo homines per Christum, Verbum carnem factum, in Spiritu sancto accessum habent ad Patrem et divinae naturae consones efficiuntur (cf. Eph 2, 18; 2 Pt 1, 4). Hac itaque revelatione Deus invisibilis (cf. Col 1, 15; 1 Tm 1, 17) ex abundantia caritatis suae homines tamquam amicos alloquitur (cf. Ex 33, 11; Io 15, 14-15) et cum eis conversatur (cf. Bar 3, 38), ut eos ad societatem Secum invitet in eamque suscipiat. Haec revelationis oeconomia fit gestis verbisque intrinsece inter se connexis, ita ut opera, in historia salutis a Deo patrata, doctrinam et res verbis significatas manifestent ac corroborent, verba autem opera proclament et mysterium in eis contentum elucident. Intima autem per hanc revelationem tam de Deo quam de hominis salute veritas nobis in Christo illucescit, qui mediator simul et plenitudo totius revelationis exsistit.2

3. Deus, per Verbum omnia creans (cf. Io 1, 3) et conservans, in rebus creatis perenne sui testimonium hominibus praebet (cf. Rm 1, 19-20) et, viam salutis supernae aperire intendens, insuper protoparentibus inde ab initio semetipsum manifestavit. Post eorum autem lapsum eos, redemptione promissa, in spem salutis erexit (cf. Gn 3, 15) et sine intermissione generis humani curam egit, ut omnibus qui secundum patientiam boni operis salutem quaerunt, vitam aeternam daret (cf. Rm 2, 6-7). Suo autem tempore Abraham vocavit, ut faceret eum in gentem magnam (cf. Gn 12, 2-3), quam post patriarchas per Moysen et prophetas erudivit ad se solum Deum vivum et verum, providum Patrem et iudicem iustum agnoscendum, et ad promissum salvatorem expectandum, atque ita per saecula viam evangelio praeparavit.

4. Postquam vero multifariam multisque modis Deus locutus est in prophetis, „novissime diebus istis locutus est nobis in Filio" (Heb 1, 1-2). Misit enim Filium suum, aeternum scilicet Verbum, qui omnes homines illuminat, ut inter homines habitaret iisque intima Dei enarraret (cf. Io 1, 1-18). Iesus Christus ergo, Verbum caro factum, „homo ad homines missus,3 „verba Dei loquitur" (Io 3, 34), et opus salutare consummat quod dedit ei Pater faciendum (cf. Io 5, 36; 17, 4). Quapropter ipse, quem qui videt, videt et Patrem (cf. Io 14, 9), tota suiipsius praesentia ac manifestatione, verbis et operibus, signis et miraculis, praesertim autem morte sua et gloriosa ex mortuis resurrectione, misso tandem Spiritu veritatis,

1 **Cf. Augustinus,** *De catechizandis rudibus,* **4, 8: PL 40, 316.**
2 **Cf. Mt 11, 27; Io 1. 14 et 17; 14, 6; 17, 1-3; 2 Cor 3, 16 et 4, 6; Eph 1, 3-14.**
3 *Epist. ad Diognetum,* **7, 4: Funk,** *Patres Apostolici,* **I, p. 403.**

Christ" (1 Jn 1, 2-3). This council aims, then, following in the steps of the councils of Trent and Vatican I, to set forth authentic teaching on God's revelation and how it is communicated, desiring that the whole world may hear the message of salvation, and thus grow from hearing to faith, from faith to hope, and from hope to love.l

Chapter 1. Revelation in itself

2. It has pleased God, in his goodness and wisdom, to reveal himself and to make known the secret purpose of his will (see Eph 1, 9). This brings it about that through Christ, God's Word made flesh, and in his holy Spirit, human beings can draw near to the Father and become sharers in the divine nature (see Eph 2, 18; 2 Pt 1,4). By thus revealing himself God, who is invisible (see Col 1, 15; l Tm 1,17), in his great love speaks to humankind as friends (see Ex 33,11 ; Jn 15, 14-15) and enters into their life (see Bar 3, 38), so as to invite and receive them into relationship with himself. The pattern of this revelation unfolds through deeds and words bound together by an inner dynamism, in such a way that God's works, effected during the course of the history of salvation, show forth and confirm the doctrine and the realities signified by the words, while the words in turn proclaim the works and throw light on the meaning hidden in them. By this revelation the truth, both about God and about the salvation of humankind, inwardly dawns on us in Christ, who is in himself both the mediator and the fullness of all revelation.2

3. God creates and conserves all things through his Word (see Jn 1, 3). In the created order he offers to humankind a lasting testimony to himself (see Rm 1, 19-20). Further, in his plan to open up the way of heavenly salvation, he made himself known to our first parents from the beginning. After their fall he aroused them to hope for salvation by the promise of redemption (see Gn 3,15), and he has constantly kept the human race in his care, so as to grant eternal life to all those who persevere in doing good in search of salvation (see Rm 2, 6-7). In his good time he called Abraham, in order to make of him a great nation (see Gn 12, 2-3). After the era of the patriarchs, he taught this nation, through Moses and the prophets, to acknowledge himself as the only living and true God, the all-caring Father and just judge, and to wait for the promised saviour. In this way, down the centuries, he prepared the way for the gospel.

4. After God had spoken in many and various ways by the prophets, "in these last days he has spoken to us by a Son" (Heb 1, 1-2). He sent his Son, the eternal Word who enlightens all humankind, to live among them and to tell them about the inner life of God (seejn 1,1-18). Thus it is that Jesus Christ, the Word made flesh, sent as a human being among humans,' "speaks the words of God" (Jn 3, 34) and accomplishes the work of salvation which the Father gave him to do (seejn 5, 36; 17, 4). To see Jesus is to see his Father also (seejn 14, 9). This is why Jesus completes the work of revelation and confirms it by divine testimony. He did this by the total reality of his presence and self-manifestation — by his words and works, his symbolic acts and miracles, but above all by his death and

See Augustine, *De catcchizandis rudibus (On catechizing the iminstrncted),* 4, 8: PL 40, 316; CChr 46. 128.

? Sec Mt 11. 27; Jn 1, 14 and 17; 14. 6; 17. 1-3; 2 Cor 3, 16 and 4, 6; Eph 1. 3-14.
Letter to Diognetiis, 7, 4: cd. F. X. Funk, *Patres Apostolici,* Tubingen 1901, 1, p. 403.

revelationem complendo perficit ac testimonio divino confirmat, Deum nempe nobiscum esse ad nos ex peccati mortisque tenebris liberandos et in aeternam vitam resuscitandos.

Oeconomia ergo Christiana, utpote foedus novum et definitivum, numquam praeteribit, et nulla iam nova revelatio publica expectanda est ante gloriosam manifestationem domini nostri lesu Christi (cf. 1 Tm 6, 14 et Tt 2, 13).

5. Deo revelanti praestanda est *oboeditio fidei* (cf. Rm 16, 26; coli. Rm 1,5; 2 Cor 10, 5-6), qua homo se totum libere Deo committit ..plenum revelanti Deo intellectus et voluntatis obsequium[1*] praestando[4] et voluntarie revelationi ab eo datae assentiendo. Quae fides ut praebeatur, opus est praeveniente et adiuvante gratia Dei et internis Spiritus sancti auxiliis, qui cor moveat et in Deum convertat, mentis oculos aperiat, et det „omnibus suavitatem in consentiendo et credendo veritati [5*]Quo vero profundior usque evadat revelationis intelligentia, idem Spiritus sanctus fidem iugiter per dona sua perficit.

6. Divina revelatione Deus seipsum atque aeterna voluntatis suae decreta circa hominum salutem manifestare ac communicare voluit, „ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant[6*].

Confitetur sacra synodus, „Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse (cf. Rm 1, 20); eius vero revelationi tribuendum esse docet, „ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint[7].

Cap. II. De divinae revelationis transmissione

7. Quae Deus ad salutem cunctarum gentium revelaverat, eadem benignissime disposuit ut in aevum integra permanerent omnibusque generationibus transmitterentur. Ideo Christus dominus, in quo summi Dei tota revelatio consummatur (cf. 2 Cor 1, 20 et 3, 16-4, 6), mandatum dedit apostolis ut evangelium, quod promissum ante per prophetas ipse adimplevit et proprio ore promulgavit, tamquam fontem omnis et salutaris veritatis et morum disciplinae omnibus praedicarent,[1] eis dona divina communicantes. Quod quidem fideliter factum est, tum ab apostolis, qui in praedicatione orali, exemplis et institutionibus ea tradiderunt quae sive ex ore, conversatione et operibus Christi acceperant, sive a Spiritu

4 Conc. Vat. I, Const, dogm. dc fide catholica, *Dei Filius,* **cap. 3: D 1789 (3008) (v. supra p. 807, 3-4).**

4 Conc. Araus. II,can. 7: D180 (377);Conc. Vat. I,/.*c. :* **D1791 (3010) (v. supra p. 807,24-25).**

4 Conc. Vat. I, Const, dogm. de fide catholica, *Dei Filitu,* **cap. 2: D 1786 (3005) (v. supra p. 806, 20-21).**

7 Ibid.: D 1785 et 1786 (3004 et 3005) (v. supra p. 806, 7-9 et 15-18).

1 Cf. Mt 28, 19-20 et Mr 16, 15. Conc. Trid., Decr. *De canonicis Scripturit:* **D 783 (1501) (v. supra p. 663).**

his glorious resurrection from the dead, crowned by his sending the Spirit of truth. His message is that God is with us, to deliver us from the darkness of sin and death, and to raise us up to eternal life.

The Christian dispensation is the new and definitive covenant. It follows that it will never pass away, and that no new public revelation is to be expected before the glorious manifestation of our lord Jesus Christ (see 1 Tm6,14 and Tt 2,13).

5. In response to God's revelation our duty is "the obedience of faith" (see Rm 16, 26; compare Rm 1, 5; 2 Cor 10, 5-6). By this, a human being makes a total and free self-commitment to God, offering "the full submission of intellect and will to God as he reveals",4 and willingly assenting to the revelation he gives. For this faith to be accorded we have need of God's grace, both anticipating and then accompanying our act, together with the inward assistance of the holy Spirit, who works to stir the heart and turn it towards God, to open the eyes of the mind, and to give "to all facility in accepting and believing the truth"? The same holy Spirit constantly perfects faith by his gifts, to bring about an ever deeper understanding of revelation.

6. By divine revelation God has chosen to manifest and communicate both himself and the eternal decrees of his will for the salvation of humankind, "so as to share those divine treasures which totally surpass human understanding"?

This council reaffirms that "God, the first principle and last end of all things, can be known with certainty from the created order by the natural light of human reason" (See Rm 1, 20). Further, this teaching is to be held about revelation: "in the present condition of the human race, even those truths about God which are not beyond the reach of human reason, require revelation for them to be known by all without great effort, with firm certainty and without error entering in".7

Chapter 2. The transmission of divine revelation

7. God in his goodness arranged that whatever he had revealed for the salvation of all nations should last for ever in its integrity and be handed on to all generations. Accordingly Christ our lord, in whom the whole revelation of God is summed up (see 2 Cor 1, 20 and 3, 16 — 4,6), entrusted the apostles with his gospel. This had been promised through the prophets; he revealed its fullness and published it by his own lips, to be a universal source of saving truth and moral teaching.1 This gospel the apostles were to preach to all peoples, sharing God's gifts with them. This has in fact been faithfully carried out. The apostles handed on, by their own preaching and examples and by their dispositions, whatever they had received from Christ's lips, his way or life or his works, or

4 Vatican council I, Dogmatic constitution on the catholic faith, *Dei Filins,* ch. 3: D 1789 (3008) (see above p. 807).

' Council of Orange II (529), canon 7: D 180 (377); Vatican council I, loc. cit.: D 1791 (3010) (see above p. 807).

6 Vatican council I, Dogmatic constitution on the catholic faith, *Dei Filins,* ch. 2: D 1786 (3005) (see above p. 806).

' Ibid.: D 1785 and 1786 (3004 and 3005) (see above p. 806).

1 See Mt 28, 19-20 and Mk 16, 15. Council of Trent, Decree *On the canonical Scriptures:* D 783 (1501) (see above p. 663).

sancto suggerente didicerant, tum ab illis apostolis virisque apostolicis, qui, sub inspiratione eiusdem Spiritus sancti, nuntium salutis scriptis mandaverunt?

Ut autem evangelium integrum et vivum iugiter in ecclesia servaretur, apostoli successores reliquerunt episcopos, ipsis „suum ipsorum locum magisterii tradentes". Haec igitur sacra traditio et sacra utriusque testamenti scriptura veluti speculum sunt in quo ecclesia in terris peregrinans contemplatur Deum, a quo omnia accipit, usquedum ad cum videndum facie ad faciem sicuti est perducatur (cf. 1 Io 3, 2).

8. Itaque praedicatio apostolica, quae in inspiratis libris speciali modo exprimitur, continua successione usque ad consummationem temporum conservari debebat. Unde apostoli, tradentes quod et ipsi acceperunt, fideles monent ut teneant traditiones quas sive per sermonem sive per epistulam didicerint (cf. 2 Th 2, 15), utque pro semel sibi tradita fide decertent (cf. Iu 3). Quod vero ab apostolis traditum est, ea omnia complectitur quae ad populi Dei vitam sancte ducendam fidemque augendam conferunt, sicque ecclesia, in sua doctrina, vita et cultu, perpetuat cunctisque generationibus transmittit omne quod ipsa est, omne quod credit.

Haec quae est ab apostolis traditio sub assistentia Spiritus sancti in ecclesia proficit:[5] crescit enim tam rerum quam verborum traditorum perceptio, tum ex contemplatione et studio credentium, qui ea conferunt in corde suo (cf. Lc 2, 19 et 51), tum ex intima spiritualium rerum quam experiuntur intelligentia, tum ex praeconio eorum qui cum episcopatus successione charisma veritatis certum acceperunt. Ecclesia scilicet, volventibus saeculis, ad plenitudinem divinae veritatis iugiter tendit, donec in ipsa consummentur verba Dei.

Sanctorum patrum dicta huius traditionis vivificam testificantur praesentiam, cuius divitiae in praxim vitamque credentis et orantis ecclesiae transfunduntur. Per eandem traditionem integer sacrorum librorum canon ecclesiae innotescit, ipsaeque sacrae litterae in ea penitius intelliguntur et indesinenter actuosae redduntur; sicque Deus, qui olim locutus est, sine intermissione cum dilecti Filii sui sponsa colloquitur, et Spiritus sanctus, per quem viva vox evangelii in ecclesia, et per ipsam in mundo resonat, credentes in omnem veritatem inducit, verbumque Christi in eis abundanter inhabitare facit (cf. Coi 3, 16).

9. Sacra traditio ergo et sacra scriptura arcte inter se connectuntur atque communicant. Nam ambae, ex eadem divina scaturigine promanantes, in unum quodammodo coalescunt et in eundem finem tendunt.

2 Cf. conc. Trid., /. *c.*; conc. Vat. I, Const, dogm. de fide catholica, *Dei Filius,* cap. 2: D 1787 (3006) (v. supra p. 806).

3 Irenaeus, *Afc. Haer.,* III, 3,1: PG 7, 848; Harvey, 2, p. 9.

4 Cf. conc. Nie. II: D 303 (602) (v. supra pp. 136-137). Conc. Constant. IV, sess. X,can. 1: D 336 (650-652) (v. supra pp. 166-167).

s Cf. conc. Vat. I, Const, dogm. de fide catholica, *Dei Filius,* cap. 4: D 1800 (3020) (v. supra p. 809).

had learned by the prompting of the holy Spirit; secondly, some apostles, with others of the apostolic age, under the interior guidance of the same Spirit, committed the message of salvation to writing.2

In order that the gospel should be preserved in the church for ever living and integral, the apostles left as their successors the bishops, "handing on their own teaching function" to them? By this link, this sacred tradition and the sacred scripture of the two testaments are like a mirror in which the church, during its pilgrimage of earth, contemplates God, the source of all that it has received, until it is brought home to see him face to face as he is (see 1 Jn 3, 2).

8. Thus the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by a continuous succession until the end of time. This is why the apostles, handing on what they had received, warn the faithful to hold fast the traditions which they had learned, either by word of mouth or by letter (see 2 Th 2, 15), and to fight for the faith that had been delivered to them once for all (see Ju 3)? The expression "what has been handed down from the apostles" includes everything that helps the people of God to live a holy life and to grow in faith. In this way the church, in its teaching, life and worship, perpetuates and hands on to every generation all that it is and all that it believes.

This tradition which comes from the apostles progresses in the church under the assistance of the holy Spirit? There is growth in understanding of what is handed on, both the words and the realities they signify. This comes about through contemplation and study by believers, who "ponder these things in their hearts" (see Lk 2, 19 and 51); through the intimate understanding of spiritual things which they experience; and through the preaching of those who, on succeeding to the office of bishop, receive the sure charism of truth. Thus, as the centuries advance, the church constantly holds its course towards the fullness of God's truth, until the day when the words of God reach their fulfilment in the church.

The fathers of the church bear witness to the enlivening presence of this tradition, and show how its riches flow into the practice and life of the believing and praying church. By this tradition comes the church's knowledge of the full canon of biblical books; by this too, the scripture itself comes to be more profoundly understood and to realise its power in the church. In this way the God who spoke of old still maintains an uninterrupted conversation with the bride of his beloved Son. The holy Spirit, too, is active, making the living voice of the gospel ring out in the church, and through it in the world, leading those who believe into the whole truth, and making the message of Christ dwell in them in all its richness (see Col 3, 16).

9. Hence sacred tradition and scripture are bound together in a close and reciprocal relationship. They both flow from the same divine wellspring, merge together to some extent, and are on course towards the same end. Scripture is the

2 See council of Trent, loc. cit.; Vatican council I, Dogmatic constitution on the catholic faith, *Dei Filins,* ch. 2: D 1787 (3006) (see above p. 806).
J Irenaeus, *Adv. Haer. (Against Heresies),* 111, 3, 1: PG 7, 848; Harvey, 2, p. 9.
4 See council of Nicaea 11: D 303 (602) (see above pp. 136-137). Council of Constantinople IV, session 10, canon 1: D 336 (650-652) (see above pp. 166-167).
5 Sec Vatican council 1, Dogmatic constitution on the catholic faith, *Dei Films,* ch. 4: D 1800 (3020) (see above p. 809).

Etenim sacra scriptura est locutio Dei quatenus divino afflante Spiritu scripto consignatur; sacra autem traditio verbum Dei, a Christo domino et a Spiritu sancto apostolis concreditum, successoribus eorum integre transmittit, ut illud, praelucente Spiritu veritatis, praeconio suo fideliter servent, exponant atque diffundant; quo fit ut ecclesia certitudinem suam de omnibus revelatis non per solam sacram scripturam hauriat. Quapropter utraque pari pietatis affectu ac reverentia suscipienda et veneranda est.·

10. Sacra traditio et sacra scriptura unum verbi Dei sacrum depositum constituunt ecclesiae commissum, cui inhaerens tota plebs sancta pastoribus suis adunata in doctrina apostolorum et communione, fractione panis et orationibus iugiter perseverat (cf. Ac 2, 42 gr.), ita ut in tradita fide tenenda, exercenda profitendaque singularis fiat antistitum et fidelium conspiratio7.

Munus autem authentice interpretandi verbum Dei scriptum vel traditum8 soli vivo ecclesiae magisterio concreditum est,® cuius auctoritas in nomine lesu Christi exercetur. Quod quidem magisterium non supra verbum Dei est, sed eidem ministrat, docens nonnisi quod traditum est, quatenus illud, ex divino mandato et Spiritu sancto assistente, pie audit, sancte custodit et fideliter exponit, ac ea omnia ex hoc uno fidei deposito haurit quae tamquam divinitus revelata credenda proponit.

Patet igitur sacram traditionem, sacram scripturam et ecclesiae magisterium, iuxta sapientissimum Dei consilium, ita inter se connecti et consociari, ut unum sine aliis non consistat, omniaque simul, singula suo modo sub actione unius Spiritus sancti, ad animarum salutem efficaciter conferant.

Cap. III. De sacrae scripturae divina inspiratione et de eius interpretatione

11. Divinitus revelata, quae in sacra scriptura litteris continentur et prostant, Spiritu sancto afflante consignata sunt. Libros enim integros tam veteris quam novi testamenti, cum omnibus eorum partibus, sancta mater ecclesia ex apostolica fide pro sacris et canonicis habet, propterea quod, Spiritu sancto inspirante conscripti (cf. Io 20, 31 ; 2 Tm 3, 16; 2 Pt 1, 19-21; 3, 15-16), Deum habent auctorem, atque ut tales ipsi ecclesiae traditi sunt.1 In sacris vero libris conficiendis Deus homines elegit, quos

8 *Cf.* **conc. Trid., Decr.** *De canonicis Scripturis :* **D 783 (1501) (v. supra p. 663).**

7 **Cf. Pius XII, Const, apost.** *Munificentissimus Deus,* 1 **nov. 1950: AAS 42 (1950), p. 756, collatis verbis Cypriani,** *Epist.* **66, 8: CSEL 3, 2, 733: „Ecclesia plebs sacerdoti adunata et pastori suo grex adhaerens*'.**

8 **Cf. conc. Vat. I, Const, dogm. de fide catholica,** *Dei Filius,* **cap. 3: D 1792 (3011) (v. supra p. 807).**

• **Cf. Pius XII, Litt. encycl.** *Humani Generis,* **12 aug. 1950: AAS 42 (1950), pp 568-569: D 2314 (3886).**

1 **Cf. conc. Vat. I, Const, dogm. de fide catholica,** *Dei Filius,* **cap. 2: D 1787 (3006) (v. supra p. 806). Pont. comm. biblica,** *Decr.* **18 iunii 1915: D 2180 (3629); EB 420. S. s. c. s. officii,** *Epist.* **22 dec. 1923: EB 499.**

utterance of God as it is set down in writing under the guidance of God's Spirit; tradition preserves the word of God as it was entrusted to the apostles by Christ our lord and the holy Spirit, and transmits it to their successors, so that these in turn, enlightened by the Spirit of truth, may faithfully preserve, expound and disseminate the word by their preaching. Consequently, the church's certainty about all that is revealed is not drawn from holy scripture alone; both scripture and tradition arc to be accepted and honoured with like devotion and reverence.6*

10. Tradition and scripture together form a single sacred deposit of the word of God, entrusted to the church. Holding fast to this, the entire holy people, united with its pastors, perseveres always faithful to the apostles' teaching and shared life, to the breaking of bread and prayer (see Ac 2, 42 Greek text). Thus, as they hold, practise and witness to the heritage of the faith, bishops and faithful display a unique harmony/

The task of authentically interpreting the word of God, whether in its written form or in that of tradition,8 has been entrusted only to those charged with the church's ongoing teaching function,9 whose authority is exercised in the name of Jesus Christ. This teaching function is not above the word of God but stands at its sendee, teaching nothing but what is handed down, according as it devotedly listens, reverently preserves and faithfully transmits the word of God, by divine command and with the help of the holy Spirit. All that is proposes for belief, as being divinely revealed, is drawn from the one deposit of faith.

Thus it is clear that, by God's wise design, tradition, scripture and the church's teaching function are so connected and associated that one does not stand without the others, but all together, and each in its own way, subject to the action of the one holy Spirit, contribute effectively to the salvation of souls.

Chapter 3. The divine inspiration of holy scripture and its interpretation

11. Those things revealed by God which are contained and presented in the text of holy scripture were written under the influence of the holy Spirit. By the faith handed down from the apostles, holy mother church accepts as sacred and canonical all the books of both the old Testament and the new, in their entirety and with all their parts, in the conviction that they were written under the inspiration of the holy Spirit (seejn 20, 31; 2 Tm 3, 16; 2 Pt 1, 19-21; 3, 15-16) and therefore have God as their originator: on this basis they were handed on to the church.l In the process of composition of the sacred books God chose and

6 See council of Trent, Decree *On the canonical Scriptures:* D 783 (1501) (sec above p. 663).

Sec Pius XII, Apostolic constitution *Munificentissimus Deus,* 1 Nov. 1950: AAS 42 (1950), p. 756. Compare the words of Cyprian, *Epist. (Letters).* 66, 8: CSEL 3,2, 733: "The church [is] the people united with the priest, the flock adhering to its shepherd".

8 Sec Vatican council I, Dogmatic constitution on the catholic faith, *Dei Filius.* ch. 3: D 1792 (3011) (see above p. 807).

9 See Pius XII, Encyclical *Humani Generis.* 12 Aug. 1950: AAS 42 (1950), pp. 568-569: D 2314 (3886).

1 See Vatican council I, Dogmatic constitution on the catholic faith, *Dei Filins.* ch. 2: D 1787 (3006) (sec above p. 806). Pontifical biblical commission, Decree of 18 June 1915: D 2180 (3629); EB 420. Holy Office, Letter of 22 Dec. 1923: EB 499.

facultatibus ac viribus suis utentes adhibuit,' ut ipso in illis et per illos agente,' ea omnia eaque sola, quae ipse vellet, ut veri auctores scripto traderent? Cum ergo omne id, quod auctores inspirati seu hagiographi asserunt, retineri debeat assertum a Spiritu sancto, inde scripturae libri
s veritatem, quam Deus nostrae salutis causa litteris sacris consignari voluit, firmiter, fideliter et sine errore docere profitendi sunt? Itaque „omnis scriptura divinitus inspirata et utilis ad docendum, ad arguendum, ad corripiendum, ad erudiendum in iustitia: ut perfectus sit homo Dei, ad omne opus bonum instructus* (2 Tm 3, 16-17, gr.).

i» 12. Cum autem Deus in sacra scriptura per homines more hominum locutus sit? interpres sacrae scripturae, ut perspiciat, quid ipse nobiscum communicare voluerit, attente investigare debet, quid hagiographi reapse significare intenderint et eorum verbis manifestare Deo placuerit.

Ad hagiographorum intentionem eruendam inter alia etiam *genera*
is *litteraria* respicienda sunt.

Aliter enim atque aliter veritas in textibus vario modo historicis, vel propheticis, vel poeticis, vel in aliis dicendi generibus proponitur et exprimitur. Oportet porro ut interpres sensum inquirat, quem in determinatis adiunctis hagiographus, pro sui temporis et suae culturae condi-
re cione, ope generum litterariorum illo tempore adhibitorum exprimere intenderit et expresserit.7 Ad recte enim intelligendum id quod sacer auctor scripto asserere voluerit, rite attendendum est tum ad suetos illos nativos sentiendi, dicendi, narrandive modos, qui temporibus hagiographi vigebant, tum ad illos qui illo aevo in mutuo hominum commercio passim
« adhiberi solebant.8

Sed, cum sacra scriptura eodem Spiritu quo scripta est etiam legenda et interpretanda sit? ad recte sacrorum textuum sensum eruendum, non minus diligenter respiciendum est ad contentum et unitatem totius scripturae, ratione habita vivae totius ecclesiae traditionis et analogiae
jo fidei. Exegetarum autem est secundum has regulas adlaborare ad sacrae scripturae sensum penitius intelligendum et exponendum, ut quasi praeparato studio, iudicium ecclesiae maturetur. Cuncta enim haec, de ratione interpretandi scripturam, ecclesiae iudicio ultime subsunt, quae

* *G.* **Pius XII, Litt. encyd.** *Divino afflante.* **30 sept. 1943: AAS 35 (1943), p. 314; EB 556.**
5 *In* **et** *per* **hominem: cf. Heb 1,** 1 **et 4,** 7 *(in) :* **2 Rg 23, 2; Mt 1, 22 et passim** *(per) ;* **conc. Vat. I:** *Schema de doctr. catb.,* **nota 9: Coll. Lac. VII, 522.**
4 Leo XIII, Litt. encyd. *Providentissimus Deus,* **18 nov. 1893: D 1952 (3293); EB 125.**
4 **Cf. Augustinus,** *De Gen. ad litt., 2,* **9, 20: PL 34, 270-271 ; CSEL 28, 1, 46-47 et** *Epiit.* **82, 3: PL 33, 277; CSEL 34, 2, 354. — Thomas,** *De l7er,* **q. 12, a. 2, C. — Conc. Trid., Decr.** *De canonicis Scripturit:* **D 783 (1501) (v. supra p. 663) — Leo XIII, Litt. encyd.** *Providentissimus Deus :* **EB 121,124,126-127. — Pius XII, Litt. encyd.** *Divino afflante* **.-EB 539.**
4 **Œ Augustinus,** *De Cie. Dei.* **XVII, 6, 2: PL 41, 537; CSEL 40, 2, 228.**
7 **Cf. Augustinus,** *De Doctr. Christ.,* **III, 18, 26: PL 34, 75-76; CSEL 80, 95.**
8 **Cf. Pius XII, /·** *c- :* **D 2294 (3829-3830); EB 557-562.**
* **Cf. Benedictus XV, Litt. encyd.** *Spiritus Paraclitus,* **15 sept. 1920: EB 469. — Hieronymus,** *In Gal.* **5, 19-21 : PL 26, 417 A.**

employed human agents, using their own powers and faculties,[4] in such a way that they wrote as authors in the true sense, and yet God acted in and through them,' directing the content entirely and solely as he willed/ It follows that we should hold that whatever the inspired authors or "sacred writers" affirm, is affirmed by the holy Spirit; we must acknowledge that the books of scripture teach firmly, faithfully and without error such truth as God, for the sake of our salvation, wished the biblical text to contain? Therefore "all scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tm 3, 16-17 Greek text).

12. Now since in the Bible God has spoken through human agents to humans,[6] if the interpreter of holy scripture is to understand what God has wished to communicate to us, he must carefully investigate what meaning the biblical writers actually had in mind; that will also be what God chose to manifest through their words.

In order to get at what the biblical writers intended, attention should be paid (among other things) to *literary genres.*

This is because truth is presented and expressed differently in historical, prophetic or poetic texts, or in other styles of speech. The interpreter has to look for that meaning which a biblical writer intended and expressed in his particular circumstances, and in his historical and cultural context, by means of such literary genres as were in use at his time.[7] To understand correctly what a biblical writer intended to assert, due attention is needed both to the customary and characteristic ways of feeling, speaking and storytelling which were current in his time, and to the social conventions of the period.[8]

Further, holy scripture requires to be read and interpreted in the light of the same Spirit through whom it was written.[9] Consequently a right understanding of the sacred texts demands attention, no less than that mentioned above, to the content and coherence of scripture as a whole, taking into account the whole church's living tradition and the sense of perspective given by faith. It is the function of exegetes to work, in accord with these rules, towards a more perceptive understanding and exposition of the meaning of holy scripture, so that through their study the church's judgment may mature. All that concerns the way to interpret scripture is ultimately subject to the judgment of the

2 See Pius XII, Encyclical *Divino afflante,* 30 Sept. 1943: AAS 35 (1943), p. 314; EB 556.

5 *In* and *through* human beings: see Heb 1, 1 and 4, 7 *(in): 2* Kg 23, 2; Mt 1, 22 and passim *(through)·,* Vatican council I, Schema on catholic doctrine, note 9: Collectio Lacensis, VII, 522.

4 Leo XIII, Encyclical *Providentissimus Deus,* 18 Nov. 1893: D 1952 (3293); EB 125.

5 See Augustine, *De Gen. ad litt. (On the words of Genesis), 2, 9,* 20: PL 34, 270-271; CSEL 28, 1, 46-47; and *Epist. (Letters),* 82, 3: PL 33, 277; CSEL 34, 2, 354. Thomas Aquinas, *De Veritate,* quest. 12, art. 2, C. Council of Trent, Decree *On the canonical Scriptures:* D 783 (1501) (see above p. 663). Leo XIII, Encyclical *Providentissimus Deus:* EB 121, 124, 126-127. Pius XII, Encyclical *Divino afflante:* EB 539.

6 Sec Augustine, *De Civ. Dei (City of God),* XVII, 6, 2: PL 41, 537; CSEL 40, 2, 228; CChr 48, 567.

7 See Augustine, *De Doctr. Christ. (Christian Doctrine),* III, 18, 26: PL 34, 75-76; CSEL 80, 95; CChr 32, 93.

8 See Pius XII, loc. cit.: D 2294 (3829-3830); EB 557-562.

9 See Benedict XV, Encyclical *Spiritus Paraclitus,* 15 Sept. 1920: EB 469. Jerome, *In Gal. (On Galatians),* 5, 19-21: PL 26, 417 A.

verbi Dei servandi et interpretandi divino fungitur mandato et ministerio.[10][11]

13. In sacra scriptura ergo manifestatur, salva semper Dei veritate et sanctitate, aeternae sapientiae admirabilis *corutescensio,* „ut discamus ineffabilem Dei benignitatem, et quanta sermonis attemperatione usus sit, nostrae naturae providentiam et curam habens". Dei enim verba, s humanis linguis expressa, humano sermoni assimilia facta sunt, sicut olim aeterni Patris Verbum, humanae infirmitatis assumpta carne, hominibus simile factum est.

Cap. IV. De vetere testamento

14. Amantissimus Deus tonus humani generis salutem sollicite inten- io dens et praeparans, singulari dispensatione populum sibi elegit, cui promissiones concrederet. Foedere enim cum Abraham (cf. Gn 15,18) et cum plebe Israel per Moysen (cf. Ex 24, 8) inito, populo sibi acquisito ita se tamquam unicum Deum verum et vivum verbis ac gestis revelavit, ut Israel, quae divinae essent cum hominibus viae experiretur, easque, ipso is Deo per os prophetarum loquente, penitius et clarius in dies intelligeret atque latius in gentes exhiberet (cf. Ps 21,28-29; 95,1-3; Is 2,1-4; Ir 3,17). Oeconomia autem salutis ab auctoribus sacris praenuntiata, enarrata atque explicata, ut verum Dei verbum in libris veteris testamenti exstat; quapropter hi libri divinitus inspirati perennem valorem servant: „Quae- «0 cumque enim scripta sunt, ad nostram doctrinam scripta sunt, ut per patientiam et consolationem scripturarum spem habeamus" (Rm 15, 4).

15. Veteris testamenti oeconomia ad hoc potissimum disposita erat, ut Christi universorum redemptoris regnique messianici adventum prae- pararet, prophetice nuntiaret (cf. Lc 24, 44; Io 5, 39; 1 Pt 1, 10) et variis 25 typis significaret (cf. 1 Cor 10, 11). Veteris autem testamenti libri, pro condicione humani generis ante tempora instauratae a Christo salutis, Dei et hominis cognitionem ac modos quibus Deus iustus et misericors cum hominibus agit, omnibus manifestant. Qui libri, quamvis etiam imperfecta et temporaria contineant, veram tamen paedagogiam divinam demon- 30 strant.[1] Unde iidem libri, qui vivum sensum Dei exprimunt, in quibus sublimes de Deo doctrinae ac salutaris de vita hominis sapientia mirabiles- que precum thesauri reconduntur, in quibus tandem latet mysterium salutis nostrae, a christifidelibus devote accipiendi sunt.

16. Deus igitur librorum utriusque testamenti inspirator et auctor, ita 35 sapienter disposuit, ut novum in vetere lateret et in novo vetus pateret.[3] Nam, etsi Christus in sanguine suo novum foedus condidit (cf. Lc 22, 20; 1 Cor 11,25), libri tamen veteris testamenti integri in praeconio evangelico

10 **Cf. conc. Vat. I, Const, dogm. de fide catholica,** *Dei Filiui,* **cap. 2: D 1788 (3007) (v. supra p. 806),**

11 **loannes Chrysostomus,** *In Gen. 3t* **8 (hom. 17, 1): PG 53, 134. „Attemperatio" graccc** *synkatabasis.*

1 **Cf. Pius XI, Litt. encycl.** *Mit bremunder Sorge,* **14 martii 1937: AAS 29 (1937), p. 151.**

2 **Cf. Augustinus,***Quaest. in Hept.* **2, 73: PL 34, 623.**

church, to which God has entrusted the commission and ministry of preserving and interpreting the word of God.10

13. In holy scripture, together with the manifestation of God's truth and holiness, we see the eternal wisdom stoop down, as it were, "to teach us God's inexpressible kindness, and how thoughtfully he has accommodated his way of speaking to our nature".11 Indeed, God's words, expressed through human language, have taken on the likeness of human speech, just as the Word of the eternal Father, when he assumed the flesh of human weakness, took on the likeness of human beings.

Chapter 4. The old Testament

14. God in his supreme love and concern intended the salvation of the entire human race. In preparation for this, by a special plan, he chose a people for himself, to entrust with his promises. By making his covenant with Abraham (see Gn 15, 18) and with the people of Israel through Moses (see Ex 24, 8) he "acquired" a people for himself, and by words and acts revealed himself to it as the only God, true and living. His purpose was that Israel might learn by experience how God acts towards human beings; that, as he spoke through the prophets, his people might understand his ways ever more deeply and clearly, and demonstrate them more widely to the nations (see Ps 21, 28-29; 95, 1-3; Is 2, 1-4; Jer 3, 17). This plan and pattern of salvation — foretold, recounted and explained by the biblical writers — is there to read, as the true word of God, in the books of the old Testament. These books, therefore, written as they are under divine inspiration, retain lasting value: "Whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope" (Rm 15, 4).

15. The plan and pattern of the old Testament was directed above all towards the coming of Christ, the universal redeemer, and of the messianic kingdom: to prepare for this, to announce it prophetically (see Lk 24, 44; Jn 5,39; 1 Pt 1,10) and to point towards it by various foreshadowing symbols (see 1 Cor 10, 11). The old Testament books manifest to all readers the knowledge of God and of humankind, and how God in his justice and mercy acts towards them, in the context of human history before the era of salvation brought by Christ. These books, though they also contain things that are imperfect and of merely temporary value, still demonstrate God's ways of teaching.1 They ought therefore to be accepted by Christians, because they express a vivid sense of God, because they enshrine sublime teaching about God, salutary wisdom for human life and wonderful treasures of prayer, and finally because in the old Testament books our salvation in Christ is hinted at under signs and symbols.

16. Thus God, the inspirer and originator of the books of both testaments, has brought it about in his wisdom that the new Testament should be hidden in the old, and the old Testament should be made manifest in the new.2 Though Christ established the new covenant in his blood (see Lk 22, 20; 1 Cor 11,25), nevertheless the old Testament books, all and entire, were retained in the

10 See Vatican council 1. Dogmatic constitution on the catholic faith, *Dei Filins,* ch. 2: D 1788 (3007) (see above p. 806).

11 John Chrysostom. *In Gen. (On Genesis),* 3, 8 (homily 17, 1): PG 53, 134. "Accommodated", Greek συγκατάβασι .

1 See Pius XI, Encyclical *Mit brennender Sorge,* 14 March 1937: AAS 29 (1937), p. 151.

' See Augustine, *Quaesi. in Hept. (Questions on the Heptateuch),* 2, 73: PL 34, 623; CChr 33, 106.

assumpti,3 in novo testamento significationem suam completam acquirunt ct ostendunt (cf. Mt 5, 17; Lc 24, 27; Rm 16, 25-26; 2 Cor 3, 14-16), illudque vicissim illuminant et explicant.

Cap. V. De novo testamento

17. Verbum Dei, quod virtus Dei est in salutem omni credenti (cf. Rm 1, 16), in scriptis novi testamenti praecellenti modo praesentatur et vim suam exhibet. Ubi enim venit plenitudo temporis (cf. Gal 4, 4), Verbum caro factum est ct habitavit in nobis plenum gratiae et veritatis (cf. Io 1, 14). Christus regnum Dei in terris instauravit, factis et verbis Patrem suum ac seipsum manifestavit, atque morte, resurrectione et gloriosa ascensione missioneque Spiritus sancti opus suum complevit. Exaltatus a terra omnes ad seipsum trahit (cf. Io 12, 32, gr.), Ipse qui solus verba vitae aeternae habet (cf. Io 6, 68). Hoc autem mysterium aliis generationibus non est patefactum, sicut nunc revelatum est sanctis apostolis eius et prophetis in Spiritu sancto (cf. Eph 3, 4-6, gr.), ut evangelium praedicarent, fidem in lesum Christum ac dominum excitarent et ecclesiam congregarent. Quarum rerum scripta novi testamenti exstant testimonium perenne atque divinum.

18. Neminem fugit inter omnes, etiam novi testamenti scripturas, evangelia merito excellere, quippe quae praecipuum testimonium sint de Verbi incarnati, salvatoris nostri, vita atque doctrina.

Quattuor evangelia originem apostolicam habere ecclesia semper et ubique tenuit ac tenet. Quae enim apostoli ex mandato Christi praedicaverunt, postea divino afflante Spiritu, in scriptis, ipsi et apostolici viri nobis tradiderunt, fidei fundamentum, quadriforme nempe evangelium, secundum Matthaeum, Marcum, Lucam et loannem.1

19. Sancta mater ecclesia firmiter et constantissime tenuit ac tenet quattuor recensita evangelia, quorum historicitatem incunctanter affirmat, fideliter tradere quae lesus Dei Filius, vitam inter homines degens, ad aeternam eorum salutem reapse fecit et docuit, usque in diem qua assumptus est (cf. Ac 1, 1-2). Apostoli quidem post ascensionem Domini, illa quae ipse dixerat et fecerat, auditoribus ea pleniore intelligentia tradiderunt, qua ipsi, eventibus gloriosis Christi instructi et lumine Spiritus veritatis2 edocti, fruebantur.3 Auctores autem sacri quattuor evangelia conscripserunt, quaedam e multis aut ore aut iam scripto traditis seligentes, quaedam in synthesim redigentes, vel statui ecclesiarum attendendo explanantes, formam denique praeconii retinentes, ita semper ut vera et sincera de lesu nobiscum communicarent.4 Illa enim intentione scripserunt,

5 **Cf. Irenaeus,** *Ad». Haer.,* **III, 21, 3: PG 7, 950; (= 25,1: Harvey, 2, p. 115). Cyrillus Hieros.,** *Catecb.,* **4, 35: PG 33, 497. Theodorus Mops.,** *In Soph.,* **1, 4-6: PG 66, 452D-453A.**

1 **Cf. Irenaeus,** *Ad». Haer.,* **III, 11, 8: PG 7, 885; ed. Sagnard, p. 194.**

» **Cf. Io 14, 26; 16, 13.**

3 **Cf. Io 2, 22; 12, 16; coli. 14, 26; 16, 12-13; 7, 39.**

4 **Cf. instructio** *Sancta Mater Ecclesia* **a pontificio consilio studiis bibliorum provehendis edita: AAS 56 (1964), p. 715.**

preaching of the gospel;' in the new Testament they acquire and display their lull meaning (see Mt 5,17; Lk 24,27; Rm 16,25-26; 2 Cor 3,14-16), and in their turn they shed light on it and explain it.

Chapters. The new Testament

17. The Word of God, which is the power of God for salvation to everyone who has faith (see Rm 1, 16), is presented and shows its force supremely in the writings of the new Testament. When the fullness of time came (see Gal 4,4), the Word became flesh and dwelt among us, full of grace and truth (see Jn 1, 14). Christ inaugurated the reign of God on earth, manifested his Father and himself by deeds and words, and completed his work by his death, resurrection and glorious ascension, and by sending the holy Spirit. Lifted up from the earth, he draws all to himself (see Jn 12, 32 Greek text) — he who alone has the words of eternal life (see Jn 6, 68). This is a mystery which was not made known to other generations as it has now been revealed to his holy apostles and prophets through the holy Spirit (see Eph 3, 4-6 Greek text), so that they might preach the gospel, stir up faith in Jesus as Christ and lord, and bring together the church. The writings of the new Testament stand as a perpetual and divine testimony to all this.

18. It is evident that among all the inspired writings, even those of the new Testament, the gospels rightly have the supreme place, because they form the primary testimony to the life and teaching of the incarnate Word, our saviour.

The four gospels originate from the apostles, as the church has held always and everywhere and still holds. The apostles preached as Christ had charged them to do. Then, under the guidance of the Spirit of God, they and others of the apostolic age delivered to us the same preaching in writing, as the foundation of our faith, the fourfold gospel, according to Matthew, Mark, Luke and John.[1]

19. Holy mother church has firmly and constantly held, and continues to hold and unhesitatingly assert, that the four gospels just named are historical documents and faithfully communicate what Jesus, the Son of God, during his life among men and women, actually did and taught for their eternal salvation, until the day when he was taken up (sec Ac 1, 1-2). First the apostles, after the Lord's ascension, passed on to their hearers what he had said and done, but — having learned by experiencing the glorious events of Christ and by enlightenment from the Spirit of truth[2] — with the fuller insight which they now possessed.[3] Next, inspired writers composed the four gospels, by various processes. They selected some things from the abundant material already handed down, orally or in writing. Other things they synthesised, or explained with a view to the needs of the churches. They preserved the preaching style, but worked throughout so as to communicate to us a true and sincere account of Jesus;[4] for whether they wrote from their own memory and recollections, or

' See Irenaeus, *Adv. Haer. (Against Heresies),* III, 21, 3: PG 7, 950; (= 25, 1) Harvey, 2, p. 115. Cyril of Jerusalem, *Catech. (Catecheses),* 4, 35: PG 33, 497. Theodore of Mopsuestia, *In Soph. (On Zephaniah),* 1, 4-6: PG 66, 452D-453A.

1 See Irenaeus, *Adv. Haer. (Against Heresies),* III, 11, 8: PG 7, 885; ed. Sagnard, p. 194.

2 Seejn 14, 26; 16, 13.

3 Seejn 2, 22; 12, 16; compare 14, 26; 16, 12-13; 7, 39.

4 See the instruction *Sancta Mater Ecclesia* of the Pontifical biblical commission: AAS 56 (1964), p. 715.

sive ex sua propria memoria et recordatione, sive ex testimonio illorum „qui ab initio ipsi viderunt et ministri fuerunt sermonis" ut cognoscamus eorum verborum de quibus eruditi sumus, „veritatem" (cf. Le 1, 2-4).

20. Novi testamenti canon praeter quattuor evangelia etiam epistulas sancti Pauli aliaque scripta apostolica Spiritu sancto inspirante exarata continet, quibus, ex sapienti Dei consilio, ea quae sunt de Christo domino confirmantur, genuina eius doctrina magis magisque declaratur, salutifera virtus divini operis Christi praedicatur, ecclesiae initia ac admirabilis diffusio narrantur eiusque consummatio gloriosa praenuntiatur.

Apostolis enim suis dominus Iesus sicut promiserat affuit (cf. Mt 28, 20) et iis paraclitum Spiritum misit, qui eos in plenitudinem veritatis induceret (cf. Io 16, 13).

Cap. VI. De sacra scriptura in vita ecclesiae

21. Divinas scripturas sicut et ipsum corpus dominicum semper venerata est ecclesia, cum, maxime in sacra liturgia, non desinat ex mensa tam verbi Dei quam corporis Christi panem vitae sumere atque fidelibus porrigere. Eas una cum sacra traditione semper ut supremam fidei suae regulam habuit et habet, cum a Deo inspiratae et semel pro semper litteris consignatae, verbum ipsius Dei immutabiliter impertiant, atque in verbis prophetarum apostolorumque vocem Spiritus sancti personare faciant. Omnis ergo praedicatio ecclesiastica sicut ipsa religio Christiana sacra scriptura nutriatur et regatur oportet. In sacris enim libris Pater qui in caelis est filiis suis peramanter occurrit et cum eis sermonem confert; tanta autem verbo Dei vis ac vinus inest, ut ecclesiae sustentaculum ac vigor, et ecclesiae filiis fidei robur, animae cibus, vitae spiritualis fons purus et perennis exstet. Unde de sacra scriptura excellenter valent dicta: „Vivus est enim sermo Dei et efficax" (Heb 4, 12), „qui potens est aedificare et dare hereditatem in sanctificatis omnibus" (Ac 20, 32; cf. 1 Th 2, 13).

22. Christifidelibus aditus ad sacram scripturam late pateat oportet. Qua de causa ecclesia inde ab initiis graecam illam antiquissimam veteris testamenti versionem a LXX viris nuncupatam ut suam suscepit; alias vero versiones orientales et versiones latinas, praecipue illam quam vulgatam vocant, semper in honore habet. Cum autem verbum Dei omnibus temporibus praesto esse debeat, ecclesia materna sollicitudine curat, ut aptae ac rectae exarentur in varias linguas versiones, praesertim ex primigenis sacrorum librorum textibus. Quae si, data opportunitate et annuente ecclesiae auctoritate, conficiantur communi etiam cum fratribus seiunctis nisu, ab omnibus Christianis adhiberi poterunt.

23. Verbi incarnati sponsa, ecclesia nempe, a sancto Spiritu edocta, ad profundiorem in dies scripturarum sacrarum intelligentiam assequendam accedere satagit, ut filios suos divinis eloquiis indesinenter pascat; quapropter etiam studium sanctorum patrum tum orientis tum occidentis et sacrarum liturgiarum rite fovet. Exegetae autem catholici, aliique sacrae theologiae cultores, collatis sedulo viribus, operam dent oportet, ut sub vigilantia sacri magisterii, aptis subsidiis divinas litteras ita investigent

from the evidence of "those who from the beginning were eyewitnesses and ministers of the word", their intention was that we might know "the truth" concerning the things of which we have been informed (see Lk 1, 2-4).

20. Besides the four gospels, the new Testament canon also contains the letters of St Paul and other apostolic writings, which were also composed under the inspiration of the holy Spirit. By God's wise plan, these writings contain confirmation of what is told about Christ, give further explanation of his authentic teaching, preach about how Christ's divine work has power to save, tell the story of the church's beginnings and wonderful expansion, and foretell its glorious consummation.

For the lord Jesus was with the apostles as he had promised (see Mt 28, 20), and he sent them the Spirit, the counsellor, to lead them into the fullness of truth (see Jn 16, 13).

Chapter 6. Holy scripture in the life of the church

21. The church has always held the divine scriptures in reverence no less than it accords to the Lord's body itself, never ceasing — especially in the sacred liturgy — to receive the bread of life from the one table of God's word and Christ's body, and to offer it to the faithful. The church has kept and keeps the scriptures, together with tradition, as the supreme rule of its faith, since the Bible, being inspired by God and committed to writing once for all, communicates the word of God in an unalterable form, makes the voice of the holy Spirit sound through the words of the prophets and the apostles. Accordingly all the church's preaching, no less than the whole Christian religion, ought to be nourished and ruled by holy scripture. In the sacred books the Father who is in heaven comes lovingly to meet his children and talks with them. There is such force and power in the word of God that it stands as the church's support and strength, affording her children sturdiness in faith, food for the soul and a pure and unfailing fount of spiritual life. It is supremely true of holy scripture that "the word of God is living and active" (Heb 4, 12), "which is able to build you up and to give you the inheritance among all those who are sanctified" (Ac 20, 32; see 1 Th 2, 13).

22. Easy access to holy scripture should be available to all the Christian faithful. This is why, from the very beginning, the church took as its own the ancient translation of the old Testament called the Septuagint; it also keeps in honour the other versions, in oriental languages and in Latin, especially that known as the Vulgate. Further, since the word of God ought to be available at all times, the church, with motherly care, sees to it that appropriate and correct translations are made into different languages, especially from the original texts of the sacred books. If the opportunity arises, and church authority approves, such versions may be prepared in collaboration with Christians of other denominations; all Christians will then be able to use them.

23. The church, the "spouse of the incarnate Word", taught by the holy Spirit, strives to attain, day by day, to an ever deeper understanding of holy scripture, so that she may never fail to nourish her children with God's utterances. With this in view the church appropriately encourages the study also of the fathers of the church, both eastern and western, and of the sacred liturgies. Catholic exegetes and other theologians should work together, under the eye of the church's teaching authority, taking all suitable means to study and expound

ct proponant, ut quam plurimi divini verbi administri possint plebi Dei scripturarum pabulum fructuose suppeditare, quod mentem illuminet, firmet voluntates, hominum corda ad Dei amorem accendat.1 Sacra synodus ecclesiae filiis, biblicarum rerum cultoribus, animum addit, ut opus feliciter susceptum, renovatis in dies viribus, omni studio secundum sensum ecclesiae exsequi pergant.21

24. Sacra theologia in verbo Dei scripto, una cum sacra traditione, tamquam in perenni fundamento innititur, in eoque ipsa firmissime roboratur semperque iuvenescit, omnem veritatem in mysterio Christi conditam sub lumine fidei perscrutando. Sacrae autem scripturae verbum Dei continent et, quia inspiratae, vere verbum Dei sunt; ideoque sacrae paginae studium sit veluti anima sacrae theologiae.3 Eodem autem scripturae verbo etiam ministerium verbi, pastoralis nempe praedicatio, catechesis omnisque instructio Christiana, in qua homilia liturgica eximium locum habeat oportet, salubriter nutritur sancteque virescit.

25. Quapropter clericos omnes, imprimis Christi sacerdotes ceterosque qui ut diaconi vel catechistae ministerio verbi legitime instant, assidua lectione sacra atque exquisito studio in scripturis haerere necesse est, ne quis eorum fiat „verbi Dei inanis forinsecus praedicator, qui non est intus auditor",4 dum verbi divini amplissimas divitias, speciatim in sacra liturgia, cum fidelibus sibi commissis communicare debet. Pariter sancta synodus christifideles omnes, praesertim sodales religiosos, vehementer peculiariterque exhortatur, ut frequenti divinarum scripturarum lectione „eminentem scientiam lesu Christi" (Ph 3, 8) ediscant. „Ignoratio enim scripturarum ignoratio Christi est".5*Libenter igitur ad sacrum textum ipsum accedant, sive per sacram liturgiam divinis eloquiis confertam, sive per piam lectionem, sive per institutiones ad id aptas aliaque subsidia, quae approbantibus et curantibus pastoribus ecclesiae ubique nostro tempore laudabiliter diffunduntur. Meminerint autem orationem concomitari debere sacrae scripturae lectionem, ut fiat colloquium inter Deum et hominem; nam „illum alloquimur, cum oramus; illum audimus, cum divina legimus oracula".®

Sacris autem antistitibus, „apud quos est apostolica doctrina",7 fideles sibi commissos ad rectum divinorum librorum usum, praesertim novi testamenti et imprimis evangeliorum, opportune instituere competit per sacrorum textuum versiones, quae necessariis et vere sufficientibus

1 **Cf. Pius XII, Litt. encycl.** *Divine afflante,* **30 sept. 1943: EB 551, 553, 567. Pont. comm. biblica,** *Instructio de S. Scriptura in Clericorum Seminariis et Religiosorum Collegiis recte docenda,* **13 maii 1950: AAS 42 (1950), pp. 495-505.**

» **Cf. Pius XII,** *ibidem :* **EB 569.**

3 **Cf. Leo XIII, Litt. encycl.** *Providentissimus Deus :* **EB 114; Benedictus XV, Litt. encycl.** *Spiritus Paraclitus,* **15 sept. 1920: EB 483.**

4 **Augustinus,** *Serm.* **179,** 1 : **PL 38, 966.**

4 **Hieronymus,** *Comm. in Is.,* **Prol.: PL 24, 17. — Cf. Benedictus XV, Litt. encycl.** *Spiritus Paraslitus :* **EB 475-480. Pius XII, Litt. enc.** *Divino afflante :* **EB 544.**

8 **Ambrosius,** *De officiis ministrorum,* **1, 20, 88: PL 16, 50.**

7 **Irenaeus,** *Adv. Haer.,* **IV, 32,** 1 : **PG 7, 1071 ; (= 49,2) Harvey, 2, p. 255.**

the Bible, so that ministers of the word may be able, as widely as possible, to nourish God's people with the food of the scriptures, and so produce the effect of enlightening minds, strengthening wills and firing hearts with the love of God.[1] The synod encourages those members of the church who are engaged in biblical studies to renew their efforts and forge ahead, thinking with the church, in the work they have so happily undertaken.[2]*

24. Sacred theology takes its stand on the written word of God, together with tradition, as its permanent foundation. By this word it is made firm and strong, and constantly renews its youth, as it investigates, by the light of faith, all the truth that is stored up in the mystery of Christ. The holy scriptures contain the word of God and, since they are inspired, really *are* the word of God; therefore the study of the "sacred page" ought to be the very soul of theology? The same word of scripture is the source of healthy nourishment and holy vitality for the ministry of the word — pastoral preaching, catechetics and all forms of Christian instruction, among which the liturgical homily should have the highest place.

25. For these reasons it is essential that all the clergy, especially priests of Christ and others who as deacons or catechists are officially engaged in the ministry of the word, should stick at their spiritual reading and at serious bible study. It must not happen that any of them becomes "an empty preacher of the word of God outwardly, who is not a listener inwardly",[4] when it is their duty to be sharing the abundant riches of the divine word with the faithful entrusted to their care, especially in the sacred liturgy. Likewise the synod strongly and specially urges all the faithful, particularly religious, to learn by frequent study of the scriptures "the surpassing worth of knowing Jesus Christ" (Ph 3, 8), for "ignorance of the scriptures is ignorance of Christ"? They should approach the sacred text with joy — when it is expounded during the liturgy, or in private spiritual reading, or by means of bible courses or other aids to study, such as, with the approval and involvement of the church's pastors, we are glad to see are widely available today. Let it never be forgotten that prayer should accompany the reading of holy scripture, so that it becomes a dialogue between God and the human reader; for "when we pray, we talk to him: when we read the divine word, we listen to him".[6]

It is the duty of bishops, "who have the apostolic ministry of teaching",[7] duly to instruct the faithful entrusted to them in the right use of the biblical books, especially of the new Testament and above all of the gospels. Biblical translations should be published, equipped with such explanatory notes as are neces-

[1] See Pius XII, Encyclical *Divino afflante,* 30 Sept. 1943: EB 551, 553, 567. Pontifical biblical commission, *instructio de S. Scriptura in Clericorum Seminariis et Religiosorum Collegiis recte docenda,* 13 May 1950: AAS 42 (1950), pp. 495-505.

[2] Sec Pius XII, ibid.: EB 569.

[3] See Leo XIII, Encyclical *Providentissimus Deus:* EB 114; Benedict XV, Encyclical *Spiritus Paraclitus,* 15 Sept. 1920: EB 483.

[4] Augustine, *Serm. (Sermons),* 179, 1: PL 38, 966.

[5] Jerome, *Comm. in Is. (Commentary on Isaiah),* Prologue: PL 24, 17; CChr 73, 1. See Benedict XV, Encyclical *Spiritus Paraclitus:* EB 475-480. Pius XII, Encyclical *Dtvino afflante:* EB 544.

[6] Ambrose, *De officiis ministrorum (Duties of Ministers),* I, 20, 88: PL 16, 50. Irenaeus, *Adv. Haer. (Against Heresies),* IV, 32, 1 : PG 7, 1071 ; (= 49, 2) Harvey, 2, p. 255.

explicationibus instructae sint, ut tuto ac utiliter ecclesiae filii cum scripturis sacris conversentur earumque spiritu imbuantur.

Insuper editiones sacrae scripturae, aptis instructae adnotationibus, ad usum etiam non-christianorum eorundemque conditionibus accommodatae, conficiantur, quas quoquomodo sive animarum pastores sive Christiani cuiuscumque status spargere sapienter curent.

26. Ita ergo lectione et studio sacrorum librorum „sermo Dei currat et clarificetur" (2 Th 3, 1), thesaurusque revelationis, ecclesiae concreditus, magis magisque corda hominum impleat. Sicut ex assidua frequentatione mysterii eucharistici ecclesiae vita incrementum suscipit, ita novum spiritualis vitae impulsum sperare licet ex adaucta veneratione verbi Dei, quod „manet in aeternum" (Is 40, 8; 1 Pt 1, 23-25).

Decretum de apostolatu laicorum

Prooemium

1. Apostolicam actuositatem populi Dei impensiorem reddere volens,[1] sacrosancta synodus sollicite se vertit ad christifideles laicos, quorum partes in missione ecclesiae proprias et omnino necessarias iam aliis in locis commemoravit? Apostolatus enim laicorum, ex ipsa eorum Christiana vocatione promanans, numquam potest in ecclesia deficere. Quam spontanea fuerit huiusmodi actuosius in primordiis ecclesiae, quamque frugifera, ipsae sacrae litterae luculenter demonstrant (cf. Ac 11, 19-21; 18, 26; Rm 16, 1-16; Ph 4, 3).

Nostra autem tempora non minorem exigunt zelum laicorum, immo condiciones hodiernae omnino impensiorem et latiorem poscunt apostolatum eorum. Augescens enim in dies numerus hominum, scientiarum atque technicarum artium progressus, arctiores inter homines necessitudines non solum in immensum dilatarunt apostolatus laicorum spatia, magna ex parte ipsis untum aperta, verum etiam nova suscitarunt problemata quae eorum sollertem curam studiumque expostulant. Eo urgentior huiusmodi apostolatus redditur quatenus autonomia multarum provinciarum vitae humanae plurimum, uti par est, succrevit, aliquando cum quadam abscessione ab ordine ethico ac religioso et gravi discrimine vitae christianae. Insuper multis in regionibus in quibus sacerdotes admodum pauci sunt vel, ut quandoque accidit, debita ministerii libertate privantur, sine laicorum opera ecclesia vix posset praesens et actuosa esse, Huius multiplicis urgentisque necessitatis signum est evidens operatio[2]

1 **Cf. Ioannes XXIII, Const, apost.** *Humanae Salutis,* **25 dec. 1961 : AAS 54 (1962), pp. 7-10.**

2 **Cf. conc. Vat. II, Const, dogm. dc ecclesia,** *Lumen gentium,* **nn. 33 ss.: AAS 57 (1965), pp. 39 s. (v. supra p. 876 ss.); cf. etiam const, de sacra liturgia,** *Sacrosanctum Concilium,* **nn. 26-40 AAS 56 (1964), pp. 107-111 (v. supra p. 826-829); cf. decr. de instrumentis communicationis socialis.** *Inter mirifica .* **AAS 56 (1964), pp. 145-153 (v. supra p. 843-849) ;cf. decr. de oecumenismo,** *Unitatis redintegratio:* **AAS 57 (1965), pp. 90-107 (v. supra p. 908-920); cf. decr. de pastorali episcoporum munere in ecclesia,** *Christus Dominus,* **nn. 16, 17, 18 (v. supra p. 926-928); cf. declaratio de educatione Christiana,** *Gravissimum educationis, nn.* **3, 5, 7 (v. supra p. 961-964).**

sary and really meet ail needs, so that members of the church can become familiar with holy scripture to their profit and without danger of misunderstanding, and can become soaked in its spirit.

Further, editions of holy scripture should be prepared with suitable notes which are adapted to the conditions of non-Christians also, and both pastors and Christians of whatever walk of life should take all means to distribute these imaginatively.

26. Thus, in conclusion, by reading and study of the sacred books "may the word of the Lord speed on and triumph" (2 Th 3, 1), and the treasure of revelation, entrusted to the church, fill human hearts ever more and more. Just as faithful and frequent reception of the eucharistie mystery makes the church's life grow, so we may hope that its spiritual life will receive a new impulse from increased devotion to the word of God, which "abides for ever" (Is 40,8; 1 Pt 1, 23-25).

Decree on the apostolate of the laity

Introduction

1. Wishing to strengthen the apostolic efficacy of God's people,1 the synod turns with concern to the Christian laity; their part in the church's mission has already been mentioned as proper to them and indispensable.2 The church can never be without the apostolate of laypeople, arising as it does from their Christian vocation. Scripture clearly shows how spontaneous this apostolate was in the early days of the church and how fruitful (see Ac 11,19-21 ; 18,26; Rm 16, 1-16; Ph 4, 3).

Our own times reveal no less demand for the zeal of laypeople; in fact, modern conditions require an even more vigorous and widespread apostolate on their part. Increases in population, progress in science and technology and growing interdependence of all people have not only enormously widened the field of the apostolate of laypeople—a field which is for the most part open only to them — but they have also thrown up new problems that call for their care and attention. This apostolate has been made more urgently necessary by the fact that the autonomy of many fields of human activity has increased, as is only right, but sometimes with departures from moral and religious order and serious dangers to Christian life. Moreover, in many places where priests are very few or where, as sometimes happens, they are denied their due freedom in ministry, the church can hardly be present and active without the help of laypeople. A sign of

1 Seejohn XXIII, Apostolic constitution *Humanae Salutis,* 25 Dec. 1961: AAS 54 (1962), pp. 7-10.

2 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* nos. 33 if.: AAS 57 (1965), pp. 39 f. (sec above pp. 876 ff.); see also Constitution on the sacred liturgy. *Sacrosanctum Concilium,* nos. 26-40: AAS 56 (1964), pp. 107-111 (sec above pp. 826-829); see Decree on the mass media, *Inter mirifica:* AAS 56 (1964), pp. 145-153 (see above pp. 843-849); see Decree on ecumenism, *Unitatis redintegratio:* AAS 57 (1965), pp. 90-107 (see above pp. 908-920); sec Decree on the pastoral office of bishops in the church, *Christus Dominus,* nos. 16, 17, 18 (see above pp. 926-928); see Declaration on Christian education, *Gravissimum educationis,* nos. 3, 5, 7 (see above pp. 961-964).

Spiritus sancti laicos hodie magis magisque propriae responsabilitatis conscios reddentis eosque ad servitium Christi et ecclesiae ubique incitantis.3

Hoc in decreto concilium apostolatus laicorum naturam, indolem et varietatem illustrare intendit, necnon principia fundamentalia enuntiare instructionesque pastorales tradere ad eiusdem efficacius exercitium; quae omnia tamquam normae habeantur in recognoscendo iure canonico quod ad laicorum apostolatum attinet.

Cap. I. De vocatione laicorum ad apostolatum

2. Ad hoc nata est ecclesia ut regnum Christi ubique terrarum dilatando ad gloriam Dei Patris, omnes homines salutaris redemptionis participes efficiat,1 et per eos mundus universus re vera ad Christum ordinetur. Omnis navitas corporis mystici hunc in finem directa apostolatus dicitur quem ecclesia per omnia sua membra, variis quidem modis, exercet; vocatio enim Christiana, natura sua, vocatio quoque est ad apostolatum. Sicut in viventis corporis compage, nullum membrum mere passive sese gerit, sed simul cum vita corporis eiusdem operositatem quoque participat, sic in corpore Christi, quod est ecclesia, totum corpus „secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit" (Eph 4, 16). Quinimmo tanta est in hoc corpore connexio et membrorum compactio (cf. Eph 4, 16), ut membrum quod ad augmentum corporis secundum suam mensuram non operatur, nec ecclesiae nec sibi prodesse dicendum sit. Est in ecclesia diversitas ministerii, sed unitas missionis. Apostolis eorumque successoribus a Christo collatum est munus in ipsius nomine et potestate docendi, sanctificandi et regendi. At laici, muneris sacerdotalis, prophetici et regalis Christi participes effecti, suas partes in missione totius populi Dei explent in ecclesia et in mundo.2 Apostolatum reapse exercent sua operositate ad evangelizationem ac sanctificationem hominum et ad rerum temporalium ordinem spiritu evangelico perfundendum ac perficiendum, ita ut eorum operositas in hoc ordine testimonium Christi manifeste perhibeat et ad salutem hominum inserviat. Cum vero laicorum statui hoc sit proprium ut in medio mundi negotiorumque saecularium vitam agant, ipsi a Deo vocantur ut, spiritu Christiano ferventes, fermenti instar in mundo apostolatum suum exerceant.

3. Laici officium et ius ad apostolatum obtinent ex ipsa sua cum Christo capite unione. Per baptismum enim corpori Christi mystico inserti, per confirmationem virtute Spiritus sancti roborati, ad apostolatum ab ipso Domino deputantur. In regale sacerdotium et gentem sanctam (cf. 1 Pt 2, 4-10) consecrantur, ut per omnia opera spirituales offerant hostias et

5 **Cf. Pius XII, Alloc,** *ad Cardinales,* **18 febr. 1946: AAS 38 (1946), pp. 101-102; Idem, Sermo** *ad lusenes Operarios Catholicos,* **25 aug. 1957: AAS 49 (1957), p. 843.**

1 **Cf. Pius XI, Litt. encyd.** ***Rerum*** *Ecclesiae :* **AAS 18 (1926), p. 65.**

3 **Cf. cone. Vat. II, Const, dogm. de ecdesia,** *Lumen Gentium,* **n. 31 : AAS 57 (1965), p. 37 (v. supra p. 875).**

this urgent need, in its many aspects, is the manifest action of the holy Spirit making laypeople nowadays more and more aware of their responsibilities and calling them everywhere to the service of Christ and his church?

The council intends, by this decree, to make clear the nature and proper character of the lay apostolate and the forms it can take, to set out its fundamental principles and to give pastoral directives for carrying it out more effectively. These are to be taken as norms for the reform of canon law as it applies to the lay apostolate.

Chapter 1. The vocation of laypeople to the apostolate

2. The church was founded so that, by spreading Christ's kingdom throughout the world to the glory of God the Father, all may be brought to share in the saving work of redemption,* and thus the whole world be truly directed towards Christ. Every effort of the mystical body towards this purpose is rightly called apostolate — that apostolate which the church exercises in different ways through all its members. As in the connected whole of a living body no organ is merely passive but each shares, together with life, in the activity of the body, so in the body of Christ which is the church, the whole body, "when each part is working properly, makes bodily growth" (Eph 4, 16). Moreover, such is the connection and conjunction in this body (see Eph 4, 16) that a member not working according to its capacity towards the growth of the body cannot be said to profit the church or itself. In the church, there is diversity in ministry but unity in mission. The office and power of teaching in the name of Christ, of sanctifying and ruling, were conferred by him on the apostles and their successors. Laypeople, sharing in the priestly, prophetic and kingly offices of Christ, play their part in the mission of the whole people of God in the church and in the world.2 They truly exercise their apostolate by labours for evangelising and sanctifying people, and by permeating the temporal order with the spirit of the gospel and so perfecting it; thus their labours in this order bear clear witness to Christ and serve the salvation of humanity. Since it is proper to the lay state to live in the midst of the world engaged in secular affairs, laypeople are called by God, with lives made fervent in the Christian spirit, to exercise their apostolate as leaven in the world.

3. Laypeople have their office and right to the apostolate from their union with Christ their head. They are brought into the mystical body of Christ by baptism, strengthened by the power of the Spirit in confirmation, and assigned to apostleship by the Lord himself. They are consecrated as a royal priesthood and a holy people (see 1 Pt 2, 4-10), so as to offer spiritual sacrifices in all their

3 See Pius XII, Allocution *Ad Cardinales,* 18 Feb. 1946: AAS 38 (1946), pp. 101-102; Idem, Address *Ad luvenes Operanos Catholicos,* 25 Aug. 1957: AAS 49 (1957), p. 843.

1 See Pius XI, Encyclical *Rerum Ecclesiae:* AAS 18 (1926), p. 65.

See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 31: AAS 57 (1965), p. 37 (see above p. 875).

ubique terrarum Christo testimonium perhibeant. Sacramentis autem, praesertim ss. eucharistia, communicatur et alitur illa caritas quae veluti anima est totius apostolatus?

Apostolatus in fide, spe et caritate exercetur quas Spiritus sanctus in cordibus omnium ecclesiae membrorum diffundit. Immo praecepto s caritatis, quod est maximum mandatum Domini, omnes christifideles urgentur ad procurandam gloriam Dei per adventum regni eius, et vitam aeternam omnibus hominibus ut cognoscant solum Deum verum et quem misit lesum Christum (cf. Io 17, 3).

Omnibus igitur christifidelibus onus praeclarum imponitur adlaborandi io ut divinum salutis nuntium ab universis hominibus ubique terrarum cognoscatur et accipiatur.

Ad hunc apostolatum exercendum Spiritus sanctus, qui populi Dei sanctificationem per ministerium et sacramenta operatur, fidelibus pecu- liaria quoque tribuit dona (cf. 1 Cor 12, 7), ea „dividens singulis prout is vult" (1 Cor 12, 11), ut „unusquisque, sicut accepit gratiam, in alteru- trum illam administrantes" sint et ipsi „sicut boni dispensatores multi- formis gratiae Dei" (1 Pt 4, 10), in aedificationem totius corporis in caritate (cf. Eph 4, 16). Ex horum charismatum, etiam simpliciorum, acceptione, pro unoquoque credentium ius et officium oritur eadem in so bonum hominum et aedificationem ecclesiae exercendi in ecclesia et in mundo, in libertate Spiritus sancti, qui ,,ubi vult spirat" (Io 3, 8), et simul in communione cum fratribus in Christo, maxime cum pastoribus suis, quorum est de eorum germana natura et ordinato exercitio indicium ferre, non quidem ut Spiritum extinguant sed ut omnia probent et quod n bonum est teneant (cf. 1 Th. 5, 12. 19. 21)?

4. Cum Christus missus a Patre totius apostolatus ecclesiae fons et origo sit, patet fecunditatem apostolatus laicorum pendere ex ipsorum cum Christo vitali unione, dicente Domino: „Qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere" (Io 15, 5). so Haec vita intimae unionis cum Christo in ecclesia alitur subsidiis spirituali- bus, quae omnibus fidelibus sunt communia, praesertim actuosa partici- patione sacrae liturgiae,5 ita a laicis adhibenda ut hi, dum ipsa mundi officia in ordinariis vitae condicionibus recte adimplent, unionem cum Christo a vita sua non separent, sed suum opus iuxta voluntatem Dei 35 exercentes in ipsa percrescant. Hac via laici alacri et laeto animo in sanctitate progrediantur oportet, difficultates in prudentia et patientia superare satagentes? Neque curae familiares neque alia negotia saecularia extranea debent esse a spirituali vitae ratione, iuxta illud Apostoli: „Omne quodeumque facitis in verbo aut in opere, omnia in nomine domini lesu « Christi, gratias agentes Deo et Patri per ipsum" (Coi 3, 17).

3 Cf. *Ibid.*, n. 33, p. 39; cf. etiam n. 10, p. 14 (v. supra p. 876 et 857).
4 Cf. *Ibid.*, n. 12, p. 16 (v. supra p. 858).
s Cf. cone. Vat. II, Const, de sacra liturgia, *Sacroianctum Concilium* : cap. I, n. 11 : AAS 56 (1964), pp. 102-103 (v. supra p. 823).
e Cf. cone. Vat. II, Const, dogm. de ecclesia, *Lumen Gentium,* n. 32: AAS 57 (1965), p. 38; cf. etiam n. 40-41, pp. 45-47 (v. supra p. 875-876 et 880-883).

works and to bear witness to Christ throughout the world. Through the sacraments, especially the holy eucharist, that charity which is the soul of the whole apostolate is imparted to them and nourished?

The apostolate is carried on through the faith, hope and charity which the holy Spirit pours out in the hearts of all members of the church. By the law of love, the greatest of the Lord's commands, all Christians are urged to seek the glory of God in the coming of his kingdom and eternal life for all humankind, that they may know the only true God and Jesus Christ whom he has sent (seejn 17,3).

So this glorious task is laid upon all faithful Christians, that they should labour so that the divine proclamation of salvation may be known and accepted by all people throughout the world.

To help in the exercise of this apostolate, the holy Spirit, who works the sanctification of God's people through ministry and sacrament, also gives special gifts to the faithful (see 1 Cor 12, 7), "apportioning to each one individually as he wills" (1 Cor 12, 11). Thus, "as all use whatever gifts they have received in service to one another", they may be "good stewards dispensing the grace of God in its varied forms" (1 Pt 4, 10), towards the building up of the whole body in love (see Eph 4, 16). Through receiving these gifts of grace, however unspectacular, everyone of the faithful has the right and duty to exercise them in the church and in the world for the good of humanity and for the building up of the church. They do this in the freedom of the Spirit who "blows where he wills" (Jn 3, 8) and, at the same time, in communion with the fellowship in Christ, especially with his pastors, whose part it is to judge about their true nature and ordered use, not indeed so as to extinguish the Spirit but in order to test everything and to hold on to what is good (see 1 Th 5,12,19, 21)?

4. Since the source and origin of the whole apostolate of the church is Christ sent by the Father, it is clear that the fruitfulness of the apostolate of the laity depends on their living union with Christ, as the Lord says: "He who dwells in me, and I in him, bears much fruit; for apart from me you can do nothing" (Jn 15, 5). This life of intimate union with Christ in the church is nourished by spiritual aids common to all the faithful, especially active participation in the sacred liturgy? These aids should be so used that laypeople, while duly carrying out their responsibilities in the world in the ordinary conditions of life, do not allow any separation of their union with Christ from their daily lives, but rather grow in this union by doing their work according to God's will. Thus they should progress in holiness in a keen and joyful spirit, facing difficulties with prudence and patience.6 Neither providing for their families nor any other business in the secular world should be thought to be outside the scope of the spiritual life: as the apostle says, "Whatever you do, in word or deed, do everything in the name of the lord Jesus Christ, giving thanks to God the Father through him" (Col 3, 17).

J See *Ibid.,* no. 33, p. 39; see also no. 10, p. 14 (see above pp. 876 and 857).
4 See *Ibid.,* no. 12, p. 16 (see above p. 858).
5 See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* ch. 1, no. 11: AAS 56 (1964), pp. 102-103 (see above p. 823).
6 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 32: AAS 57 (1965), p. 38; see also nos. 40-41, pp. 45-47 (see above pp. 875-876 and 880-883).

Talis vita continuum exercitium fidei, spei et caritatis exposcit.

Lumine fidei et meditatione verbi Dei solum potest aliquis semper et ubique dignoscere Deum in quo „vivimus et movemur et sumus" (Ac 17, 28), in omni eventu quaerere eius voluntatem, Christum intueri in omnibus hominibus, sive propinqui sint sive extranei, de vera significatione et pretio rerum temporalium in seipsis et in ordine ad finem hominis recta iudicia ferre.

Qui hanc habent fidem, in spe revelationis filiorum Dei vivunt memores crucis et resurrectionis Domini.

In peregrinatione huius vitae, cum Christo in Deo absconditi et a servitute divitiarum liberi, dum ad illa bona quae in aeternum manent intendunt, generoso animo totos se dedicant ad regnum Dei dilatandum et ad ordinem rerum temporalium spiritu christiano informandum et perficiendum. Inter adversa huius vitae in spe fortitudinem inveniunt existimantes quod „non sunt condignae passiones huius temporis ad futuram gloriam, quae revelabitur in nobis" (Rm 8, 18).

Caritate quae ex Deo est impulsi, ad omnes, maxime autem ad domesticos fidei, bonum operantur (cf. Gal 6, 10), deponentes „omnem malitiam et omnem dolum et simulationes et invidias et omnes detractiones" (1 Pt 2, 1) et sic ad Christum homines trahentes. Caritas autem Dei quae „diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis" (Rm 5, 5), reddit laicos capaces spiritum beatitudinum reapse exprimendi in vita sua. Iesum pauperem secuti, bonorum temporalium nec inopia deiciuntur nec copia inflantur; Christum humilem imitati, non efficiuntur inanis gloriae cupidi (cf. Gal 5, 26), sed placere Deo magis quam hominibus student, semper parati propter Christum omnia relinquere (cf. Lc 14, 26) et persecutionem pati propter iustitiam (cf. Mt 5, 10), memores verbi Domini: „Si quis vult post me venire, abneget semetipsum et tollat crucem suam et sequatur me" (Mt 16, 24). Christianam amicitiam inter se colentes, adiutorium in quacumque necessitate sibi invicem praebent.

Haec laicorum spiritualis vitae ratio notam peculiarem assumere debet ex statu matrimonii et familiae, coelibatus vel viduitatis, ex condicione infirmitatis, ex activitate professionali et sociali. Ne desinant ergo qualitates et dotes his condicionibus congruentes sibi collatas assidue excolere, propriisque uti donis a Spiritu sancto acceptis.

Praeterea laici, qui suam vocationem secuti, nomen dederunt alicui ex associationibus vel institutis quae ab ecclesia approbata sunt, pariter peculiarem notam vitae spiritualis ipsis propriam fideliter induere conantur.

Magni quoque faciant professionalem peritiam, sensum familiarem et civicum atque illas virtutes quae ad sociales consuetudines pertinent, scilicet probitatem, spiritum iustitiae, sinceritatem, humanitatem, animi fortitudinem, sine quibus nec vera vita Christiana consistere potest.

Huiusmodi vitae spiritualis et apostolicae perfectum exemplar est beatissima virgo Maria, regina apostolorum, quae, dum in terris vitam ageret omnibus communem, familiari cura et laboribus plenam, intime semper cum Filio suo coniungebatur et operi salvatoris singulari prorsus

Such a way of life requires continual exercise of faith, hope and charity.

It is only by the light of faith and by meditation on the word of God that anyone can recognise, at all times and places, the God in whom "we live and move and have our being" (Ac 17, 28), can seek his will in every event, contemplate Christ in all people, whether close to us or strangers, and make sound judgments about the true meaning and value of temporal things both in themselves and as they are ordered to our final end.

Those who possess this faith are living in the hope of the revealing of God's children and in remembrance of the cross and the resurrection of the Lord.

In the pilgrimage of this life, hidden with Christ in God and free of the slavery to riches, while stretching out to those goods which last into eternity, they will devote themselves generously to spreading the kingdom of God and informing the temporal order of things with the Christian spirit and perfecting it. Among the adversities of this life they are encouraged by hope, considering that "the sufferings of this present time are not worth comparing with the glory that is to be revealed in us" (Rm 8, 18).

Prompted by the love which comes from God, they do good to all, especially those of the household of the faith (see Gal 6, 10), putting aside "all malice and all guile and insincerity and envy and all slander" (1 Pt 2,1); so they draw people to Christ. The love of God, which "has been poured into our hearts through the holy Spirit who has been given to us" (Rm 5,5), enables laypeople to express the spirit of the beatitudes in their lives. Following Jesus in his poverty, they are neither depressed by the lack of temporal goods nor puffed up by abundance of them. Following Christ in his humility, they are not desirous of empty glory (Gal 5,26) but seek to please God rather than human beings, always prepared to leave all things for Christ (see Lk 14,26) and to suffer persecution for the sake of justice (see Mt 5,10), as they remember the Lord's words: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me" (Mt 16, 24). Cultivating Christian friendship among themselves, they will provide support to one another in all their needs.

This general way of the spiritual life will take on particular qualifications according to their state of married or family life, or celibacy or widowhood, their state of health, or their professional and social activities. Accordingly, they should perseveringly cultivate the qualities and gifts appropriate to their condition of life and should make use of the gifts which the holy Spirit bestows.

Moreover, those laypeople who, in pursuit of their vocation, have joined associations and institutes approved by the church should, similarly, try to make their own the special kind of spirituality belonging to them.

They should also make great account of their professional competence, their family and civic loyalty and all the virtues relating to social behaviour — integrity, sense of justice, sincerity, kindness, courage; for without these there is no real Christian life.

A perfect model of this apostolic spiritual life is to be found in the blessed virgin Mary, queen of apostles: while she lived an ordinary earthly life, fully occupied with work and care of the home, she was always most closely united with her son and cooperates in a quite unique way with his work of salvation.

modo cooperata est; nunc autem in caelum assumpta ,,materna sua caritate de fratribus Filii sui adhuc peregrinantibus necnon in periculis et angustiis versantibus curat, donec ad felicem patriam perducantur [7]. Hanc devotissime colant omnes suamque vitam atque apostolatum eius maternae curae commendent.

Cap. II. De finibus assequendis

5. Opus redemptionis Christi, dum homines salvandos de se spectat, totius quoque ordinis temporalis instaurationem complectitur. Unde ecclesiae missio non solum est nuntium Christi et gratiam eius hominibus afferendi, sed et spiritu evangelico rerum temporalium ordinem perfunden-di et perficiendi. Laici ergo, hanc ecclesiae missionem exsequentes, apostolatum suum exercent tam in ecclesia quam in mundo, tam in ordine spirituali quam in ordine temporali: qui ordines, etsi distinguuntur, in unico consilio Dei ita sunt connexi ut ipse Deus intendat, in Christo, totum mundum reassumere in novam creaturam, inchoative his in terris, plene in ultimo die. In utroque ordine laicus, qui est simul fidelis et civis, una conscientia Christiana continenter duci debet.

6. Missio ecclesiae salutem hominum spectat, fide in Christum et gratia eius consequendam. Apostolatus ergo ecclesiae, omniumque membrorum eius, imprimis dirigitur ad nuntium Christi verbis et factis mundo patefaciendum gratiamque eius communicandam. Hoc principaliter fit per ministerium verbi et sacramentorum, speciali modo clero commissum, in quo et laici habent suas magni momenti partes adimplendas, ut sint ,.cooperatores ... veritatis (3 Io 8). Hoc potissimum in ordine aposto-latus laicorum et ministerium pastorale mutuo se complent.

Innumerae patent laicis occasiones ad apostolatum evangelizationis et sanctificationis exercendum. Ipsum testimonium vitae Christianae et opera bona spiritu supernatural! exercita, vim habent attrahendi homines ad fidem et ad Deum; dicit enim Dominus: „Sic luceat lux vestra coram hominibus ut videant opera vestra bona et glorificent Patrem vestrum qui in caelis est" (Mt 5, 16).

Apostolatus tamen huiusmodi non in solo vitae testimonio consistit; verus apostolus quaerit occasiones Christum verbis annuntiandi sive non credentibus ad eos adducendos ad fidem, sive fidelibus ad eos instruendos, confirmandos et ad fervidiorem vitam excitandos; „caritas enim Christi urget nos" (2 Cor 5, 14), et in corde omnium debent resonare illa verba Apostoli: „Vae enim mihi est, si non evangelizavero (1 Cor 9, 16).[1]

Cum autem hac nostra aetate novae quaestiones oriantur, et gravissimi grassentur errores qui religionem, ordinem moralem et ipsam societatem humanam funditus evertere nituntur, haec sancta synodus ex corde hortatur laicos, iuxta cuiusque ingenii dotes et doctrinam, ut secundum

7 Ibid., **n. 62, p. 63; cf. etiam n. 65, pp. 64-65 (v. supra p. 895, 27-29 et 896-897).**

1 **Cf. Pius XI, Litt. encycl.** *Ubi arcano,* **23 dec. 1922: AAS 14 (1922), p. 659; Pius XII, Litt. encycl.** *Summi Pontificatus,* **20 oct. 1939: AAS 31 (1939), pp. 442-443.**

Now, assumed into heaven, "in her motherly charity, she is concerned about her son's sisters and brothers still on pilgrimage, in their dangers and trials, until they are brought to the happiness of their homeland".7 All should be most faithful in devotion to her, commending their lives and their apostolate to her motherly care.

Chapter 2. The aims of the apostolate

5. Christ's work of redemption, while it primarily concerns the salvation of human beings, also embraces the renewal of the whole temporal order. Hence the mission of the church is not only to bring news of Christ and his grace to men and women, but also to permeate the whole order of temporal things with the spirit of the gospel and so perfect it. Therefore laypeople, in carrying out this mission of the church, will exercise their apostolate both in the church and in the world, in the spiritual order as well as in the temporal. Although these orders are distinct, they are so connected in God's plan that he wills, in Christ, to take up the whole world into his new creation — in an incomplete way here on earth but totally at the last day. In both orders it is right for the layperson, who is both a believer and a citizen, to be guided consistently by a single Christian conscience.

6. The mission of the church is concerned with the salvation of humanity to be attained through faith in Christ and his grace. And so the apostolate of the church and of all its members is primarily directed to making the message of Christ clear to the world by word and deed and to sharing his grace. This happens principally through the ministry of the word and of the sacraments; this is entrusted in a special way to the clergy, but the laity also have a very imponant role to play as "fellow workers … in the truth" (3 Jn 8). Here especially do the apostolate of the laity and the pastoral ministry complement each other.

There are unlimited opportunities for the laity to exercise the apostolate of evangelisation and sanctification. The witness of Christian life, and good works done in a supernatural spirit, have the power to attract people to the faith and to God. As the Lord says: "Let your light so shine before people that they may see your good works and give glory to your Father who is in heaven" (Mt 5, 16).

But such apostolate does not consist merely in witness of life. The true apostle seeks the occasion to proclaim Christ in words, either to non-believers to bring them to the faith, or to believers to instruct and strengthen them and to call them to a more fervent life. "For the love of Christ controls us …" (2 Cor 5, 14), and in everyone's heart those words of the apostle should echo: "Woe to me if I do not preach the gospel" (1 Cor 9, 16).[*]

Since our age sees the emergence of new problems and the spread of serious errors which tend to undermine religion, the moral order and the whole of society, this synod cordially urges laypeople, according to their natural gifts and learning, to play their part, in fidelity to the mind of the church, in explaining

Ibid., no. 62, p. 63; see also no. 65, pp. 64-65 (see above pp. 895 and 896-897).

[1] See Pius XI, Encyclical *Ubi arcano,* 23 Dec. 1922: AAS 14 (1922), p. 659; Pius XII, Encyclical *Summi Pontificatus,* 20 Oct. 1939: AAS 31 (1939), pp. 442-443.

mentem ecclesiae, suas diligentius expleant partes in principiis Christianis enucleandis, defendendis et rite applicandis ad problemata huius aetatis.

7. Circa mundum vero consilium Dei est, ut homines concordi animo ordinem rerum temporalium instaurent iugiterque perficiant.

Omnia quae efficiunt ordinem temporalem, videlicet bona vitae et familiae, cultura, res oeconomicae, artes et professiones, communitatis politicae instituta, relationes internationales et aha huiusmodi eorumque evolutio et progressus, non solum subsidia sunt ad finem ultimum hominis, sed et proprium habent valorem, a Deo eis insitum, sive in seipsis considerata, sive uti panes universi ordinis temporalis: ..viditque Deus cuncta quae fecerat, et erant valde bona" (Gn 1, 31). Haec eorum naturalis bonitas specialem quandam dignitatem accipit ex eorum relatione cum persona humana in cuius servitium sunt creata. Tandem placuit Deo omnia, tam naturalia quam supematuralia, in Christo lesu in unum colligere „ut sit in omnibus ipse primatum tenens" (Col 1, 18). Haec tamen destinatio non modo non privat ordinem temporalem sua autonomia, suis propriis finibus, legibus, subsidiis, momento pro hominum bono, sed potius perficit in sua vi et praestantia propria simulque adaequat integrae vocationi hominis super terram.

Decursu historiae, rerum temporalium usus gravibus foedatus est vitiis, quia homines, originali labe affecti, in perplures saepe lapsi sunt errores circa verum Deum, naturam hominis et principia legis moralis: unde mores et institutiones humanae corruptae, et ipsa persona humana non raro conculcata. Nostris quoque diebus, non pauci, disciplinarum naturalium et technicarum artium progressibus plus aequo fidentes, in rerum temporalium veluti idololatriam declinant, potius earum servi effecti quam domini.

Totius ecclesiae est ad hoc operam navare, ut homines capaces reddantur universum ordinem rerum temporalium recte instituendi et ad Deum per Christum ordinandi. Ad pastores spectat principia circa finem creationis et usum mundi clare enuntiare, auxilia moralia et spiritualia praestare, ut ordo rerum temporalium in Christo instauretur.

Laicos autem oportet ordinis temporalis instaurationem tamquam proprium munus assumere et in eo, lumine evangelii ac mente ecclesiae ductos et caritate Christiana actos, directo et modo definito agere; qua cives cum civibus, specifica peritia et propria responsabilitate cooperari; ubique et in omnibus iustitiam regni Dei quaerere. Ita instaurandus est ordo temporalis ut, propriis eiusdem legibus integre servatis, ulterioribus vitae christianae principiis conformis reddatur, variisque locorum, temporum et populorum, condicionibus aptatus. Inter opera huiusmodi apostolatus eminet actio socialis Christianorum, quam hodie ad totam provinciam temporalem, etiam ad culturam, sese extendere cupit sancta synodus.2

1 **Cf. Leo XIII, Litt. encycl.** *Rerum Novarum :* **ASS 23 (1890-91), p. 647 ; Pius XI, Litt.** *cncycl-Quadrageiimo Anno : AAS* **23 (1931), p. 190; Pius XII, Nuntius radiophonicus,** 1 **iunii 1941 : AAS 33 (1941), p. 207.**

and defending Christian principles and in applying them to modern problems.

7. God's plan for the world intends that human beings should work in harmony to renew the order of temporal things and make it increasingly more perfect.

All that makes up the temporal order — the means of livelihood and family life, culture, the economy, the arts and professions, the institutions of the political community, international relations, and other matters of this kind, as well as their development and progress — are not only helps to the final end of human beings but have their own value given them by God, both in themselves and taken as parts of the integral temporal order: "God saw all that he had made and it was very good" (Gn 1, 31). This natural goodness receives an added dignity from the relation of these things to the human person for whose use they were created. Finally, God was pleased to gather together all these goods, natural and supernatural, in Christ Jesus "so that in everything he might be pre-eminent" (Col 1, 18). However, not only is this destination no derogation from the autonomy of the temporal order with its own purposes, laws and procedures and its importance for the good of humanity, but rather perfects it in its own power for good and makes it correspond to the total calling of human beings here on earth.

In the course of history, the use of temporal things has been contaminated by serious defects since human beings, under the influence of original sin, have fallen into many errors concerning God, human nature and the principles of the moral law. As a result, morality and human institutions have been corrupted and often the human person has been trampled on. In modem times, too, many have put excessive trust in the progress of natural sciences and the technical arts so as to fall into a sort of idolatry of temporal things, since they have become slaves to things rather than masters.

It is the task of the church as a whole to strive to make people capable of establishing the general order of temporal things correctly and ordering them through Christ to God. The pastor's part is to set out clearly the principles about the end of creation and the right use of the world, and to offer moral and spiritual aids, so that the order of temporal things can be renewed in Christ.

Laypeople should take the restoration of the temporal order as their proper function and to work directly at this in their specific manner, led by the light of the gospel and the mind of the church and motivated by Christian charity. They need to cooperate as citizens among citizens, according to their particular skills and their personal responsibilities, seeking the justice of the kingdom everywhere and in everything. The temporal order needs to be established in such a way that, while its own laws are entirely respected, it is brought into conformity, beyond these, to the principles of the Christian life and adapted to the various circumstances of time and place and of different peoples. Outstanding among the works of the apostolate is social action on the part of Christians, w'hich the synod wishes to see extended to the whole range of the temporal order and of culture.2

2 See Leo XIII, Encyclical *Rerum Novarum:* ASS 23 (1890-91), p. 647; Pius XI, Encyclical *Quadragesimo Anno:* AAS 23 (1931), p. 190; Pius XII, Radio message, 1 June 1941 : AAS 33 (1941), p. 207.

8. Dum omne exercitium apostolatus a caritate originem et vim ducere debet, aliqua opera natura sua apta sunt ut convertantur in ipsius caritatis vividam expressionem; quae Christus dominus suae messianicae missionis signa esse voluit (cf. Mt 11, 4-5).

Maximum mandatum in lege est diligere Deum ex toto corde et proximum suum sicut seipsum (cf. Mt 22, 37-40). Hoc vero mandatum caritatis erga proximum Christus proprium fecit novaque significatione ditavit, dum seipsum idem ac fratres tamquam obiectum caritatis esse voluit, dicens: „quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis (Mt 25, 40). Ipse enim, assumendo naturam humanam, totum genus humanum supernatural! quadam solidarietate in familiam sibi colligavit, et ut signum suorum discipulorum constituit caritatem his verbis: „In hoc cognoscent omnes quia discipuli mei estis si dilectionem habueritis ad invicem (Io 13, 35).

At sancta ecclesia, sicut in suis primordiis cenae eucharisticae iungens „agapen" se totam caritatis vinculo circa Christum unitam manifestabat, sic omni tempore hoc dilectionis signo dignoscitur, et, dum gaudet de aliorum inceptis, caritatis opera ut suum officium et ius, quod abalienari nequit, vindicat. Quapropter misericordia erga egenos et infirmos atque sic dieu opera caritativa et mutui auxilii ad sublevandas omnimodas necessitates humanas, praecipuo in honore habentur ab ecclesia.[3]

Quae actiones et opera praesenti tempore, communicationis instrumentis expeditioribus factis, distantia inter homines quodammodo evicta et mundi universi incolis quasi unius familiae membris redditis, multo urgentiora et universaliora facta sunt. Actio caritativa hodie omnes omnino homines et universas necessitates complecti potest et debet. Ubicumque versantur qui cibo potuque, vestitu, domo, medicinis, opere, instructione, facultatibus ad vitam vere humanam ducendam necessariis carent, aerumnis vel infirma valetudine cruciantur, exilium vel carcerem patiuntur, ibi eos Christiana caritas debet quaerere et invenire, impensa cura solari et praestitis auxiliis sublevare. Quae obligatio praeprimis imponitur singulis hominibus et populis in rebus prosperis constitutis.[4]

Quo huiusmodi caritatis exercitium omni exceptione maius sit et tale appareat: in proximo consideretur imago Dei ad quam creatus est, et Christus dominus cui re vera offertur quidquid indigenti donatur; libertas et dignitas personae auxilium accipientis maxima humanitate respiciatur; puritas intentionis non maculetur ullo propriae utilitatis quaestu vel dominandi studio;[5] exigentiis iustitiae praeprimis satisfiat, ne tamquam caritatis dona offerantur quae iustitiae titulo iam debentur; causae malorum, non solum effectus, tollantur; ita ordinetur auxilium ut accipientes paulatim a dependentia externa liberentur sibique sufficientes evadant.

Laid ergo magni faciant et prô viribus adiuvent opera caritatis et incepta assistentiae socialis sive privata sive publica, etiam internationalia,

3 **Cf. loannes XXIII, Litt. encyd.** *Mater et Magiitra :* **AAS 53 (1961), p. 402.**
4 **Cf.** *Ibid.,* **pp. 440-441.**
s **a.** *Ibid.,* **pp. 442-443.**

8. While every practice of the apostolate should derive its origin and driving force from charity, there are some works which are by their nature suitable to become vivid expressions of charity itself; these Christ wished to be signs of his messianic mission (see Mt 11, 4-5).

The greatest commandment in the law is that you love God with your whole heart and your neighbour as yourself (sec Mt 22,37-40). Christ made this law of charity to our neighbour his own and enriched it with new meaning when he identified himself with his fellow human beings as the object of charity, saying: "As long as you did it to one of the least of these my brothers and sisters, you did it to me" (Mt 25, 40). For, in taking human nature to himself, he gathered all humankind into his family in a certain supernatural solidarity and made charity a sign of his disciples with the words: "By this all will know that you are my disciples, if you have love for one another" (Jn 13, 35).

Just as the church in its earliest days showed, by joining an "agape" to the eucharistie supper, that it was totally united around Christ by the bond of charity, so in all ages it is recognised by this sign of love. Thus, while it may rejoice in the enterprises of others, it claims the works of charity as its own inalienable right and duty. Consequently, compassion for the needy and infirm, works of charity and mutual help in relieving all kinds of human needs are held in high honour in the church?

Such works and activities have become in modern times much more a matter of universal urgency now that, through better means t>f communication, distances between peoples have been almost eliminated and the population of the world are like members of a single family. Charitable activity nowadays can and should embrace all people and all needs. Wherever there are those who lack food and drink, clothes, a home, medicine, employment, education or whatever is needed for living a truly human life, those who suffer from hardship or ill health, exile or imprisonment, they should be sought out by Christian charity, supported by solicitous care and provided with practical aid. This obligation binds especially those individuals and peoples who enjoy prosperity.4

So that the exercise of charity may be manifestly above criticism, it is necessary to consider in our neighbour the image of God in which he or she was created, and our lord Christ to whom we offer whatever we give to one in need. Take account of the freedom and dignity of the person receiving help, using the greatest possible sensitivity. Do not let the purity of intention be stained by any seeking of personal advantage or desire to dominate? The demands of justice should be satisfied at the outset, so as to avoid giving in charitable gifts what is due in the name of justice. The causes of evils should be eradicated, not just the effects. Aid should be so directed that the recipients are gradually freed from external dependence and become self-sufficient.

Laypeople, therefore, should esteem highly and support as much as they can works of charity and projects of social assistance, both private and public,

3 See John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 402.
4 See *Ibid.,* pp. 440-441.
5 See *Ibid.,* pp. 442-443.

quibus efficax auxilium singulis hominibus et populis in necessitate versantibus fertur, coopérantes in hoc cum omnibus bonae voluntatis hominibus.·

Cap. II De variis apostolatus campis

s 9. Laici suum exercent multiplicem apostolatum tam in ecclesia quam in mundo. In utroque hoc ordine varii patent campi apostolicae actuositatis, quorum principaliores hic commemorare volumus; hi sunt: communiâtes ecclesiae, familia, iuvenes, ambitus socialis, ordines nationalis et intemationalis. Cum autem nostris diebus mulieres magis magisque i» partes activas habeant in tota societatis vita, magni momenti est amplior earum participatio etiam in variis campis apostolatus ecclesiae.

10. Utpote participes muneris Christi sacerdotis, prophetae et regis, laici suas partes activas habent in ecclesiae vita et actione. Intra communitates ecclesiae eorum actio tam necessaria est ut sine ea ipse pastorum is apostolatus plenum suum effectum assequi plerumque nequeat. Verae enim apostolicae mentis laici, ad modum illorum virorum et mulierum qui Paulum in evangelio adiuvabant (cf. Ac 18, 18. 26; Rm 16,3), supplent quod suis fratribus deest, et reficiunt spiritum tam pastorum quam reliqui populi fidelis (cf. 1 Cor 16, 17-18). Ipsi enim, actuosa participatione vitae n liturgicae suae communitatis nutriti, sollicite partes agunt in eiusdem operibus apostolicis; homines longe fortasse versantes, ad ecclesiam adducunt; in verbo Dei tradendo, praesertim catechetica institutione, impense cooperantur; oblata sua peritia curam animarum et etiam administrationem bonorum ecclesiae efficaciorem reddunt.

ia Paroecia exemplum perspicuum apostolatus communitarii praebet, omnes quotquot ibi invenit diversitates humanas in unum congregans et ecclesiae universalitati inserens.1 Assuescant laici intime cum sacerdotibus suis uniti in paroecia operari;2 problemata propria ac mundi et quaestiones ad salutem hominum spectantes, collatis consiliis examinanda et solvenda, so ad communitatem ecclesiae afferre; omnique incepto apostolico et missionali suae familiae ecclesiasticae adiutricem operam pro viribus navare.

Colant iugiter sensum dioecesis, cuius paroecia velut cellula est, prompti semper, ad invitationem pastoris sui, suas quoque vires inceptis dioecesanis adicere. Immo, ut respondeant necessitatibus urbium et regionum ss

• **Cf.PiusXII, Alloc, a^„Pax** *Romana M.I.I.* **C.“,25apr. 1957: AAS49 (1957) pp. 298-299; ct praesertim loanncs XXIII,** *Ad Contentum Consilii „Food and Agriculture Organisation" (F. A. O.),* **10 nor. 1959: AAS 51 (1959), pp. 856, 866.**

1 **Cf. Pius X, Litt, apost.** *Creationis duarum novarum paroeciarum,* 1 **iunii 1905: ASS 38 (1905) pp. 65-67; Pius XII, Alloc,** *adfideles Paroeciae S. Saba,* **11 ian. 1953:** *Discorsi e Radiomessaggi di S. S. Pio XII,* **14 (1952-1953), pp. 449-454; loanncs XXIII, Alloc.** *Clero et cbristifidelibus e dioecesi suburbicaria Albanensi, ad Arcem Gandulfi habita,* **26 aug. 1962: AAS 54 (1962), pp. 656-660.**

* **Cf. Leo XIII, Alloc., 28 ian. 1894:** *Acta,* **14 (1894), pp. 424-25.**

including international works, so that practical aid is brought to individuals and peoples in need, cooperating with all people of good will.6

Chapter 3. Various fields of the apostolate

9. Laypeople can exercise their varied apostolate both in the church and in the world. In both orders, there are various fields for apostolic activity, of which we wish to mention the most important. These are: communities in the church, the family, youth, the social environment, national and international affairs. Since women are increasingly taking an active part in the whole life of society, it is important that their participation in the various fields of the church's apostolate should also increase.

10. Sharing in Christ's priestly, prophetic and kingly office, the laity have an active part to play in the church's life and work. Within Christian communities their activity is so necessary that without it the pastors' apostolate cannot generally attain its full effect. Laypeople with a truly apostolic mind, after the manner of those men and women who assisted Paul in the preaching of the gospel (see Ac 18, 18, 26; Rm 16, 3), supply what is needed by the brethren and refresh the spirits of pastors and of the rest of the faithful (see 1 Cor 16, 17-18). Nourished by active participation in the liturgical life of their community, they are concerned to take part in its apostolic works. They bring to the church those who may have wandered far; they cooperate energetically in passing on the word of God, especially by catechetical instruction; by the offering of their own particular skills they make the care of souls and also the administration of the church's goods more effective.

The parish is an obvious example of community apostolate, as it brings together many human differences in the people found within it and relates them to the universality of the church.[1] Laypeople should be used to working in union with their priests in the parish,[2] bringing their personal problems, those of the world and questions concerning human salvation to the community of the church, to be examined and resolved by discussion. They should also collaborate in every apostolic and missionary initiative on the part of this family within the church.

Let them also cultivate a feeling for the diocese in which the parish is like a cell, ready at the invitation of their pastor to add their strength to diocesan initiatives.

6 See Pius XII, Allocution *Ad "Pax Romana M.I.I.C.",* 25 April 1957: AAS 49 (1957), pp. 298-299; and especially John XIII, *Ad Conventum Consilii "Food and Agriculture Organisation" (F.A.O.),* 10 Nov. 1959: AAS 51 (1959), pp. 856, 866.

1 See Pius X, Apostolic letter *Creationis duarum novarum paroeciarum,* 1 June 1905: ASS 38 (1905), pp. 65-67; Pius XII, Allocution *Ad fideles Paroeciae S. Saba,* 11 Jan. 1953: *Discorsi e Radiomessaggi di S.S. Pio XII,* 14 (1952-1953), pp. 449-454; John XXIII, Allocution *Clero et cbristifidelibus e diocesi suburbicaria Albanensi, ad Arcem Gandulfi habita,* 26 Aug. 1962: AAS 54 (1962), pp. 656-660.

2 See Leo XIII, Allocution, 28 Jan. 1894: *Acta,* 14 (1894), pp. 424-425.

ruralium,' suam cooperationem non intra tines paroeciae vel dioecesis circumscriptam retineant, sed ad campos interparoecialem, interdioc-cesanum, nationalem vel intemationalem extendere satagant, eo vel magis quia crebrescens in dies migratio populorum, mutuae necessitudinis augmentatio et communicationum facilitas, iam non sinunt ullam partem s societatis in se clausam manere. Ita de necessitatibus populi Dei in toto orbe terrarum dispersi sollicit sint. Imprimis sua reddant opera missionalia, auxilia materialia vel etiam personalia praestando. Officium et honor enim est Christianorum Deo restituere partem bonorum quae ab eo accipiunt.

11. Cum conditor omnium constituerit conjugale consortium exordium ie et fundamentum societatis humanae, idque gratia sua reddiderit sacramen-tum magnum in Christo et in ecclesia (cf. Eph 5, 32), apostolatus coniu-gum et familiarum singulare habet momentum tam pro ecclesia quam pro societate civili.

Coniuges christiani sibi invicem, filiis suis ceterisque familiaribus, is gratiae cooperatores sunt et fidei testes. Filiis suis ipsi sunt primi fidei praecones et educatores; verbo et exemplo eos ad vitam Christianam et apostolicam formant, in eorum vocatione seligenda prudenter eos adiuvant et vocationem sacram, in eis forte detectam, omni cura fovent.

Coniugum semper officium fuit, hodie vero maxima apostolatus eorum te pars est: indissolubilitatem et sanctitatem vinculi matrimonialis vita sua manifestare et probare; ius et officium prolem christiane educandi, genitoribus et tutoribus inditum, strenue affirmare; dignitatem et legiti-mam autonomiam familiae defendere. Cooperentur igitur ipsi ceterique christifideles, cum hominibus bonae voluntatis, ut in civili legislatione 25 haec iura sarta serventur; in moderanda societate ratio habeatur necessita-tum familiarum quod ad habitationem, educationem puerorum, condi-cionem laboris, securitatem socialem et tributa pertinet; in migrationibus ordinandis convictus domesticus omnino in tuto ponatur.4

Hanc familia ipsa missionem divinitus accepit ut sit prima et vitalis so cellula societatis. Quam missionem adimplebit, si per mutuam membro-rum pietatem et orationem in communi Deo factam, tamquam domesticum sanctuarium ecclesiae se exhibeat; si tota familia in cultum liturgicum ecclesiae se inserat; si denique, familia actuosam hospitalitatem praestet, iustitiam aliaque bona opera in servitium omnium fratrum necessitate ss laborantium promoveat. Inter varia opera apostolatus familiaris sequentia enumerare licet: infantes derelictos in filios adoptare, advenas benigne

* **Cf. Pius XII, Alloc,** *ad Parocho/, etc.,* **6 fcbr. 1951** : *Disconi e Radiomenaggi di S. S.* ***Pio XII,*** **12 (1950-1951), pp. 437-443; 8 martii 1952:** *ibid.,* **14 (1952-1953), pp. 5-10; 27 mardi 1953:** *ibid.,* **15 (1953-1954), pp. 27-35; 28 febr.'1954:** *ibid.,* **pp. 585-590.**

4 **Cf. Pius XI, Litt. encycl.** *Catti Connubii :* **AAS 22 (1930), p. 554; Pius XII, Nuntius radiophonicus,** 1 **iunii 1941: AAS 33 (1941), p. 203; Idem,** *Delegati/ ad Conventum Unioni/ Intemalionah/ /odalitatum ad iurafamiliae tuenda,* **20 sept. 1949: AAS 41 (1949), p. 552; Idem,** *Adpatre/familia/ e Gallia Romam pengrinante/,* **18 sept. 1951 : AAS 43 (1951), p. 731 ; Idem, Nuntius radiophonicus in natali Domini 1952: AAS 45 (1953) p. 41; loanncs XXIII, Litt. encycl.** *Mater et Magi/tra,* **15 maii 1961 : AAS 53 (1961), pp. 429, 439.**

Furthermore, to meet the needs of cities and rural districts,3 they should not restrict their collaboration within the boundaries of their parish or diocese but rather be concerned to extend it to inter-parochial, inter-diocesan, national or international fields, particularly because increasing migration of peoples, greater mutual dependency and improved communications will no longer allow any part of society to remain closed in on itself. So they should be concerned about the needs of God's people dispersed throughout the world, especially by adopting missionary works, offering material or even personal help. It is a duty and honour for Christians to return to God some part of the good things they have received from him.

11. Since the Creator established matrimonial union as the starting point and foundation of human society and by his grace made it a great sacrament in Christ and in the church (see Eph 5, 32), the apostolate of married people and of families is of the greatest importance both for the church and for civil society.

Christian married people are cooperators in grace and witnesses to faith for one another, for their children and for other families. For their own children, they are the first announcers of the faith and educators; by word and example they form them for the Christian life and for the apostolate. They help them prudently in choice of vocation and cherish any religious vocation they may discover.

What was always a duty of married people is now a very imponant part of their apostolate: to manifest and prove by their lives the indissolubility and sanctity of the bond of marriage, to emphasise the right and duty that belong to parents and guardians in the Christian education of their children, and to defend the dignity and legitimate freedom of the family. They and the rest of the faithful, therefore, should cooperate with people of good will to ensure that these rights are preserved by civil legislation; that in the government of society account is taken of the needs of families with regard to housing, education of children, conditions of labour, social security and taxation; and that in the control of migration, the right of the family to live together is given the fullest protection.4

The family received from God the mission to be the primary living cell of society. It can fulfil this mission by showing itself, in the mutual loyalty of its members and in shared prayer offered to God, to be like a domestic sanctuary in the church; when the whole family is involved together in the liturgy; and when it offers generous hospitality and promotes justice and other good works in the service of the needy. Among the various works of the family apostolate we may mention the following: adoption of abandoned children, welcome accorded to strangers, help in managing schools, advice and help for adolescents, help in

3 Sec Pius XII, Allocution *Ad Parochos, etc.,* 6 Feb. 1951 : *Discorsi* e *Radiomessaggi di S.S. Pio XII,* 12 (1950-1951), pp. 437-443; 8 March 1952: *ibid.,* 14 (1952-1953), pp. 5-10; 27 March 1953: *ibid.,* 15 (1953-1954), pp. 27-35; 28 Feb. 1954: *ibid.,* pp. 585-590.

4 Sec Pius XI, Encyclical *Casti Connubii:* AAS 22 (1930), p. 554; Pius XII, Radio message, 1 June 1941: AAS 33 (1941), p. 203; Idem, *Delegatis ad Conventum Unionis Intemationalis sodalitatum ad iura familiae tuenda,* 20 Sept. 1949: AAS 41 (1949), p. 552; Idem, *Adpatresfamilias c Gallia Romam peregnnantes,* 18 Sept. 1951: AAS 43 (1951), p. 731; Idem, Radio message at Christmas 1952: AAS 45 (1953), p. 41; John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), pp. 429, 439.

excipere, scholis moderandis adiutricem operam navare, adolescentibus consilio et opibus adesse, sponsos ut melius sese ad matrimonium praeparent adiuvare, ad catechesim operam praestare, coniuges et familias in discrimine materiali vel morali versantes sustentare, senibus non solum necessaria providere, sed etiam progressus oeconomici aequos fructus procurare.

Semper et ubique, sed peculiari modo in regionibus in quibus prima evangelii sparguntur semina, vel ecclesia in suis primordiis exsistit, vel in aliquo gravi discrimine versatur, familiae christianae, tota vita sua evangelio cohaerentes ac matrimonii christiani exemplum praebentes, pretiosissimum Christi testimonium mundo perhibent?

Ut fines sui apostolatus facibus attingere valeant, opportunum esse potest ut familiae in aliquos coetus congregentur?

12. Iuvenes maximi momenti vim exercent in hodierna societate.[4] Eorum vitae adiuncta, habitus mentis necnon ipsae necessitudines cum propria familia sunt admodum mutata. Saepe ad novam condicionem socialem et oeconomicam nimis celeriter transeunt. Dum autem in dies momentum eorum sociale et etiam pobticum crescit, quasi impares videntur oneribus novis apte suscipiendis.

Hoc eorum adauctum in societate pondus consimilem ab eis exigit actuositatem apostobcam, sed et ipsa eorum naturabs indoles ad eandem eos disponit. Maturescente conscientia propriae personalitatis, ardore vitae atque profluente navitate impulsi, propriam responsabilitatem assumunt, in vita sociali et culturali suas partes agere cupiunt: qui zelus si spiritu Christi imbuitur ac obedientia et amore erga ecclesiae pastores animatur, uberrimos exinde fructus sperari licet. Ipsi debent fieri primi et immediati apostob iuvenum, apostolatum inter seipsos per seipsos exercentes, ratione habita ambitus socialis ubi vivunt?

Curent adulti cum iuvenibus amicale colloquium instituere quod permittat utrique parti, aetatis distantia superata, mutuo sese cognoscere atque divitias cuique proprias invicem communicare. Exemplo primum et, data occasione, prudenti consibo vabdoque auxilio adulti iuventutem ad apostolatum stimulent. Iuvenes vero erga adultos reverentiam ac fiduciam nutriant; et, licet naturaliter sint ad novitates incbnati, laudabiles tamen traditiones debite aestiment.

Pueri quoque propriam habent apostolicam actuositatem. Secundum vires suas veri sunt testes viventes Christi inter socios.

13. Apostolatus in ambitu sociali, scilicet studium spiritu christiano informandi mentem et mores, leges et structuras communitatis in qua

4 Cf. Pius XII, Litt. encycl. *Evangelii Praeconet,* **2 iunii 1951: AAS 43 (1951), p. 514.**

• Cf. Pius XΠ, *Delegatis ad Conventum Unionis Internationale sodalitatum ad iura familiae tuenda,* **20 sept. 1949: AAS 41 (1949), p. 552.**

7 Cf. Pius X, Alloc, *ad catholicam Associationem lucentutis Gallicae de pietate, scientia et actione* **25 sept. 1904: ASS 37 (1904-1905), pp. 296-300.**

*** Cf. Pius XII, Epist.** *Dans quelques semaines,* **ad archiepiscopum Marianopolitanum:** *de conventibus a iuvenibus operariis cbristianis canadiensibus indictis,* **24 mai 1947: AAS 39 (1947), p. 257 ; nuntius radiophonicus** *adJ. O. C. Bruxelles,* **3 sept. 1950: AAS 42 (1950), pp. 640-641.**

preparation for marriage, support for married people and families in material and moral dangers, provision for the elderly not only of necessities but also of an equitable share in economic development.

It is true in all times and places, but more especially where the first seeds of the gospel are being sown, or where the church is just beginning to take root or is seriously threatened, that Christian families which form their lives consistently by the gospel and give clear examples of Christian matrimony, offer the most valuable witness to Christ in the world.5

For families to attain the ends of their apostolate, it may be helpful for them to be associated in groups.6

12. Young people exercise a considerable influence in modern society.7 Their living conditions, mental attitudes and relations with their families are undergoing much change. Often the change to new social and economic conditions is too rapid. As their importance in social and even political matters is increasing, they appear hardly able to cope with the new responsibilities.

The increased influence of the young in society calls for a correspondingly active apostolate on their part, and they are by nature disposed to it. As the awareness of their own personality ripens, driven by zest for life and enthusiastic energy, they assume personal responsibility and desire to play their part in social and cultural life. We may hope for rich fruitfulness from this zeal if it is imbued with the spirit of Christ and informed by obedience and love towards the church's pastors. Young people should become the primary and direct apostles to the young, exercising this apostleship among themselves and by themselves, taking account of the social environment in which they live.8

Adults should engage in friendly dialogue with young people so that, overcoming the age barrier, they can get to know one another and share the riches belonging to each side. Adults can stimulate the young to the apostolate firstly by example and then, as occasion offers, by wise counsel and effective help. The young should, in turn, show reverence and trust towards their elders. Although naturally inclined to new ideas, they should cherish worthwhile traditions.

Children also have an apostolic activity proper to them. According to their strength, they are true witnesses to Christ among their companions.

13. The apostolate of our social environment — that is, the endeavour to inform with the Christian spirit the minds, customs, laws and community

5 See Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), p. 514.

6 See Pius XII, *Delegatis ad Conventum Unionis Intemationalis sodalitatum ad iura familiae tuenda,* 20 Sept. 1949: AAS 41 (1949), p. 552.

Sec Pius X, Allocution *Ad catholicam Associationem Juventutis Gallicae de pietate, scientia et actione,* 25 Sept. 1904: ASS 37 (1904-1905), pp. 296-300.

8 Sec Pius XII, Letter *Dans quelques semaines,* to the archbishop of Montreal: *De conventibus a iuvenibus operariis christianis canadiensibus indictis,* 24 May 1947: AAS 39 (1947), p. 257; Radio message *Ad J.O.C. Bruxelles,* 3 Sept. 1950: AAS 42 (1950), pp. 640-641.

aliquis vivit, adeo laicorum munus onusque est ut ab aliis numquam debite expleri valeat. Hoc in campo laici possunt apostolatum similis erga similem exercere. Ibi vitae testimonium per verbi testimonium complent.' Ibi in campo vel laboris, vel professionis, vel studii, vel incolatus, vel otii, vel consortionis, fratribus adiuvandis aptiores exsistunt.

Hanc ecclesiae missionem in mundo laici adimplent ante omnia illa cohaerentia vitae cum ride qua lux mundi efficiuntur; probitate sua in quovis negotio, qua omnes ad amorem veri et boni, et tandem ad Christum et ecclesiam alliciunt; caritate fraterna qua participes facti condicionum vitae, laborum, dolorum et aspirationum fratrum, omnium corda sensim sine sensu ad gratiae salutaris operationem disponunt; plena illa conscientia suarum partium in aedificanda societate, qua navitatem suam domesticam, socialem, professionalem, Christiana magnanimitate adimplere satagunt. Ita ipsorum modus agendi paulatim penetrat ambitum vitae et laboris. Apostolatus hic omnes amplecti debet quotquot ibi inveniuntur, neque ullum excludere bonum spirituale vel temporale quod eis faciendi copia est. Sed veri apostoli, hac actione sola non contenti, animos intendunt ad Christum etiam verbis proximo annuntiandum. Multi enim homines nonnisi per vicinos laicos possunt evangelium audire et Christum agnoscere.

14. Immensus patet apostolatus campus in ordine national! et international!, ubi laici potissimum sunt sapientiae christianae administri. In pietate erga nationem et in fideli impletione officiorum civilium catholici obligatos se sentiant ad verum bonum commune promovendum, et sic pondus suae opinionis valere faciant ut potestas civilis iuste exerceatur ac leges praeceptis moralibus bonoque communi respondeant. Catholici rerum publicarum periti et, uti par est, in fide et doctrina Christiana firmati, ne recusent negotia publica gerere, cum per ea digne gesta bono communi consulere et simul evangelio viam sternere possint.

Studeant catholici cooperari cum omnibus bonae voluntatis hominibus ad promovenda quaecumque sunt vera, quaecumque iusta, quaecumque sancta, quaecumque amabilia (cf. Ph 4, 8). Colloquium habeant cum eis, prudentia et humanitate eos praevenientes, investigationemque instituant circa instituta socialia et publica secundum evangelii spiritum perficienda.

Inter signa nostri temporis speciali notatu dignus est crebrescens ille et ineluctabilis sensus solidarietatis omnium populorum, quem sollicite promovere et in sincerum et verum fraternitatis affectum convertere apostolatus laicorum munus est. Insuper laici conscii esse debent campi internationalis et quaestionum ac solutionum sive doctrinalium sive practicarum quae in illo oriuntur, praesertim quoad gentes ad progressum nitentes.10

Meminerint omnes qui in alienis nationibus laborant vel eis auxilium praestant, relationes inter populos verum commercium fraternum esse debere, in quo utraque pars dat simul et accipit. Qui vero operum inter-

' Cf. Pius XI, Litt. encyd.*Quadragesimo Anno,* **15 maii 1931: AAS 23 (1931), pp. 225-226.**

10 Cf. loannes XXIII, Litt.encyd. *Materei Magistra,* **15 maii 1961 : AAS 53 (1961), pp.448-450.**

structures in which each of us lives — is a duty and task for the laity and cannot be carried out properly by others. In this field laypeople exercise an apostolate of like towards like. In it the witness of their lives is completed by that of their word.9 There in the circumstances of their work or profession, their studies, their neighbourhood, leisure and associations, they are specially fitted to help their companions.

The laity carry out this mission of the church in the world, above all by that conformity of their lives to their faith which makes them the light of the world. That is, by their integrity in all their concerns, attracting everyone to the love of goodness and truth and ultimately to Christ and his church; by their love which, sharing in the living conditions, labours, sorrows and aspirations of their fellows, gradually and imperceptibly disposes the hearts of all to the work of saving grace; and by that full awareness of their part in building society which leads them to employ their efforts in the domestic, social and professional fields with Christian generosity. Thus their way of acting gradually penetrates the living and working environment. This apostolate should be embraced by all who find themselves in these situations, and should not rule out any spiritual or material good which they have the opportunity to do. However, true apostles will not be content with these actions; they will also be earnest about proclaiming Christ to their neighbour in words as well. Many cannot hear the gospel and come to know Christ except through laypeople living close to them.

14. There is immense scope for the apostolate in the national and international orders, where especially laypeople are stewards of Christian wisdom. In loyalty to the nation and in faithful execution of civic duties, Catholics should feel obliged to promote the common good. They should bring to bear the force of their opinions in such a way that civil power is exercised justly and laws accord with moral precepts as well as the common good. Catholics skilled in public affairs and also, as should be the case, strong in faith and Christian doctrine will not refuse to enter public life, since through this it is possible to serve the common interest and at the same time prepare the way for the gospel.

Catholics should be keen to cooperate with all people of good will in promoting whatever is true or just, whatever is holy or lovable (see Ph 4, 8). They should be in dialogue with them, rivalling them in prudence and courtesy, and engage in research about how to perfect social and public institutions according to the spirit of the gospel.

Among the signs of our times, one particularly worthy of note is the increasing, unavoidable sense of solidarity between all peoples. It is the task of the apostolate of the laity to cherish this and to convert it into a true and genuine desire for fellowship. Moreover, laypeople should be aware of the international sector, the questions arising there and the solutions both doctrinal and practical, particularly as these concern developing countries.10

All who work in foreign countries or offer them help should remember that relations between people should always be an interchange among sisters and brothers in which both sides both give and receive. Those who travel for

9 See Pius XI, Encyclical *Quadragesimo Anno,* 15 May 1931: AAS 23 (1931), pp. 225-226.
I_ See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), pp. 448-450.

nationalium causa vel negotii vel otii, iter faciunt, recordentur se esse ubique etiam praecones itinérantes Christi, et ut tales in veritate sese gerant.

Cap. IV. De variis apostolatus modis

15. Laici suam actionem apostolicam exercere possunt vel ut singuli
s vel in variis communitatibus aut associationibus coadunati.

16. Apostolatus a singulis peragendus, ex fonte vitae vere Christianae abundanter profluens (cf. Io 4, 14), primordium est et condicio omnis apostolatus laicorum, etiam consociati, nec quidquam pro eo substitui potest.

i· Ad huiusmodi apostolatum, semper et ubique proficuum, sed in quibus-dam adiunctis unice aptum et possibilem, omnes laici, cuiusvis condi-cionis, vocantur eoque obligantur, etsi deest eis occasio vel possibilitas in associationibus cooperandi.

Multae sunt apostolatus formae quibus laici ecclesiam aedificant atque
is mundum sanctificant et in Christo animant.

Peculiaris forma apostolatus singulorum et signum nostris quoque temporibus accommodatissimum, Christum in fidelibus suis viventem manifestans, est testimonium totius vitae laicalis e fide, spe et caritate emanantis. Apostolatu verbi autem, in quibusdam adiunctis omnino
N necessario, laici Christum annuntiant, eiusdem doctrinam enucleant, diffundunt secundum suam cuiusque condicionem ac peritiam, et earn fideliter profitentur.

Coopérantes insuper, utpote cives huius mundi in his quae ad ordinem temporalem aedificandum et gerendum pertinent, oportet ut laici in vita
is familiari, professionali, cultural! et sociali rationes agendi altiores in lumine fidei quaerant aliisque, occasione data, patefaciant, conscii se sic Dei creatoris, redemptoris et sanctificatoris cooperatores fieri, laudemque Ei praestare.

Denique laici suam vitam caritate vivificent et, pro facultate, operibus
so exprimant.

Meminerint omnes, cultu publico et oratione, paenitentia et laborum aerumnarumque vitae libera acceptatione, qtia Christo patienti conformes efficiuntur (cf. 2 Cor 4, 10; Col 1, 24), se omnes homines attingere et ad totius mundi salutem conferre posse.

« 17. Magna necessitate hic apostolatus singulorum urget in illis regioni-bus in quibus graviter impeditur libertas ecclesiae. In his difficillimis adiunctis laici vicem, pro facultate, sacerdotum supplentes, ipsam suam libertatem et aliquando vitam in discrimen ponentes, eos qui circa ipsos sunt christianam docent doctrinam, ad vitam religiosam ac mentem catho-
40 licam instituunt, ad sacramenta frequenter suscipienda pietatemque praesertim eucharisticam colendam inducunt.1 Sacrosancta synodus, dum

1 **Cf. Pius XII, Alloc,** *ad I Conventum ex Omnibut Gentibue Laicorum Apoetolatui provehendo,* **14 oct. 1951 : AAS 43 (1951), p. 788.**

international affairs, for business or for leisure should remember that in all places they are also heralds of Christ and should act as such.

Chapter 4. Various forms of the apostolate

15. Laypeople may exercise their apostolate either as individuals or united in communities or associations.

16. The apostolate to be exercised by the individual, welling up from the spring of a true Christian life (see Jn 4, 14), is the origin and condition of the whole lay apostolate, even in its organised form, and nothing can take its place.

This apostolate, good at all times and places and in some situations the only suitable or possible way, is the vocation and duty of all the laity, whatever their condition, even though they may not have the opportunity or possibility of joining associations.

There are many ways of apostolate by which laypeople can build up the church, sanctify the world and imbue it with the spirit of Christ.

A special way of the individual apostolate and a sign most appropriate for our times, revealing Christ living in his faithful followers, is the witness of a life lived in the lay state as a total expression of faith, hope and charity. But the apostolate of the word is in some circumstances altogether necessary: by it, laypeople announce Christ, make his teaching clear, spread it as their situation and ability allow and make faithful profession of it.

In their cooperation as citizens of this world in all that pertains to building up and managing the temporal order, laypeople should be seeking in the light of faith the higher springs of action in their family, professional, cultural and social life; as occasion offers, they should make these springs known to others and be aware that, in so doing, they become cooperators with God the creator, redeemer and sanctifier and offer him praise.

Finally, laypeople should be growing in the life of charity and expressing it in works according to their opportunities.

Let all call to mind that, by public worship and prayer, by penance and the free acceptance of the toils and hardships of life which bring a likeness to Christ in his sufferings (see 2 Cor 4,10; Col 1,24), they will reach out to all humanity and contribute to the salvation of the world.

17. There is urgent need for this apostolate by individuals where the freedom of the church is severely curtailed. In these difficult circumstances, laypeople take the place of priests as far as possible, risking their freedom and sometimes their lives, teaching Christian doctrine to those about them, educating them in a religious way of life and a catholic mentality, and bringing them to the frequent reception of the sacraments and particularly to eucharistie piety.[1] The synod, giving heartfelt thanks to God who even in our times does not cease to raise up

[1] See Pius XII, Allocution *Ad I Conventum ex Omnibus Gentibus Laicorum Apostolatui provehendo,* 14 Oct. 1951: AAS 43 (1951), p. 788.

ex imo corde gratias agit Deo, qui, nostris etiam temporibus, heroicae fortitudinis laicos in medio persecutionum suscitare non desinit, eos paterno affectu ac grato animo complectitur.

Apostolatus singulorum specialem habet campum in regionibus ubi catholici sunt pauci et dispersi. Ibi laici, qui solummodo ut singuli t apostolatum exercent, sive ob causas supra dictas, sive ob rationes speciales etiam ex propria navitate professionali exortas, opportune tamen ad colloquium conveniunt in minoribus coetibus sine ulla strictiore institutionis vel organizationis forma, ita ut semper appareat signum communitatis ecclesiae coram aliis, tamquam verum amoris testimonium, 10 Hoc modo, per amicitiam et communicationem experientiae, sese mutuo spiritualiter adiuvantes confirmantur ad incommoda vitae et actionis nimis segregatae superanda atque ad fructus uberiores apostolatus ferendos.

18. Christifideles ut singuli ad apostolatum exercendum in variis suae vitae condicionibus vocati sunt; meminerint tamen hominem natura sua is socialem esse et Deo placuisse credentes in Christum in populum Dei (cf. 1 Pt 2, 5-10) et in unum corpus coadunare (cf. 1 Cor 12, 12). Apostolatus consociatus ergo exigentiae christifidelium tam humanae quam Christianae feliciter respondet simulque signum prae se fert communionis et unitatis ecclesiae in Christo qui dixit: „Ubi enim sunt duo vel tres ro congregati in nomine meo, ibi sum in medio eorum" (Mt 18, 20). Quapropter christifideles apostolatum suum exerceant, in unum conspirantes.1 Sint apostoli tam in suis communitatibus familiaribus, quam in paroeciis et dioecesibus, quae ipsae exprimunt indolem communitariam apostolatus, atque in liberis coetibus in quos se congregare statuerint. ts

Apostolatus consociatus magni momenti est etiam eo quod, sive in communitatibus ecclesiae sive in variis ambitibus, apostolatus saepe postulat ut actione communi impleatur. Consociationes enim pro actionibus apostolatus communibus erectae sua membra fulciunt et ad apostolatum formant, eorumque operam apostolicam recte disponunt et modçran- so tur, ut multo uberiores exinde sperari liceat fructus quam si singuli seiunctim agant.

In praesentibus vero adiunctis, pernecesse est ut in ambitu navitatis laicorum consociata et organizata forma apostolatus roboretur; etenim arcta virium coniunctio sola valet et ad omnes apostolatus hodierni fines ss plene assequendos et eius bona valide defendenda.3 Qua in re peculiari modo interest ut apostolatus etiam mentes communes et sociales conditiones eorum, ad quos convertitur, attingat; secus pressioni sive opinionis publicae sive institutionum saepe impares erunt.

19. Magna invenitur varietas in apostolatus consociationibus;4 aliae « finem generalem apostolicum ecclesiae sibi proponunt; aliae modo

1 **Cf. Pius XU, Alloc,** *ad I Conventum ex Omnibus Gentibus Laicorum Apostolatui provehendo,* **14 oct. 1951: AAS 43 (1951), pp. 787-788.**

’ **Cf. Pius XII, Litt. encycl.** *Le pèlerinage de Lourdes, 2* **iulii 1957: AAS 49 (1957), p. 615.**

4 **Cf. Pius XII, AHoc.** *ad Consilium Foederationis internationalis virorum catholicorum,* **8 dec. 1956: AAS 49 (1957), pp. 26-27.**

laypeople of heroic fortitude in the midst of persecutions, embraces them with paternal feelings of gratitude.

The individual apostolate has special scope for action in regions where Catholics are few and scattered. There, laypeople who can only exercise their apostolate as individuals, either because of the reasons we have noted or for special reasons arising out of their professional employment, can come together in small groups for discussion without rigid rules or forms of organisation, but in such a way that the sign of community life in the church is always apparent to others as a true witness to Christian love. Thus by friendship and the sharing of experience they help each other spiritually, strengthen one another so as to overcome the disadvantages of living and working in too much isolation, and bear richer fruit in the apostolate.

18. The faithful are called as individuals to exercise their apostolate in the various circumstances of their lives; but they should remember that human beings are by nature social and that God was pleased to unite believers in Christ into one people of God (see 1 Pt 2, 5-10) and one body (see 1 Cor 12, 12). A united apostolate, therefore, corresponds well to the human and Christian needs of the faithful and, at the same time, is a sign of communion and the unity of the church in Christ, who said: "Where two or three are gathered together in my name, I am in the midst of them" (Mt 18, 20). Therefore the faithful should exercise their apostolate in concert.2 Let them be apostles in the community of their families and in parishes and dioceses, which express the communitarian nature of the apostolate, as well as in the free associations they decide to join.

The importance of united apostolate is further shown by the fact that the apostolate often requires to be carried out by common action, whether it be in church communities or in various environments. Associations which have been founded for common apostolic works support their members, form them for the apostolate and arrange and direct their apostolic work, so that much richer harvests can be expected from their activity than if they worked as individuals.

In present circumstances it is very necessary that the united and organised way of apostolate should be strongly established in the working environment of laypeople, because it is only a close unity of available forces that will suffice to attain fully the purposes of the modern apostolate and to defend its values.3 Here it particularly matters that the apostolate should really be in touch with the mentalities and social conditions of those to whom it is directed; otherwise it will be unequal to the pressures exerted by public opinion and by institutions.

19. There is a great variety in associations for the apostolate.4 Some serve the general apostolic purposes of the church, some pursue particular purposes in

2 Sec Pius XII, Allocution *Ad l Conventum ex Omnibus Gentibus Laicorum Apostolatui provehendo,* 14 Oct. 1951: AAS 43 (1951), pp. 787-788.

' See Pius XII, Encyclical *Le pèlerinage de Lourdes,* 2 July 1957: AAS 49 (1957), p. 615.

4 See Pius XII, Allocution *Ad Consilium Federationis intemattonalis virorum catholicorum,* 8 Dec. 1956: AAS 49 (1957), pp. 26-27.

particulari tines evangelizationis et sanctificationis; aliae fines animationis christianae ordinis temporalis persequuntur; aliae speciali modo per opera misericordiae et caritatis testimonium Christi praebent.

Inter has consociationes illae imprimis considerandae sunt quae intimiorem unitatem inter vitam practicam membrorum et eorum fidem fovent atque extollunt. Consociationes non sunt sibi ipsis finis, sed missioni ecclesiae circa mundum adimplendae inservire debent; earum vis apostolica e conformitate cum finibus ecclesiae pendet atque e singulorum membrorum totiusque associationis testimonio christiano et spiritu evangelico.

Universale autem munus missionis ecclesiae, spectato simul progressu institutorum et impellente cursu societatis hodiernae, requirit ut incepta apostolica catholicorum magis magisque perficiant formas consociatas in campo international!. Organizationes internationales catholicae finem suum melius consequentur, si coetus qui in illis coadunantur eoruinque membra intimius eisdem uniuntur.

Debita cum auctoritate ecclesiastica relatione servata,5* ius est laicis consociationes condere et moderari conditisque nomen dare. Vitanda tamen est virium dispersio quae tunc contingit, si promoventur sine sufficienti ratione novae associationes et opera, vel si retinentur ultra vitam utilem associationes sive methodi obsoletae; nec semper opportunum erit formas quae in alia natione instituuntur, ad alias sine discrimine transferre.7

20. Abhinc non pauca decennia, pluribus in nationibus, laici, magis in dies apostolatui sese devoventes, in varias formas actionum et consociationum sese congregarunt quae, arctiorem cum hierarchia servantes conjunctionem, fines proprie apostolicos persecutate sunt et persequuntur. Inter has vel etiam similes antiquiores institutiones eae praesertim commemorandae sunt quae, etsi diversas rationes operandi sequebantur, uberrimos tamen fructus regno Christi attulerunt, quaeque a summis pontificibus et a multis episcopis merito commendatae atque promotae, ab eis nomen actionis catholicae acceperunt, et saepissime ut cooperatio laicorum in apostolatu hierarchico describebantur.8

Hae apostolatus formae sive nomen actionis catholicae habeant sive aliud, quae nostris temporibus pretiosum apostolatum exercent, sequentium notarum concursu et cumulata acceptione constituuntur:

a) finis immediatus huiusmodi organizationum finis apostolicus ecclesiae est, scilicet in ordine ad homines evangelizandos et sanctificandos eorumque conscientiam christiane efformandam ita ut varias communitates variosque ambitus spiritu evangelii imbuere valeant;

5 **Cf. infra cap. V, n. 24.**

* **Cf. S. C. Concilii, Resolutio** *Corrienten.,* **13 nov. 1920: AAS 13 (1921), p. 139.**

7 **Cf. loannes XXΓΠ, Litt. encycl.** *Princeps Pastorum,* **10 dec. 1959: AAS 51 (1959), p. 856.**

8 **Cf. Pius XI, Epist.** *Quae nobis,* **ad card. Bertram, 13 nov. 1928: AAS 20 (1928), p. 385. Cf. etiam Pius XII, Alloc,** *ad. A. C. Italicam,* **4 sept. 1940: AAS 32 (1940), p. 362.**

evangelisation and sanctification, some propose the Christian animation of the temporal order, others in a special manner bear witness to Christ by works of mercy and charity.

Among these associations we must in the first place consider those which favour and promote closer unity between the practical life of the members and their faith. Associations are not an end in themselves but serve the mission of the church throughout the world. Their apostolic influence depends on their conformity to the ends of the church and on the Christian witness and gospel spirit of each member and of the association as a whole.

The universal scope of the church's mission, taking into account both the development of institutions and the rapid evolution of modem society, requires that apostolic initiatives of Catholics should increasingly develop forms of association in the international field. Catholic international organisations will better attain their purpose if the component groups and their members are more closely united with them.

If the right relation with ecclesiastical authority is preserved,5 it is lawful for laypeople to found6 and run associations and to join those that exist. But is is better to avoid the dispersal of forces which may result if new associations and works are promoted without sufficient reason, or if obsolete associations or methods are retained beyond their useful life; nor is it always opportune to transfer forms or institutions from one country to another without discrimination.7

20. Some decades ago, in various countries, laypeople who were increasingly devoting themselves to the apostolate gathered together in activities and associations which, while preserving close unity with the hierarchy, pursued and still pursue aims that are properly apostolic. Particularly worthy of mention among these and, indeed, among older institutions of the same kind are those which, though following different methods, have borne rich fruit for Christ's kingdom; they were deservedly commended and supported by popes and many bishops, were given by them the name "Catholic Action" and were generally described as collaboration by laypeople in the apostolate of the hierarchy.8

These forms of apostolate, whether they actually bear the name of Catholic Action or some other, exercise a most valuable apostolate in our time. They have the following characteristics:

a) the immediate aim of such organisations is the apostolic aim of the church, that is, to evangelise and sanctify people and to form their consciences in a Christian way, so they may instil the spirit of the gospel in different communities and environments;

5 See below, chapter 5, no. 24.
6 Congregation of the Council, Resolution *Corrienten.,* 13 Nov. 1920: AAS 13 (1921), p. 139.
7 See John XIII, Encyclical *Princeps Pastorum,* 10 Dec. 1959: AAS 51 (1959), p. 856.
8 See Pius XI, Letter *Quae nobis,* to cardinal Bertram, 13 Nov. 1928: AAS 20 (1928), p. 385.
See also Pius XII, Allocution *Ad. A.C. Italicam,* 4 Sept. 1940: AAS 32 (1940), p. 362.

b) laici, coopérantes iuxta modum proprium cum hierarchia, suam experientiam afferunt et responsabilitatem assumunt in iis organizationibus moderandis, in condicionibus perpendendis in quibus actio pastoralis ecclesiae exercenda sit, atque in elaboranda et exsequenda ratione rerum agendarum;

c) laici agunt uniti ad instar organici corporis, ita ut aptius ecclesiae communitas significetur et efficacior evadat apostolatus;

d) laici, sive sponte sese offerentes, sive invitati ad actionem et directam cooperationem cum apostolatu hierarchico, agunt sub superiore moderamine ipsius hierarchiae, quae potest hanc cooperationem etiam per explicitum mandatum sancire.

Organizations in quibus hae notae simul sumptae iudicio hierarchiae reperiuntur, actio catholica censendae sunt, etsi ob locorum ac populorum exigentias, varias formas et nomina assumunt.

Sacrosanctum concilium has institutiones, quae necessitatibus apostolatus ecclesiae, apud multas gentes, certe respondent, enixe commendat: sacerdotes et laicos qui in ipsis adlaborant invitat, ut notas supra commemoratas magis magisque ad effectum adducant et cum omnibus aliis apostolatus formis semper fraterne in ecclesia cooperentur.

21. Omnes consociationes apostolatus recte aestimandae sunt; eae vero quas hierarchia secundum temporum necnon locorum necessitates laudaverit vel commendaverit vel ut urgentiores instituendas decreverit, a sacerdotibus, religiosis et a laicis plurimi faciendae atque secundum modum uniuscuiusque promovendae sunt. Inter illas vero hodie praesertim recensendae sunt consociationes vel coetus internationales catholici eorum.

22. Speciali honore et commendatione in ecclesia digni sunt laici, sive caelibes sive matrimonio iuncti, qui perpetuo aut ad tempus servitio institutionum earumque operum seipsos, sua peritia professionali, devovent. Eidem magno gaudio est quod in dies numerus laicorum augetur, qui proprium ministerium praebent associationibus et operibus apostolatus, sive intra fines suae nationis sive in campo international! sive praesertim in catholicis communitatibus missionum et ecclesiarum novellarum.

Pastores ecclesiae hos laicos libenter et grato animo recipiant, curent ut eorum condicio exigentiis iustitiae, aequitatis et caritatis quam maxime satisfaciat, praesertim quoad honestam eorum familiarumque sustentationem, ipsique necessaria institutione, spirituali solamine et incitamento gaudeant.

Cap. V. De ordine servando

23. Laicorum apostolatus, sive a singulis sive a consociatis christifidelibus exerceatur, recto ordine insertus esse debet in apostolatum totius ecclesiae; immo coniunctio cum eis, quos Spiritus sanctus posuit regere ecclesiam Dei (cf. Ac 20, 28), elementum essentiale apostolatus christiani est. Non minus necessaria est cooperatio inter varia apostolatus incepta, congrue ab hierarchia ordinanda.

b) laypeople, cooperating with the hierarchy in a manner proper to themselves, bring their experience to bear and take up their responsibility in directing their organisations, in weighing up the conditions in which the church's pastoral activity should be exercised, and in elaborating and carrying through plans of action;

c) laypeople act in a united manner like an organic body so as better to express the community of the church and to render its apostolate more effective.

d) laypeople, whether they volunteer spontaneously or are invited to action and direct collaboration with the apostolate of the hierarchy, are acting under the higher direction of the hierarchy which may actually authorise this collaboration by explicit mandate.

Organisations which are found, in the judgment of the hierarchy, to combine all these characteristics should be thought of as Catholic Action, even though they take various forms and names because of the different requirements of people and places.

The council warmly commends these institutions as certainly responding to the needs of the church's apostolate in many countries and invites the priests and laypeople working in them to realise more and more the characteristics mentioned above, while always cooperating with all other forms of apostolate in the church.

21. While all associations for the apostolate are to receive deserved appreciation, those which the hierarchy has commended according to the needs of time and place, or which it has decided to institute to meet more pressing needs, should be highly considered by priests, religious and laypeople and promoted in the ways each finds appropriate. In particular, at the present time, intemàtional catholic associations and groups should be held in high regard.

22. Worthy of special honour and commendation in the church are those laypeople, whether married or celibate, who devote themselves with their professional skills to the service of these institutions and their works, either permanently or for a time. It is a matter of great joy that a steadily increasing number of laypeople offer their special ministry to associations and works of the apostolate, within their own national boundaries or in the international field or, especially, in catholic communities of the missions and of young churches.

Pastors of the church should welcome these laypeople gladly and gratefully, should see that their conditions satisfy the demands of justice, equity and charity, particularly in providing decent maintenance for them and their families, and should be pleased to look to their necessary training, spiritual support and encouragement.

Chapter 5. Preserving due order

23. The lay apostolate, whether exercised by individuals or in associations, should be incorporated in due order into the apostolate of the whole church. Indeed, union with those to whom the holy Spirit has given charge to rule the church of God (see Ac 20, 28) is an essential element of the Christian apostolate. No less necessary is cooperation, suitably ordered by the hierarchy, between different initiatives in the apostolate.

Etenim ad promovendum spiritum unitatis, ut in toto apostolatu ecclesiae splendeat caritas fraternitatis, fines communes obtineantur ac perniciosae aemulationes vitentur, exigitur omnium formarum apostolatus in ecclesia mutua aestimatio et — servata uniuscuiusque propria indole — apta coordinatio.1 Quod maxime convenit, cum peculiaris actio in ecclesia requirit harmoniam et cooperationem apostolicam utriusque cleri, religiosorum et laicorum.

24. Hierarchiae est laicorum apostolatum fovere, principia et subsidia spiritualia praebere, eiusdem apostolatus exercitium ad bonum commune ecclesiae ordinare atque, ut doctrina et ordo serventur, invigilare.

Varios quidem modos relationum ad hierarchiam apostolatus laicorum admittit secundum varias eiusdem apostolatus formas et obiecta.

Plurima enim inveniuntur in ecclesia incepta apostolica quae laicorum libera electione constituuntur et eorum prudenti iudicio reguntur. Huiusmodi inceptis in quibusdam adiunctis missio ecclesiae melius impleri potest, et proinde ipsa non raro ab hierarchia laudantur vel commendantur.1 Nullum autem inceptum nomen catholicum sibi vindicet, nisi consensus accesserit legitimae auctoritatis ecclesiasticae.

Quaedam laicorum apostolatus formae, variis quidem modis,, ab hierarchia explicite agnoscuntur.

Potest insuper ecclesiastica auctoritas, propter exigentias boni communis ecclesiae, ex consociationibus et inceptis apostolicis immediate finem spiritualem intentibus, aliqua eligere et particulari modo promovere in quibus specialem assumit responsabilitatem. Ita hierarchia, apostolatum iuxta adiuncta diversimode ordinans, aliquam eius formam cum suo proprio munere apostolico arctius coniungit, servata tamen utriusque propria natura et distinctione, nec proinde laicorum ablata necessaria facultate sua sponte agendi. Qui actus hierarchiae in variis documentis ecclesiasticis mandatum appellatur. Denique hierarchia laicis munia quaedam committit, quae propius cum officiis pastorum coniuncta sunt, ut in propositione doctrinae christianae, in quibusdam actibus liturgicis, in cura animarum. Vi huius missionis laici quoad muneris exercitium plene subduntur superiori ecclesiasticae moderationi. Quod attinet ad opera et institutiones ordinis temporalis, munus ecclesiasticae hierarchiae est docere et authentice interpretari principia moralia in rebus temporalibus sequenda; ipsi etiam fas est iudicare, omnibus rite perpensis et auxilio adhibito peritorum, de conformitate talium operum et institutionum cum principiis moralibus et decernere de eis quae ad ordinis supernaturalis bona custodienda et promovenda requiruntur.

25. Prae oculis habeant episcopi, parochi, ceterique sacerdotes utriusque cleri, ius et officium exercendi apostolatum esse commune omnibus fidelibus sive clericis sive laicis, et in aedificatione ecclesiae etiam laicos

1 **Cf. Pius XI, Litt. encycl.***Quamvi: Nostra,* **30 apt. 1936: AAS 28 (1936), pp. 160-161.**

! **Cf. S. C. Concilii, Resolutio** *Corrienten.,* **13 nov. 1920: AAS 13 (1921), pp. 137-140.**

For the promotion of the spirit of unity, so that the charity of fellowship may shine forth in the whole apostolate of the church, for the pursuit of common ends and the avoidance of harmful competition, there is need for mutual esteem among all forms of apostolate in the church and appropriate coordination, allowing full scope for the special character of each.[1] This is especially necessary when a particular work in the church requires harmony and apostolic cooperation between secular and regular clergy, religious and laypeople.

24. It is the office of the hierarchy to foster the apostolate of the laity, to put forward its principles and to provide spiritual helps, to direct the exercise of the apostolate to the common good of the church and to see that doctrine and good order are preserved.

The apostolate of laypeople admits of varying kinds of relationship with the hierarchy according to its different forms and objectives.

There are many apostolic initiatives in the church constituted by the free choice of laypeople and regulated by their prudent judgment. In some circumstances the mission of the church can be best fulfilled by such initiatives which are, for this reason, praised and recommended by the hierarchy.[2] But no initiative should give itself the name "catholic" without the consent of the legitimate ecclesiastical authority.

Some forms of lay apostolate are explicitly recognised by the hierarchy, in various ways.

Moreover, ecclesiastical authority may, as the common good of the church requires, select certain of the associations and apostolic initiatives directly concerned with spiritual ends, to promote them in particular and, thereby, to assume special responsibility for them. Thus the hierarchy, to put order into the apostolate as circumstances may demand, can unite some form of it more closely to its own apostolic function, while preserving the nature of each and the distinction between them; in this way, the necessary freedom of laypeople to act on their own accord is not lost. This act on the part of the hierarchy is called a mandate in some church documents. Finally, the hierarchy may entrust laypeople with certain functions closely connected with their own pastoral office, as in teaching Christian doctrine, certain liturgical actions and care of souls. In virtue of this mission, laypeople are fully subject to the direction of the ecclesiastical superior in the exercise of these functions. But, as far as works and institutions in the temporal order are concerned, the function of the ecclesiastical hierarchy is to teach and give authentic interpretation to the moral principles that should be followed in temporal matters; they may also make judgments, after due consideration and with the help of expert advice, about the conformity of such works and institutions with moral principles, and to make decisions about them concerning what is necessary for the preservation and promotion of goods in the supernatural order.

25. Bishops, parish priests and other priests, both secular and regular, should keep before their eyes the fact that the right and duty of exercising the apostolate is common to all the faithful, clerical and lay, and that in the building up of the

[1] See Pius XI, Encyclical *Quamvis Nostra,* 30 April 1936: AAS 28 (1936), pp. 160-161.
[2] See Congregation of the Council. Resolution *Corrienten.,* 13 Nov. 1920: AAS 13 (1921), pp. 137-140.

proprias partes habere.[3] Quapropter fraterne cum laicis operentur in ecclesia et pro ecclesia, specialemque curam habeant laicorum in eorum operibus apostolicis?

Diligenter seligantur sacerdotes apostolatus laicorum specialibus formis iuvandis idonei et apte formati? Qui vero hic ministerio vacant, missione accepta ab hierarchia, hanc repraesentant in sua actione pastorali; congruas laicorum relationes cum ipsa foveant, semper spiritui et doctrinae ecclesiae fideliter inhaerentes; seipsos in alenda vita spirituali et sénsu apostolico consociationum catholicarum sibi commissarum impendant; earum apostolicae operositati sapienti suo consilio adsint atque incepta foveant.

Continuo cum laicis instituto colloquio, attente inquirant quae sint formae ad magis frugiferam reddendam apostolicam actionem; spiritum unitatis intra ipsam consociationem et eam inter et ceteras promoveant.

Religiosi demum, sive fratres sive sorores, opera apostolica laicorum aestiment; secundum spiritum et normas suorum institutorum, operibus laicorum promovendis libenter se devoveant;[4] munera sacerdotalia sustinere, adiuvare, complere studeant.

26. In dioecesibus, in quantum fieri potest, habeantur consilia quae operam apostolicam ecclesiae, sive in campo evangelizationis et sanctificationis sive in campo caritativo, sociali et aliis, adiuvent, cooperantibus convenienter clericis et religiosis cum laicis. Haec consilia poterunt variarum laicorum consociationum et inceptorum mutuae coordinationi inservire, salva uniuscuiusque indole propria et autonomia.[7]

Huiusmodi consilia habeantur, si fieri potest, etiam in ambitu paroeciali vel interparoeciali, interdioecesano, necnon in ordine nationali vel inter-nationali?

Constituatur insuper apud sanctam sedem peculiaris aliquis secretariatus in servitium et impulsum apostolatus laicorum, tamquam centrum, quod aptis instrumentis nuntia de variis inceptis apostolicis laicorum suppeditet, investigationibus de hodiernis quaestionibus in hoc campo orientibus studeat et suis consiliis hierarchiae et laicis in operibus apostolicis adsistat. In hoc secretariatu varii motus et incepta apostolatus laicorum in universo mundo exsistentia suas partes habeant, cooperantibus cum laicis etiam clericis et religiosis.

27. Commune veluti patrimonium evangelicum communeque inde consequens christiani testimonii officium commendant et saepe exigunt cooperationem catholicorum cum aliis Christianis, a singulis et a commu-

3 Cf. Pius XII, Alloc, *ad IT Comentum ex Omnibus Centibus Laicorum Apostolatui provehendo,* **5 oct. 1957: AAS 49 (1957), p. 927.**

4 Cf. conc. Vat Π, Const, dogm. de ecclesia, *Lumen Gentium,* **n. 37: AAS 57 (1965), pp. 42-43 (v. supra p. 879-880).**

6 Cf. Pius XII, Adhort. apost. *Menti Nostrae,* **23 sept 1950: AAS 42 (1950), p. 660.**

*** Cf. conc. Vat. Π, Decr.** *De accommodata renovatione vitae religiosae,* **n. 8 (v. supra p. 942).**

7 Cf. Benedictus XIV, *De Synodo Dioecesana,* **1. III, c. IX, n. VTl-VIII:** *Opera omnia in tomos XVII distributa,* **tom. XI (Prati, 1844), pp. 76-77.**

• Cf. Pius XI, Litt. encycl. j2“a””'xr *Nostra,* **30 apr. 1936: AAS 28 (1936), pp. 160-161.**

church the laity have their own part to play? Consequently, they should work as brothers with laypeople in the church and for the church. They should have special concern for the laity in their apostolic works?

Suitable and well trained priests should be carefully chosen to assist the various forms of lay apostolate? Those who engage in this ministry represent in their pastoral activity the hierarchy from which they received their mission. They should promote in laypeople good relations with the hierarchy, themselves faithfully adhering to the spirit and teaching of the church; they should be devoted to nourishing the spiritual life and apostolic sense of the associations entrusted to them; they should support their apostolic activity with wise counsel and foster their initiatives. In constant dialogue with lay members, they should carefully seek the best ways of making their apostolic work more fruitful; they should also promote a spirit of unity within and between associations.

Finally, religious brothers and sisters should esteem lay apostolic works; according to the spirit and norms of their own institutes, they should be ready to devote themselves to promoting the apostolic works of laypeople.6 Thus they sustain, assist and complement priestly works.

26. As far as possible, in dioceses there should be councils supporting the apostolic work of the church, whether in the field of evangelisation and sanctification or in charitable, social and other fields, involving the cooperation of clergy and religious with laypeople. These councils will be able to serve the mutual coordination of associations and initiatives among laypeople, while preserving the special character and autonomy of each.7

Such councils should also exist, where possible, in parochial, inter-parochial and inter-diocesan situations as also at the national and international levels?

A special secretariate should be set up in the holy see to serve and encourage apostolate among the laity, as a centre well-equipped for providing information about initiatives undertaken by laypeople. It would institute inquiries into new issues arising in this field and advise the hierarchy and laypeople in their apostolic works. In this secretariate, the various trends and initiatives of the lay apostolate throughout the world would be represented, and there would be collaboration with laypeople along with clerics and religious.

27. The common heritage of the gospel, and the common duty resulting from it of bearing Christian witness, commend and sometimes demand cooperation of Catholics with other Christians on the part of individuals and of church com-

3 See Pius XII, Allocution *Ad II Conventum ex Omnibus Gentibus Laicorum Apostolatui provehendo,* 5 Oct. 1957: AAS 49 (1957), p. 927.

4 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 37: AAS 57 (1965), pp. 42-43 (see above pp. 879-880).

5 See Pius XII, Apostolic exhortation *Menti Nostrae,* 23 Sept. 1950: AAS 42 (1950), p. 660.

6 See Vatican council II, Decree on the sensitive renewal of religious life, *Perfectae cantatis,* no. 8 (see above p. 942).

See Benedict XIV, *De Synodo Dioecesana,* book III, ch. IX, nos. VII–VIII: *Opera omnia in tomos XVII distributa,* tome XI (Prato 1844), pp. 76-77.

8 See Pius XI, Encyclical *Quamvis Nostra,* 30 April 1936: AAS 28 (1936), pp. 160-161.

nitatibus ecclesiae exercendam, sive in actionibus sive in consociationibus, in campo nationali vel international!.9

Communes valores humani similem quoque cooperationem Christiano-
rum, apostolicos fines prosequentium, cum eis haud raro postulant, qui
t nomen Christianum non profitentur, sed hos valores agnoscunt.

Hac cooperatione dynamica et prudenti,10 quae magni momenti in activitatibus temporalibus est, laici testimonium praebent Christo, salvatori mundi, et unitati familiae humanae.

Cap. VI. De formatione ad apostolatum

ie 28. Apostolatus plenam efficiam attingere potest solummodo multi-
formi et integra formatione; quam exigunt non solum continuus spiritualis et doctrinalis profectus ipsius laici, sed et varia adiuncta rerum, personarum et officiorum ad quae navitas eius accommodanda est. Haec formatio ad apostolatum iis fundamentis inniti debet quae ab hoc sacrosancto concilio
is in aliis locis asserta et declarata sunt.1 Praeter formationem omnibus Chri-
stianis communem, ob varietatem personarum et adiunctorum, non pau-
cae apostolatus formae specificam quoque et peculiarem formationem requirunt.

29. Cum laici suo modo missionem ecclesiae participent, formatio
to eorum apostolica ab ipsa indole saeculari et propria laicatus, eiusque spiritualis vitae ratione notam specialem accipit.

Formatio ad apostolatum formationem integram quandam humanam uniuscuiusque ingenio condicionibusque accommodatam supponit. Laicus enim, mundum huius temporis bene cognoscens, membrum
« propriae societatis eiusque culturae aptatum esse debet.

Imprimis autem laicus discat implere Christi et ecclesiae missionem, ex fide in divino mysterio creationis et redemptionis vivens, motus Spiritu sancto populum Dei vivificante, qui omnes homines impellit ad Deum Patrem diligendum atque mundum et homines in ipso. Quae formatio ut
so fundamentum et condicio cuiusvis apostolatus fructuosi considerari debet.

Praeter formationem spiritualem, requiritur solida institutio doctrinalis, et quidem theologica, ethica, philosophica, secundum diversitatem aetatis, condicionis et ingenii. Momentum etiam culturae generalis una cum formatione practica et technica minime negligatur.

9 Cf. Joannes XXIII, Litt. encyd. *Mater ei Magistra,* **15 maii 1961: AAS 53 (1961), pp. 456-457. Cf. conc. Vat. II, Decr. de oecumenismo,** *Unitatis redintegratio,* **n. 12: AAS 57 (1965), pp. 99-100 (v. supra p. 915).**

10 Cf. conc. Vat. II, Decr. de oecumenismo, *Unitatis redintegratio,* **n. 12: AAS 57 (1965), p. 100 (v. supra p. 915). Cf. etiam const, dogm. de ecclesia,** *Lumen Gentium,* **n. 15: AAS 57 (1965), pp. 19-20 (v. supra p. 860-861).**

1 Cf. conc. Vat. II, Const, dogm. de ecclesia. *Lumen Gentium,* **cap. II, IV, V: AAS 57 (1965), pp. 12-21; 37-49 (v. supra p. 855-862; 874-884); cf. etiam decr. de oecumenismo,** *Unitatit redintegratio,* **nn. 4, 6, 7, 12: AAS 57 (1965), pp. 94,96,97,99, 100 (v. supra p. 911; 913; 915); cf. etiam supra, n. 4.**

munities, whether in activities or in associations, at the national or international level.9

Shared human values often demand of Christians, in their pursuit of apostolic ends, a like cooperation with those who, while not professing to be Christians, still recognise these values.

Such cooperation, dynamic and yet prudent,10 is of great importance in temporal matters and by it laypeople bear witness to Christ, saviour of the world, and to the unity of the human family.

Chapter 6. Formation for the apostolate

28. The apostolate can only attain its full effectiveness through an integrated and many-sided formation. This is required not only for the continual progress of laypeople in spirituality and doctrine but also by the variety of circumstances, persons and duties to which the work must be adapted. This formation for the apostolate should be based on the foundations affirmed and expounded elsewhere by this council.[*] Besides what is common to all Christians, a specific and particular formation is required by some forms of the apostolate because of personal and material circumstances.

29. Since laypeople have their own way of sharing in the church's mission, their apostolic formation takes its distinguishing mark from the secularity proper to the lay state and the spirituality belonging to it.

Formation for the apostolate presupposes a complete human formation adapted to the talents and circumstances of each person. Laypeople, well informed about the modern world, should be active members of their own society and fully adapted to their own culture.

But laypeople should above all learn to fulfil the mission of Christ and his church, living by faith in the divine mystery of creation and redemption and moved by the holy Spirit, who gives life to the people of God and impels everyone to love God the Father and the world and humankind in him. This is the formation which should be considered the basis and condition of any fruitful apostolate.

Besides spiritual formation, instruction in sound doctrine is needed, including theology, ethics and philosophy, according as age, condition and talents indicate. There should be no neglecting the importance of general culture along with practical and technical training.

9 See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), pp. 456-457. See Vatican council II, Decree on ecumenism. *Unitatis redintegratio,* no. 12: AAS 57 (1965), pp. 99-100 (see above p. 915).

3 See Vatican council II, Decree on ecumenism, *Unitatis redintegratio,* no. 12: AAS 57 (1965), p. 100 (see above p. 915). See also Dogmatic constitution on the church, *Lumen Gentium,* no. 15: AAS 57 (1965), pp. 19-20 (see above pp. 860-861).

1 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* chs. 2, 4, 5: AAS 57 (1965), pp. 12-21, 37-49 (see above pp. 855-862, 874-884); see also Decree on ecumenism, *Unitatis redintegratio,* nos. 4, 6, 7, 12: AAS 57 (1965), pp. 94, 96, 97, 99, 100 (see above pp. 911, 913, 915); see also above, no. 4.

Ad bonas relationes humanas colendas oportet ut valores vere humani foveantur, imprimis ars fraterne convivendi atque cooperandi, necnon colloquium instituendi.

Quoniam vero formatio ad apostolatum non potest in sola instructione theoretica consistere, gradatim quidem et prudenter, laicus inde ab inito formationis suae discat omnia sub lumine fidei aspicere, iudicare et agere, per actionem seipsum cum aliis efformare ac perficere, et sic in operosum servitium ecclesiae ingredi.[1] Quae formatio, semper perficienda propter personae humanae crescentem maturitatem et propter evolutionem problematum, altiorem in dies cognitionem et aptatam actionem postulat. In omnibus formationis exigentiis explendis semper unitas et integritas personae humanae prae oculis habenda est, ita ut eius harmonia et aequilibrium salvetur et augeatur.

Hoc modo laicus penitus et naviter sese inserit in ipsam realitatem ordinis temporalis suamque partem in eius gerendis rebus efficaciter suscipit, simulque tamquam vivum membrum et testis ecclesiae eandem in sinu rerum temporalium praesentem et actuosam reddit.[3]

30. Formatio ad apostolatum a prima puerorum institutione incipere debet. Peculiari autem modo initientur apostolatu adulescentes et iuvenes atque hoc spiritu imbuantur. Per totam vitam haec formatio perficienda est prout nova suscepta munera requirunt. Patet igitur cos ad quos spectat educatio Christiana, officio quoque formationis ad apostolatum devinciri.

Parentum est in familia filios suos ab ipsa pueritia disponere ad agnoscendum amorem Dei erga universos homines, illosque gradatim, praesertim exemplo, docere sollicitudinem de proximi necessitatibus tam materialibus quam spiritualibus. Tota ergo familia eiusque communis vita quasi tirocinium apostolatus evadat.

Pueri insuper educandi sunt ut, fines familiae transcendentes, communitatibus tam ecclesiasticis quam temporalibus animum pandant. In locali communitate paroeciae ita assumantur, ut in ea conscientiam acquirant se viva et activa membra esse populi Dei. Sacerdotes autem in catechesi et ministerio verbi, in moderatione animarum, necnon in aliis ministeriis pastoralibus formationem ad apostolatum prae oculis habeant.

Scholarum quoque, collegiorum aliarumque institutionum catholicarum formationi inservientium est in iuvenibus sensum catholicum et actionem apostolicam fovere. Quae formatio si deficit, vel quia illas scholas iuvenes non frequentant, vel alia de causa, eo magis de ea curent parentes et animarum pastores et consociationes apostolicae. Magistri vero et educatores qui vocatione sua et officio formam egregiam apostolatus laicorum exercent, doctrina necessaria et arte paedagogica imbuti sint, quibus hanc institutionem efficaciter tradere valeant.

1 **Cf. Pius XII, Alloc.** *Ad VI Conferentiam intemationalem ,,boyscouts",* **6 iunii 1952: AAS 44 (1952), pp. 579-580; Io-anncs XXIII, Litt. encycl.** *Mater et Magistra,* **15 maii 1961: AAS 53 (1961), p. 456.**

3 **Cf. conc. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 33: AAS 57 (1965), p. 39 (v. supra p. 876-877).**

For the purpose of cultivating good personal relations, all truly human values should be fostered, especially the art of living and working together in fellowship and of talking together.

Since formation for the apostolate cannot consist only in theoretical instruction, laypeople should learn, gradually and prudently, from the start of their formation, to see, judge and act in all things in the light of faith, so as to form and perfect themselves, with others, and so enter into effective service of the church.2 Such formation always needs improving because of the growing maturity of the human person and because of the development of new problems; it calls for ever deeper understanding and appropriate action. In meeting all the needs of formation, the unity and integrity of the human person should be kept in view, to preserve and increase its harmony and balance.

In this way laypeople completely and actively insert themselves into the reality of the temporal order and effectively play their part in its affairs while, at the same time, making for an effective presence as living members and witnesses of the church at the heart of temporal things?

30. Formation for the apostolate should begin with the first stages of the education of children. But adolescents and young people should be initiated in a special way and imbued with its spirit. Formation should be continued through life as fresh tasks to be undertaken demand. Clearly, all who are responsible for Christian education are involved in formation for the apostolate.

It rests with parents from an early age to dispose their children to recognise God's love for all people and to teach them by gradual stages, especially by example, to have concern for their neighbour's needs both spiritual and material. Thus the whole family with its common life turns out to be a sort of apprenticeship in the apostolate.

Children, moreover, should be so brought up that, going beyond the bounds of the family, they are open to other communities, of the church and of society. They should be taken into the local parish community so that, within it, they become aware of being living, active members of God's people. Priests should keep formation to the apostolate in view in catechesis and the ministry of the word, in the guidance of souls and in other pastoral ministries.

It is also for schools, colleges and other catholic institutions of education to foster a catholic sense and apostolic action in young people. If these means of formation are lacking because young people do not go to such schools or for any other reason, then parents, pastors and apostolic associations have all the greater responsibility. Teachers and educators, themselves exercising by vocation and office an outstanding form of lay apostolate, should be equipped with the necessary learning and teaching skill to carry out this training effectively.

2 See Pius XII, Allocution *Ad VI Conferentiam mtemationalem "boyscouts",* 6 June 1952: AAS 44 (1952), pp. 579-580; John XXIII, Encyclical *Mater et Magistra,* 15 May 1961 : AAS 53 (1961), p. 456.

J See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium, no.* 33: AAS 57 (1965), p. 39 (see above pp. 876-877).

Coetus et consociationes item laicorum, sive apostolatum sive alios fines supematurales intendant, pro fine et modulo suo formationem ad apostolatum sedulo et assidue fovere debent? Ipsae sunt saepe via ordinaria congruentis formationis ad apostolatum. In ipsis enim habetur formatio doctrinalis, spiritualis et practica. Sodales earum cum sociis vel amicis in parvis coetibus methodos et fructus suae navitatis apostolicae perpendunt et rationem vitae suae cotidianae cum evangelio comparant.

Huiusmodi formatio ita ordinanda est ut ratio habeatur totius apostolatus laicorum, qui non tantum inter coetus ipsos consociationum, sed in omnibus etiam adiunctis per totam vitam est exercendus, praesertim professionalem et socialem. Immo unusquisque ad apostolatum seipsum naviter praeparare debet, quod magis urget in adulta aetate. Progrediente enim aetate melius animus panditur atque ita unusquisque diligentius detegere potest talenta quibus Deus animam suam ditavit iliaque charismata efficacius exercere quae ei a Spiritu sancto in bonum fratrum suorum collata sunt.

31. Variae formae apostolatus peculiariter congruentem formationem quoque expostulant.

a) Quoad apostolatum ad homines evangelizandos et sanctificandos, laici specialiter formandi sunt ad colloquium instaurandum cum aliis, credentibus vel non credentibus, ad nuntium Christi omnibus manifestandum.5

Cum autem nostris temporibus diversi generis materialismus late ubique, etiam inter catholicos, diffundatur, laici non tantum diligentius doctrinam catholicam ediscant, ea peculiariter capita quae in controversiam vocantur, sed etiam contra quamlibet formam materialismi exhibeant testimonium vitae evangelicae.

b) Quoad instaurationem Christianam ordinis rerum temporalium, laici edoceantur de vera significatione et valore bonorum temporalium, tum in se ipsis, tum ad omnes fines personae humanae quod attinet; exerceantur in recto usu rerum et organizatione institutionum, semper attendentes ad bonum commune iuxta principia doctrinae moralis et socialis ecclesiae. Socialis doctrinae imprimis principia eiusque conclusiones ita laici addiscant, ut capaces reddantur, tum ad operam pro parte sua praestandam doctrinae progressui, tum ad eadem singulis casibus rite applicanda?

c) Cum caritatis et misericordiae opera praeclarissimum testimonium christianae vitae efferant, formatio apostolica ad haec quoque exercenda adducere debet, ut discant christifideles ab ipsa pueritia fratribus compati eiusque indigentibus generoso animo subvenire.7

*** Cf. loannes XXIII, Litt. encyd.** *Mater et Magistra,* **15 maii 1961 : AAS 53 (1961), p. 455.**

*** Cf. Pius XII, Epist. encyd.** *Sertam laetitiae,* 1 **nov. 1939: AAS 31 (1939), pp. 635-644; cf. Idem,** *Ad,,laureati" Act. Caib. It.* **24 maii 1953.**

*** Cf. Pius XII, Alloc,** *ad Congressum Unsrersalem Foederationi! Mundialis luventulis Femineae Catholicae,* **18 apr. 1952: AAS 44 (1952), pp. 414-419. Cf. Idem, Alloc,** *ad Associationem Christianam Operariorum Italiae (A. C. L. !.),* 1 **maii 1955: AAS 47 (1955), pp. 403-404.**

' Cf. Pius XII, *Ad Delegatos Comentus Sodalitatum Caritatis,* **27 apr. 1952: AAS 44 (1952), pp. 470-471.**

Groups and associations of laypeople formed for the apostolate or for other supernatural purposes should diligently and assiduously foster formation for the apostolate in accordance with their objectives and scope. They often constitute the ordinary way of appropriate formation for the apostolate, since they provide doctrinal, spiritual and practical training. Their members, working in small groups with friends and companions, reflect on their methods and the fruit of their apostolic work, measuring their daily life against the gospel.

This kind of formation should be arranged so as to take into account the whole apostolate of the laity, not only that which takes place in the groups of the associations but also that which is exercised through all the circumstances of life, especially in professional and social life. In fact, each person should be actively preparing himself for the apostolate, a task of increasing urgency in adult age. With advancing age, the spirit widens its scope so that all may more clearly recognise the talents with which God has enriched their souls, and then exercise the charismatic gifts which the holy Spirit has conferred on them for the good of their sisters and brothers.

31. Various forms of apostolate demand, in addition, specially appropriate formation:

a) Concerning the apostolate of evangelisation and sanctification, laypeople need to be specially formed to engage in conversation with others, believers or unbelievers, so as to make Christ's message clear to all.[4]

Since in modern times materialism of various kinds is widely spread everywhere, even among Catholics, laypeople need not only to learn catholic doctrine thoroughly, especially those points which are in dispute, but also to bear witness to the evangelical life in contrast to any form of materialism.

b) Concerning the Christian reform of the temporal order, laypeople should be taught the true meaning and value of temporal goods, both in themselves and as they relate to the ends of the human person; they should be practised in the right use of things and in the organisation of institutions, always looking to the common good according to the principles of the church's moral and social doctrine. Above all, laypeople should so learn the principles of social doctrine and its conclusions that they are made capable both of playing their full pan in the advancement of this teaching and also of applying it correctly to particular cases.[6]

c) Since works of charity and mercy bear a most outstanding witness to the Christian life, apostolic formation should lead to the practice of these too, so that the faithful learn from early childhood to have compassion on their fellow human beings and generously help those in need.[7]

4 See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), p. 455.

5 See Pius XII, Encyclical *Sertum laetitiae,* 1 Nov. 1939: AAS 31 (1939), pp. 635-644; see Idem, *Ad "laureati" Act. Cath. It.,* 24 May 1953: AAS 45 (1953), pp. 411-415.

6 See Pius XII, Allocution *Ad Congressum Universalem Foederationis Mundialis luventutis Femineae Catholicae,* 18 April 1952: AAS 44 (1952), pp. 414-419. See Idem, Allocution A*d Associationem Christianam Operariorum Italiae (A.C.L.I.),* 1 May 1955: AAS 47 (1955), pp. 403-404.

See Pius XII, *Ad Delegatos Conventus Sodalitatum Caritatis, 27* April 1952: AAS 44 (1952), pp. 470-471.

32. Laids apostolatui deditis iam exstant multa subsidia, scilicet sessiones, congressus, recollectiones, exercitia spiritualia, frequentes conventus, conferendae, libri, commentaria, ad altiorem cognitionem sacrae scripturae et doctrinae catholicae consequendam, ad vitam spiritualem alendam necnon ad mundi condiciones dignoscendas et aptas methodos inveniendas et excolendas.8

Quae formationis subsidia rationem habent variarum formarum apostolatus in ambitibus ubi exercetur.

Hunc in finem etiam erecta sunt centra vel insdtuta superiora quae optimos fructus iam dederunt.

Sacrosanctum concilium laetatur de huius generis incepds iam in quibusdam partibus florentibus et exoptat ut aliis etiam in locis, ubi necessaria fuerint, promoveantur.

Centra insuper documentadonis et studiorum non solum in re theologica, sed etiam in materia anthropologica, psychologica, sociologica, methodologica, quo melius foveantur laicorum ingenii facultates, virorum mulierumque, iuvenum et adultorum, pro omnibus apostolatus campis erigantur.

Adhortatio

33. Sacrosanctum igitur concilium omnes laicos enixe in Domino obtestatur ut voci Christi, hac hora se instandus invitanti, et impulsui Spiritus sancti libenter, generoso animo, prompto corde respondeant. Speciali modo hanc appellationem ad se directam esse sentiant iuniores, eamque accipiant cum alacritate et magnanimitate. Ipse enim Dominus omnes laicos per hanc sanctam synodum iterato invitat ut intimius in dies sibi iungantur et quae ipsius sunt, tamquam propria sentientes (cf. Ph 2, 5), in eiusdem salvifica missione consocientur; eosque denuo mittit in omnem civitatem et locum quo ipse venturus est (cf. Lc 10, 1); ut variis formis et modis unius apostolatus Ecclesiae, novis necessitadbus temporum continenter aptandi, cooperatores ei se exhibeant, abundantes in opere Domini semper, scientes quod labor eorum non est inanis in Domino (cf. 1 Cor 15,58).

SESSIO IX

7. dec. 1965

Declaratio de libertate religiosa

De ture personae et communitatum ad libertatem socialem et civilem in re religiosa

1. Dignitatis humanae personae homines hac nostra aetate magis in dies conscii fiunt,1 atque numerus eorum crescit qui exigunt, ut in agendo

• **Cf. loannes XXIII, Litt. encycl.** *Mater et Magistra,* **15 maii 1961** : **AAS 53 (1961), p. 454.**

1 **Cf. loannes XXIII, Litt. encycl.** *Pacem in terris,* **11 aprilis 1963: AAS 55 (1963), p. 279;** *ibid.,* **p. 265; Pius XII,** *Nuntius radiophonicus,* **24 dec. 1944: AAS 37 (1945), p. 14.**

32. There are already in existence many helps for iaypeople devoted to the apostolate: study sessions, congresses, retreats, spiritual exercises, frequent meetings, conferences, books and reviews, all leading to a deeper grasp of holy scripture and catholic doctrine, to cultivating the spiritual life as well as to appreciating conditions in the world and to discovering and developing suitable methods.8

These helps to formation take account of different forms of apostolate according to the environments in which they are exercised.

For this purpose, centres and higher institutes have been founded and have borne excellent fruit.

The council rejoices at the way such projects flourish in some places and would wish to see similar foundations in other places where they are needed.

Further, there is need to set up centres of documentation and research not only in theology but also in anthropology, psychology, sociology and methodology, to help develop the natural aptitudes of Iaypeople, both men and women, young and mature students, for every field of the apostolate.

Exhortation

33. The council earnestly calls upon all Iaypeople in the Lord to respond freely, with generous spirit and ready heart, to the voice of Christ now inviting them and to the prompting of the holy Spirit. Younger people especially should feel that the call is directed to them and receive it with magnanimity. The Lord himself, through this holy synod, again invites all Iaypeople to unite themselves daily more closely to him and to make his concerns their own (see Ph 2,5), so as to associate themselves with his saving mission. Once again he sends them into every city and place where he is to come (see Lk 10, 1). Let them show themselves to be his cooperators, in the various forms and ways of proceeding within the one apostolate of the church, always adapting themselves to the new needs of the hour, knowing that their work is not vain in the Lord (see 1 Cor 15, 58).

SESSION 9
7 December 1965

Declaration on religious freedom

On the right ofpersons and communities to social and civil liberty in religions matters

1. The dignity of the human person is a concern of which people of our time are becoming increasingly more aware.' In growing numbers they demand that

8 See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), p. 454.

1 See John XXI11, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 279; *ibid,* p. 265; Pius XII, Radio message, 24 Dec. 1944: AAS 37 (1945), p. 14.

homines proprio suo consilio et libertate responsabili fruantur et utantur, non coercitione commoti, sed officii conscientia ducti. Itemquc postulant iuridicam delimitationem potestatis publicae, ne fines honestae libertatis et personae et associationum nimis circumscribantur. Quae libertatis exigentia in societate humana ea maxime respicit quae sunt animi humani bona, imprimis quidem ea quae liberum in societate religionis exercitium spectant. Ad has animorum appetitiones diligenter attendens, sibique proponens declarare quantum sint veritati et iustitiae conformes, haec Vaticana synodus sacram ecclesiae traditionem doctrinamque it scrutatur, ex quibus nova semper cum veteribus congruentia profert.

Primum itaque profitetur sacra synodus Deum ipsum viam generi humano notam fecisse per quam, ipsi inserviendo, homines in Christo salvi et beati fieri possint. Hanc unicam veram religionem subsistere credimus in catholica et apostolica ecclesia, cui dominus lesus munus is concredidit eam ad universos homines diffundendi, dicens apostolis: „Euntes ergo docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus sancti, docentes eos servare omnia quaecumque mandavi vobis" (Mt 28,19-20). Homines vero cuncti tenentur veritatem praesertim in iis quae Deum eiusque ecclesiam respiciunt, quaerere eamque cognitam *to* amplecti ac servare.

Pariter vero profitetur sacra synodus officia haec hominum conscientiam tangere ac vincire, nec aliter veritatem sese imponere nisi vi ipsius veritatis, quae suaviter simul ac fortiter mentibus illabitur. Porro, quum libertas religiosa, quam homines in exsequendo officio Deum colendi « exigunt, immunitatem a coercitione in societate civili respiciat, integram relinquit traditionalem doctrinam catholicam de morali hominum ac societatum officio erga veram religionem et unicam Christi ecclesiam. Insuper, de hac libertate religiosa agens, sacra synodus recentiorum summorum pontificum doctrinam de inviolabilibus humanae personae 30 iuribus necnon de iuridica ordinatione societatis evolvere intendit.

I. Libertati: religiosae ratio generalis

2. Haec Vaticana synodus declarat personam humanam ius habere ad libertatem religiosam. Huiusmodi libertas in eo consistit, quod omnes homines debent immunes esse a coercitione ex parte sive singulorum sive « coetuum socialium et cuiusvis potestatis humanae, et ita quidem ut in re religiosa neque aliquis cogatur ad agendum contra suam conscientiam neque impediatur, quominus iuxta suam conscientiam agat privatim et publice, vel solus vel aliis consociatus, intra debitos limites. Insuper declarat ius ad libertatem religiosam esse revera fundatum in ipsa dignitate «0 personae humanae, qualis et verbo Dei revelato et ipsa ratione cognoscitur.2 Hoc ius personae humanae ad libertatem religiosam in iuridica societatis ordinatione ita est agnoscendum, ut ius civile evadat.

’ **Cf. loannes XXIII,Litt.encycl.** *Pacem**in**terris,* **11 aprilis 1963: AAS 55 (1963), pp. 260-261** ; **Pius XII,** *Nuntius radiopbontcus*, **24 dec. 1942: AAS 35 (1943), p. 19; Pius XI, Litt. encycl.** *Mit brenneruier Sorge,* **14 martii 1937: AAS 29 (1937), p. 160; Leo XIII, Litt. encycl.** *Libertas praestantissimum,* **20 iunii 1888: Acta Leonis XIII, 8 (1888), pp. 237-238.**

they should enjoy the use of their own responsible judgment and freedom, and decide on their actions on grounds of duty and conscience, without external pressure or coercion. They also urge that bounds be set to government by law, so that the limits of reasonable freedom should not be too tightly drawn for persons or for social groups. This demand in human society for freedom is chiefly concerned with the values of the human spirit, above all with the free and public practice of religion. Keenly aware of these aspirations, and wishing to assert their consonance with truth and justice, this Vatican synod examines the sacred tradition and teaching of the church from which it continually draws new insights in harmony with the old.

First, then, this holy synod proclaims that God has himself made known to the human race the way by which, in obedience to him, human beings may reach salvation and blessedness in Christ. We believe that this one and only true religion subsists in the catholic and apostolic church, to which the lord Jesus entrusted the task of spreading it to all people, when he said to the apostles: "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the holy Spirit, teaching them to observe all that I have commanded you" (Mt 28,19-20). But all people are bound to seek for the truth, especially about God and his church, and when they have found it to embrace and keep it.

The synod further proclaims that these obligations touch and bind the human conscience, and that truth imposes itself solely by the force of its own truth, as it enters the mind at once gently and with power. Indeed, since people's demand for religious liberty in carrying out their duty to worship God concerns freedom from compulsion in civil society, it leaves intact the traditional catholic teaching on the moral obligation of individuals and societies towards the true religion and the one church of Christ. Furthermore, in treating of this religious freedom the synod intends to develop the teaching of more recent popes on the inviolable rights of the human person and on the regulating of society by law.

/. The generalprinciple ofreligionsfreedom

2. This Vatican synod declares that the human person has a right to religious freedom. Such freedom consists in this, that all should have such immunity from coercion by individuals, or by groups, or by any human power, that no one should be forced to act against his conscience in religious matters, nor prevented from acting according to his conscience, whether in private or in public, whether alone or in association with others, within due limits. The synod further declares that the right to religious freedom is firmly based on the dignity of the human person as this is known from the revealed word of God and from reason itself.2 This right of the human person to religious freedom should have such recognition in the regulation of society by law as to become a civil right.

2 See John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), pp. 260-261 ; Pius XII, Radio message, 24 Dec. 1942: AAS 35 (1943), p. 19; Pius XI, Encyclical *Mit brennender Sorge,* 14 March 1937: AAS 29 (1937), p. 160; Leo XIII, Encyclical *Libertas praestantissimum,* 20 June 1888: *Acta* of Leo XIII, 8 (1888), pp. 237-238.

Secundum dignitatem suam homines cuncti, quia personae sunt, ratione scilicet et libera voluntate praediti ideoque personali responsabilitate aucti, sua ipsorum natura impelluntur necnon morali tenentur obligatione ad veritatem quaerendam, illam imprimis quae religionem spectat. Tenentur quoque veritati cognitae adhaerere atque totam vitam suam iuxta exigentias veritatis ordinare. Huic autem obligationi satisfacere homines, modo suae propriae naturae consentaneo, non possunt nisi libertate psychologica simul atque immunitate a coercitione externa fruantur. Non ergo in subiectiva personae dispositione, sed in ipsa eius natura ius ad libertatem religiosam fundatur. Quamobrem ius ad hanc immunitatem perseverat etiam in iis qui obligationi quaerendi veritatem eique adhaerendi non satisfaciunt; eiusque exercitium impediri nequit dummodo iustus ordo publicus servetur.

3. Quae clarius adhuc patent consideranti supremam humanae vitae normam esse ipsam legem divinam, aeternam, obiectivam atque universalem, qua Deus consilio sapientiae et dilectionis suae mundum universum viasque communitatis humanae ordinat, dirigit, gubernat. Huius suae legis Deus hominem participem reddit, ita ut homo, providentia divina suaviter disponente, veritatem incommutabilem magis magisque agnoscere possit.3 Quapropter unusquisque officium ideoque et ius habet veritatem in re religiosa quaerendi ut sibi, mediis adhibitis idoneis, recta et vera conscientiae iudicia prudenter efformet.

Veritas autem inquirenda est modo dignitati humanae personae eiusque naturae sociali proprio, libera scilicet inquisitione, ope magisterii seu institutionis, communicationis atque dialogi, quibus alii aliis exponunt veritatem quam invenerunt vel invenisse putant, ut sese invicem in veritate inquirenda adiuvent; veritati autem cognitae firmiter adhaerendum est assensu personali.

Dictamina vero legis divinae homo percipit et agnoscit mediante conscientia sua; quam tenetur fideliter sequi in universa sua activitate, ut ad Deum, finem suum, perveniat. Non est ergo cogendus, ut contra suam conscientiam agat. Sed neque impediendus est, quominus iuxta suam conscientiam operetur, praesertim in re religiosa. Exercitium namque religionis, ex ipsa eius indole, consistit imprimis in actibus internis voluntariis et liberis, quibus homo sese ad Deum directe ordinat: huiusmodi actus a potestate mere humana nec imperari nec prohiberi possunt. Ipsa autem socialis hominis natura exigit, ut homo internos religionis actus externe exprimat, cum aliis in re religiosa communicet, suam religionem modo communitario profiteatur.

Iniuria ergo humanae personae et ipsi ordini hominibus a Deo statuto fit, si homini denegetur liberum in societate religionis exercitium, iusto ordine publico servato.

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3 Cf. Thomas, *Summa theologica,* I-II, q. 91, a. 1; q. 93, a. 1-2.

4 Cf. Ioannes XXIII, Litt. encycl. *Pacem in terril,* 11 aprilis 1963: AAS 55 (1963), p. 270; Paulus VI, *Nuntiur radiopbontcus,* 22 dec. 1964: AAS 57 (1965), pp. 181-182; Thomas, *Summa theologica,* I-II, q. 91, a. 4 c.

In accordance with their dignity as persons, equipped with reason and free will and endowed with personal responsibility, all are impelled by their own nature and are bound by a moral obligation to seek truth, above all religious truth. They are further bound to hold to the truth once it is known, and to regulate their whole lives by its demands. But people are only able to meet this obligation in ways that accord with their own nature, if they enjoy both psychological freedom and freedom from external coercion. Thus the right to religious freedom is based on human nature itself, not on any merely personal attitude of mind. Therefore this right to non-interference persists even in those who do not carry out their obligation of seeking the truth and standing by it; and the exercise of the right should not be curtailed, as long as due public order is preserved.

3. These truths become even plainer when one reflects that the supreme rule of life is the divine law itself, the eternal, objective and universal law by which God out of his wisdom and love arranges, directs and governs the whole world and the paths of the human community. God has enabled people to share in this divine law, and hence they are able under the gentle guidance of God's providence increasingly to recognise the unchanging truth? Therefore ail have both the right and the duty to search for religious truth, so that they may by the prudent use of appropriate means form for themselves right and true moral judgments.

Truth, however, is to be sought in a manner befitting the dignity and social nature of the human person, namely by free enquiry assisted by teaching and instruction, and by exchange and discussion in which people explain to each other the truth as they have discovered it or as they see it, so as to assist each other in their search. Once the truth is known, it should be embraced by a personal act of assent.

People grasp and acknowledge the precepts of the divine law by means of their own consciences, which they are bound to follow faithfully in all their activity, so as to come to God, their end. They must therefore not be forced to act against their conscience. Nor must they be prevented from acting according to it, especially in religious matters. The practice of religion of its very nature consists principally in internal acts that are voluntary and free, in which one relates oneself to God directly; and these can neither be commanded nor prevented by any merely human power? The social nature of human beings, however, requires that they should express these interior religious acts externally, share their religion with others, and witness to it communally.

Hence wrong is done to the human person and to the order established for people by God, if they are denied the free and corporate practice of their religion within the limits set by due public order.

5 See Thomas Aquinas, *Summa Theologiae,* 1-11, quest. 91, art. 1; quest. 93, art. 1-2.

4 See John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 270; Paul VI, Radio message, 22 Dec. 1964: AAS 57 (1965), pp. 181-182;Thomas Aquinas, *Summa Theologiae,* I-II, quest. 91, art. 4 c.

Praeterea actus religiosi, quibus homines privatim et publice sese ad Deum ex animi sententia ordinant, natura sua terrestrem et temporalem rerum ordinem transcendunt. Potestas igitur civilis, cuius finis proprius est bonum commune temporale curare, religiosam quidem civium vitam agnoscere eique favere debet, sed limites suos excedere dicenda est, si actus religiosos dirigere vel impedire praesumat.

4. Libertas seu immunitas a coercitione in re religiosa, quae singulis personis competit, etiam ipsis in communi agentibus agnoscenda est. Communitates enim religiosae a sociali natura tum hominis tum ipsius religionis requiruntur.

His igitur communitatibus, dummodo iustae exigentiae ordinis publici non violentur, iure debetur immunitas, ut secundum proprias normas sese regant, Numen supremum cultu publico honorent, membra sua in vita religiosa exercenda adiuvent et doctrina sustentent atque eas institutiones promoveant, in quibus membra cooperentur ad vitam propriam secundum sua principia religiosa ordinandam.

Communitatibus religiosis pariter competit ius, ne mediis legalibus vel actione administrativa potestatis civilis impediantur in suis propriis ministris seligendis, educandis, nominandis atque transferendis, in communicando cum auctoritatibus et communitatibus religiosis, quae in aliis orbis terrarum panibus degunt, in aedificiis religiosis erigendis, necnon in bonis congruis acquirendis et fruendis.

Communitates religiosae ius etiam habent, ne impediantur in sua fide ore et scripto publice docenda atque testanda. In fide autem religiosa disseminanda et in usibus inducendis abstinendum semper est ab omni actionis genere, quod coercitionem vel suasionem inhonestam aut minus rectam sapere videatur, praesertim quando de rudioribus vel de egenis agitur. Talis modus agendi ut abusus iuris proprii et laesio iuris aliorum considerari debet.

Praeterea ad libertatem religiosam spectat, quod communitates religiosae non prohibeantur libere ostendere singularem suae doctrinae virtutem in ordinanda sociptate ac tota vivificanda activitate humana. Tandem in sociali hominis natura atque in ipsa indole religionis fundatur ius quo homines, suo ipsorum sensu religioso moti, libere possunt conventus habere vel associationes educativas, culturales, caritativas, sociales constituere.

5. Cuique familiae, utpote quae est societas proprio ac primordiali iure gaudens, competit ius ad libere ordinandam religiosam vitam suam domesticam sub moderatione parentum. His autem competit ius ad determinandam rationem institutionis religiosae suis liberis tradendae, iuxta suam propriam religiosam persuasionem. Itaque a civili potestate agnoscendum est ius parentum deligendi, vera cum libertate, scholas vel alia educationis media, neque ob hanc electionis libertatem sunt eis iniusta onera sive directe sive indirecte imponenda. Praeterea iura parentum violantur, si liberi ad frequentandas lectiones scholares cogantur quae parentum persuasioni religiosae non correspondeant, vel si unica imponatur educationis ratio, ex qua formatio religiosa omnino excludatur.

Furthermore, those private and public acts of religion by which people relate themselves to God from the sincerity of their hearts, of their nature transcend the earthly and temporal levels of reality. So the state, whose proper purpose it is to provide for the temporal common good, should certainly recognise and promote the religious life of its citizens. With equal certainty it exceeds the limits of its authority, if it takes upon itself to direct or to prevent religious activity.

4. The liberty or freedom from coercion in religion which is proper to ail as persons must also be allowed them when they act together. For religious community is required by the social nature both of human beings and of religion itself.

Hence such communities, as long as they do not disturb the proper requirements of public order, are entitled to due freedom in conducting their affairs in their own way, in honouring the Deity in public worship, in assisting their members to practise their religion, in nourishing them with instruction and in developing institutions in which their members can cooperate in ordering their lives according to their own religious tenets.

Religious communities also have the right not to be prevented by the state by legal or administrative measures from choosing, training, appointing and transferring their own ministers, from communicating with religious authorities and communities in other parts of the world, from constructing buildings for religious purposes, or from acquiring and using appropriate property.

In addition, religious communities are entitled to teach and give witness to their faith publicly in speech and writing without hindrance. But in propagating their religious belief they must always abstain from any kind of action that savours of undue pressure or improper enticement, particularly in regard to the poor or uneducated. Any such course of action must be held an abuse of their own rights and an infringement of the rights of others.

It is a further component of religious liberty that religious communities should not be prevented from freely expounding the special value of their teaching for the right ordering of society and for the revitalising of all human activity. Finally, the right of those who are stirred by religious ideals freely to hold meetings and to form associations for educative, cultural, charitable and social purposes, is grounded both in the social nature of human beings and in the very character of religion.

5. Any family, since it is a society enjoying its own basic rights, has the right to organise its own religious life at home under the supervision of the parents. These have the right to decide on the kind of religious education to be given to their children, according to the religious convictions of the parents. Hence the state must recognise the right of parents to have a truly free choice of schools or other means of education, and no unjust burdens should be laid on them directly or indirectly as a result of this freedom of choice. The rights of parents are infringed if their children are forced to attend classes which conflict with the religious convictions of the parents, or if a single pattern of education is imposed from which all religious training is excluded.

6. Cum societatis commune bonum, quod est summa earum vitae socialis condicionum, quibus homines suam ipsorum perfectionem possunt plenius atque expeditius consequi, maxime in humanae personae servatis iuribus et officiis consistat,5 cura iuris ad libertatem religiosam tum ad cives tum ad coctus sociales tum ad potestates civiles tum ad ecclesiam s aliasque communitates religiosas spectat, modo unicuique proprio, pro eorum erga bonum commune officio.

Inviolabilia hominis iura tueri ac promovere ad cuiusvis potestatis civilis officium essentialiter pertinet. Debet igitur potestas civilis per iustas leges et per alia media apta efficaciter suscipere tutelam libertatis i« religiosae omnium civium, ac propitias suppeditare condiciones ad vitam religiosam fovendam, ut cives revera religionis iura exercere eiusdemque officia adimplere valeant et ipsa societas fruatur bonis iustitiae et pacis, quae proveniunt ex fidelitate hominum erga Deum eiusque sanctam voluntatem.' u

Si attentis populorum circumstantiis peculiaribus uni communitati religiosae specialis civilis agnitio in iuridica civitatis ordinatione tribuitur, necesse est ut simul omnibus civibus et communitatibus religiosis ius ad libertatem in re religiosa agnoscatur et observetur.

Denique a potestate civili providendum est, ne civium aequalitas so iuridica, quae ipsa ad commune societatis bonum pertinet, unquam sive aperte sive occulte laedatur propter rationes religiosas, neve inter eos discriminatio fiat.

Hinc sequitur nefas esse potestati publicae, per vim vel metum aut alia media civibus imponere professionem aut reiectionem cuiusvis religionis, ss vel impedire quominus quisquam communitatem religiosam aut ingrediatur aut relinquat. Eo magis contra voluntatem Dei et contra sacra personae et familiae gentium iura agitur, quando vis quocumque modo adhibeatur ad religionem delendam vel cohibendam sive in toto genere humano sive in aliqua regione sive in determinato coetu. so

7. Ius ad libertatem in re religiosa exercetur in societate humana, ideoque eius usus quibusdam normis moderantibus obnoxius est.

In usu omnium libertatum observandum est principium morale responsabilit^tis personalis et socialis: in iuribus suis exercendis singuli homines coetusque sociales lege morali obligantur rationem habere et w iurium aliorum et suorum erga alios officiorum et boni omnium communis. Cum omnibus secundum iustitiam et humanitatem agendum est.

Praeterea cum societas civilis ius habet sese protegendi contra abusus qui haberi possint sub praetextu libertatis religiosae, praecipue ad potestatem civilem pertinet huiusmodi protectionem praestare; quod tamen fieri <0 debet non modo arbitrario aut uni parti inique favendo, sed secundum0

6 **Cf. loannes XXIII, Litt. encyd.** *Mater et Magistra,* **15 maii 1961 : AAS 53 (1961), p. 417; Idem, Litt. encyd.** *Pacem in terris,* **11 aprilis 1963: AAS 55 (1963), p. 273.**

• **Cf. loannes XXIII, Litt. encyd.** *Pacem in terris,* **11 aprilis 1963: AAS 55 (1963), pp. 273-274; Pius XII,** *Nuntius radiopbonicus,* 1 **iunii 1942: AAS 33 (1941), p. 200.**

7 **Cf. Leo XΠI, Litt. encyd.** *Immortale Dei,* 1 **nov. 1885: ASS 18 (1885), p. 161.**

6. The common good of society is made up of those conditions of social living which enable people to develop their own qualities most fully and easily. It consists chiefly in the safeguarding of the rights and duties of the human person? Hence protection of the right to religious freedom lies with individual citizens and with social groups, with the civil authorities, with the church and other religious communities, each in their own way in view of their obligation towards the common good.

It is an integral part of the duty of every civil authority to safeguard and promote inviolable human rights.5 The state is therefore obliged to give effective protection to the religious liberty of all citizens by just laws and other suitable means, and to ensure favourable conditions for fostering religious life. By these means citizens will have the real opportunity to exercise their religious rights and fulfil their duties, and society will itself benefit from the fruits of justice and peace which result from people's fidelity to God and his holy will.7

If in view of particular demographic conditions special recognition is given in the constitution to one religious community, the right of all citizens and religious communities to religious freedom must at the same time be recognised and upheld.

Finally, the state must ensure that the equality of citizens before the law, which is itself part of the common good of society, should never be impaired either openly or covertly for religious reasons, and that there should be no discrimination against any of them.

It follows from this that it is wrong for a civil power to use force or fear or other means to impose the acceptance or rejection of any religion, or to prevent anyone from entering or leaving a religious body. It is even more against the will of God and contrary to the sacred rights of the human person and of the family of nations, when force of any kind is used to destroy or to repress religion either in the whole human race or in any region or in any particular group.

7. The exercise of the right to religious freedom takes place in human society and is therefore subject to certain modifying principles.

The moral maxim of personal and social responsibility must be followed in the exercise of all liberties: in the use of their rights individuals and social groups are bound by the moral law to have regard to the rights of others, to their own duties towards others and to the common good of all. All should be treated with justice and humanity.

Further, as society has the right to protect itself against the abuses that can occur under the guise of religious liberty, it is chiefly for the state to provide the relevant safeguards. This should be done neither arbitrarily nor with inequitable discrimination, but by legal rules in accord with the objective moral order. Such

5 See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), p. 417; Idem, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 273.
6 See John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), pp. 273-274; Pius XII, Radio message, 1 June 1942: AAS 33 (1941), p. 200.
7 See Leo XIII, Encyclical *Immortale Dei,* 1 Nov. 1885: AAS 18 (1885), p. 161.

normas iuridicas, ordini morali obiectivo conformes, quae postulantur ab efficaci iurium tutela pro omnibus civibus eorumque pacifica compositione, et a sufficienti cura istius honestae pacis publicae quae est ordinata convi- ventia in vera iustitia, et a debita custodia publicae moralitatis. Haec omnia partem boni communis fundamentalem constituunt et sub ratione ordinis publici veniunt. Ceterum servanda est integrae libertatis consue- tudo in societate, secundum quam libertas debet quam maxime homini agnosci, nec restringenda est nisi quando et prout est necessarium.

8. Nostrae aetatis homines varia ratione premuntur et in periculum veniunt ne proprio libero consilio destituantur. Ex altera autem parte non pauci ita propensi videntur, ut specie libertatis omnem subiectionem reiciant ac debitam oboedientiam parvi faciant.

Quapropter haec Vaticana synodus omnes hortatur, praesertim vero eos qui curam habent alios educandi, ut homines formare satagant, qui ordini morali obsequentes legitimae auctoritati oboediant et genuinae libertatis amatores sint; homines nempe, qui proprio consilio res in luce veritatis diiudicent, activitates suas cum sensu responsabilitatis disponant, et quaecumque sunt vera atque iusta prosequi nitantur, operam suam libenter cum ceteris consociando. Religiosa igitur libertas etiam ad hoc inservire et ordinari debet, ut homines in suis ipsorum officiis adimplendis in vita sociali maiore cum responsabilitate agant.

71. I^ibertar re/igioia tub luce revelationis

9. Quae de iure hominis ad libertatem religiosam declarat haec Vaticana synodus, fundamentum habent in dignitate personae, cuius exigentiae rationi humanae plenius innotuerunt per saeculorum experientiam. Immo haec doctrina de libertate radices habet in divina revelatione, quapropter eo magis a Christianis sancte servanda est. Quamvis enim revelatio non expresse affirmet ius ad immunitatem ab externa coercitione in re religiosa, tamen humanae personae dignitatem in tota eius amplitudine patefacit, observandam Christi erga hominis libertatem in exsequendo officio credendi verbo Dei demonstrat, atque de spiritu nos edocet, quem discipuli talis magistri debent in omnibus agnoscere et sequi. Quibus omnibus principia generalia illustrantur super quae fundatur doctrina huius declarationis de libertate religiosa. Praesertim libertas religiosa in societate plene est cum libertate actus fidei christianae congrua.

10. Caput est ex praecipuis doctrinae catholicae, in verbo Dei conten- tum et a patribus constanter praedicatum,8 hominem debere Deo volun-

8 **Cf. Lactantius,** *Divinarum Institutionum,* **Lib. V, 19: CSEL 19, pp. 463-464, 465; PL 6, 614 et 616 (cap. 20); Ambrosius,** *Epistola ad Valentinianum Imp.,* **Ep. 21: PL 16, 1005; Augustinus,** *Contra litteras Pétillant,* **Lib. II, cap. 83: CSEL 52, p. 112; PL 43, 315; cf. C. 23, q. 5, c. 33 (ed. Friedberg, col. 939); Idem, Ep. 23: PL 33, 98; Idem, Ep. 34: PL 33, 132; Idem, Ep. 35: PL 33, 135; Gregorius Magnus,** *Epistola ad Virgiltum et Theodorum Episcopos Afassiltae Calharum,* **Registrum epistolarum, I, 45: MGH Ep. 1, p. 72; PL 77, 510-511 (lib. I, ep. 47); Idem,** *Epistola ad lobannem Episcopum Constantinopolttanum,* **Registrum epistolarum,**

rules are required for the effective protection and peaceful harmonising of the rights of all citizens. They are required to make adequate provision for that general peace and good order in which people live together in true justice. They are required for the due protection of public morality. These factors together constitute a fundamental part of the common good, and are included in the idea of public order. Nevertheless, that principle of full freedom is to be preserved in society according to which people are given the maximum of liberty, and only restrained when and in so far as is necessary.

8. People today are restricted in various ways and are in danger of being robbed of their power of free decision. At the same time many appear so assertive that in the name of freedom they reject all control and discount every duty of obedience.

Hence this Vatican synod exhorts all, and particularly those who have the charge of educating others, to apply themselves to bringing up people who will respect the moral law, obey legitimate authority and have a love for genuine freedom; that is, people who will use their own judgment to make decisions in the light of truth, plan their activities with a sense of responsibility, and freely combine their efforts with others to achieve all that is just and true. Therefore religious freedom should serve this further purpose, that people should act with greater responsibility in fulfilling their social functions in life.

II. Religionsfreedom in the light of revelation

9. The statements made by this Vatican synod on the right of people to religious freedom have their basis in the dignity of the person, the demands of which have come to be more fully known to human reason from the experience of centuries. But this teaching on freedom also has roots in divine revelation, and is for that reason to be held all the more sacred by Christians. For although revelation does not affirm the right of immunity from external coercion in religious affairs in so many words, it nevertheless makes plain the whole scope of the dignity of the human person; it manifests the respect Christ showed for the freedom of people in fulfilling their duty in believing in the word of God; and it instils in us the spirit that the followers of such a master should always have as their ideal and model. In all these ways light is thrown on the general principles on which the teaching of this declaration on religious freedom is based. And first and foremost religious freedom in the social order fully corresponds with the freedom of the act of Christian faith.

10. One of the chief catholic teachings, found in the word of God and repeatedly preached by the fathers of the church,§ is that the response of people

§ See Lactantius, *Divinarum Institutionum (The Divine Institutes),* book 5, 19: CSEL 19, pp. 463-465; PL 6, 614 and 616 (chapter 20); Ambrose, *Epistola ad Valentinianum Imp. (Letter to Emperor Valentinian),* Letter 21 : PL 16, 1005; Augustine, *Contra litteras Petiliani (Against the letter of Petilian),* book 2, ch. 83: CSEL 52, p. 112; PL 43, 315; sec C. 23, quest. 5, canon 33 (ed. Friedberg, 1, 939); Idem, Letter 23: PL 33, 98; Idem, Letter 34: PL 33, 132; Idem, Letter 35: PL 33, 135; Gregory the Great, *Epistola ad Virgilium et Theodorum Episcopos Massiliae Galliarum (Letter to Bishops Virgilius and Theodore),* Registrum epistolarum, 1, 45: MGH Ep. 1, p. 72; PL 77, 510-511 (book 1, letter 47); CChr 140, 59; Idem, *Epistola ad lohannem Episcopum Constantinopolitanum (Letter to John, bishop of Constantinople),* Registrum epistolarum, III, 52: MGH Ep. I, p. 210; PL 77, 649 (book 3, letter 53); CChr 140, 199; see D.45,

tarie respondete credendo; invitum proinde neminem esse cogendum ad amplectendam fidem.' Etenim actus fidei ipsa sua natura voluntarius est, cum homo, a Christo salvatore redemptus et in adoptionem filiorum per lesum Christum vocatus,[10] Deo sese revelanti adhaerere non possit, nisi Patre eum trahente[11] rationabile liberumque Deo praestiterit fidei obse- » quium. Indoli ergo fidei plene consonum est ut, in re religiosa, quodvis genus coercitionis ex parte hominum excludatur. Ac proinde ratio liber— tatis religiosae haud parum confert ad illum rerum statum fovendum, in quo homines expedite possint invitari ad fidem christianam, illam sponte amplecti atque eam in tota vitae ratione actuose confiteri. 10

11. Deus quidem homines ad inserviendum sibi in spiritu et veritate vocat, unde ipsi in conscientia vinciuntur, non vero coercentur. Rationem enim habet dignitatis personae humanae ab ipso conditae, quae proprio consilio duci et libertate frui debet. Hoc autem summe apparuit in Christo lesu, in quo Deus seipsum ac vias suas perfecte manifestavit. Etenim »5 Christus, qui magister et dominus est noster,[12] idemque mitis et humilis corde,[13] discipulos patienter allexit et invitavit.[14] Miraculis utique prae— dicationem suam suffulsit et confirmavit, ut fidem auditorum excitaret atque comprobaret, non ut in eos coercitionem exerceret.[15] *Incredulitatem audientium certe exprobravit, sed vindictam Deo in diem iudicii relin- m quendo.[1'] Mittens apostolos in mundum dixit eis: „Qui crediderit et baptizatus fuerit salvus erit; qui vero non crediderit condemnabitur" (Mr 16, 16). Ipse vero, agnoscens zizaniam cum tritico seminatam, iussit sinere utraque crescere usque ad messem quae fiet in consummatione saeculi.[17] Nolens esse messias politicus et vi dominans,[18] maluit se dicere *ts* Filium hominis qui venit „ut ministraret et daret animam suam redemptio— nem pro multis" (Mr 10,45). Sese praebuit ut perfectum servum Dei,[19] qui „harundinem quassatam non confringet et linum fumigans non extinguet" (Mt 12, 20). Potestatem civilem eiusque iura agnovit, iubens

III. 52: MGH Ep. I, p. 210; PL 77, 649 (lib. 1'H, ep. 53); cf. D. 45, c. 1 (ed. Friedberg, col. 160); conc. Tolet. IV, c. 57: Msi 10,633; cf. D. 45, c. 5 (ed Friedberg, col. 161-162); Clemens III: X., V, 6, 9: ed. Friedberg, col 774; Innocentius IU, *Epistola ad Arelatensem Arcbiepisco- pum,* **X., III, 42, 3: ed. Friedberg, col. 646.**

*** Cf. CIC, can. 1351; Pius XII,** *Allocutio* **ad praelatos auditores caeterosque officiales et administros tribunalis s. Romanae rotae, 6 oct. 1946: AAS 38 (1946), p. 394; Idem, Litt. encycl.** *Mystici Corporis,* **29 iunii 1943: AAS (1943), p. 243.**

10 **Cf. Eph 1, 5.**

11 **Cf. Io 6, 44.**

11 *Cf. Io* **13,13.**

11 **Cf. Mt 11, 29.**

14 **Œ Mt 11, 28-30; Io 6. 67-68.**

14 **Cf. Mt 9, 28-29; Mr 9, 23-24; 6, 5-6; Paulus VI, Litt.encyd.** *Ecclesiam suam,* **6 aug. 1964: AAS 56 (1964), pp. 642-643.**

14 **Cf. Mt 11,20-24; Rm 12,19-20; 2 Th 1, 8.**

17 **Cf. Mt 13, 30. 40-42.**

14 **Cf. Mt 4, 8-10; Io 6,15.**

19 **Cf. Is 42, 1-4.**

to God in faith should be voluntary; so no one must be forced to embrace the faith against her or his will.7 Indeed, the act of faith is by its very nature voluntary. Human beings, redeemed by Christ their saviour and called to adoptive sonship through Jesus Christ,10 can only respond to God as he reveals himself if, with the Father drawing them,11 they give to God a free and rational allegiance of faith. It is therefore entirely in accord with the nature of faith that every kind of human coercion should be excluded from religion. And so the ideal of religious freedom greatly helps to produce the conditions in which people can be openly invited to christian faith, and can embrace it of their own accord and witness to it in action in their whole manner of life.

11. God calls people to serve him in spirit and in truth, so that they are bound to him by personal decision and not by external force. For he looks to the dignity of the human person, whom he has created and who needs to be guided by his own judgment and enjoy his freedom. This shone out most clearly in Christ Jesus, in whom God fully revealed himself and his ways. For Christ, who is our master and lord,12 but is also gentle and humble of heart,13 patiently attracted and invited his disciples.14 Certainly he illuminated and confirmed his teaching with miracles, to stir up and strengthen the faith of his hearers, though not to exert pressure on them.15 Certainly, too, he reproved the disbelief of his hearers, but he left the verdict of God to the day of judgment.16 When he sent his apostles out to the world, he told them: "Whoever believes and is baptised will be saved; whoever does not believe will be condemned" (Mt 16, 16). But, knowing that wheat and cockle were sown together, he ordered that both be allowed to grow till the harvest at the end of time.17 Refusing to be a political messiah who prevailed by force,18 he preferred to call himself the Son of man who came "to serve and to give his life as a ransom for many" (Mk 10, 45). He showed himself the perfect servant of God,19 who "will not break a bruised reed or quench a smouldering wick" (Mt 12, 20). He recognised the civil power and

canon 1 (ed. Friedberg, 1, 160); council of Toledo IV (633), canon 57: Msi 10, 633; see D. 45, canon 5 (ed. Friedberg, 1, 161-162); Clement III: *Decretals,* V, 6, 9 (ed. Friedberg, 2, 774); Innocent III, *Epistola ad Arelatensem Archiepiscopum (Letter to the archbishop of Arles): Decretals,* III, 42, 3 (ed. Friedberg, 2, 646).

See CIC, canon 1351; Pius XII, Allocution to the prelate auditors and other officials and administrators of the Roman Rota, 6 Oct. 1946: AAS 38 (1946), p. 394; Idem, Encyclical *Mystici Corporis,* 29 June 1943: AAS (1943), p. 243.

10 See Eph 1, 5.

11 See Jn 6, 44.

12 See Jn 13, 13.

13 Sec Mt 11, 29.

14 See Mt 11, 28-30; Jn 6, 67-68.

See Mt 9, 28-29; Mk 9, 23-24; 6, 5-6; Paul VI, Encyclical *Ecclesiam suam,* 6 Aug. 1964: AAS 56 (1964), pp. 642-643.

16 See Mt 11, 20-24; Rm 12, 19-20; 2 Th 1, 8.

17 Sec Mt 13, 30, 40-42.

18 See Mt 4, 8-10; Jn 6, 15.

19 See Is 42, 1-4.

censum dari Caesari, clare autem monuit servanda esse iura superiora Dei: „Reddite ergo quae sunt Caesaris Caesari, et quae sunt Dei Deo" (Mt 22, 21). Tandem in opere redemptionis in cruce complendo, quo salutem et veram libertatem hominibus acquireret, revelationem suam perfecit, Testimonium enim perhibuit veritati,[20] eam tamen contradicentibus vi imponere noluit. Regnum enim eius non percutiendo vindicatur,[21] sed stabilitur testificando et audiendo veritatem, crescit autem amore, quo Christus exaltatus in cruce homines ad seipsum trahit.[22]

Apostoli, Christi verbo et exemplo edocti, eamdem viam secuti sunt, Ab ipsis ecclesiae exordiis discipuli Christi adlaborarunt, ut homines ad Christum Dominum confitendum converterent, non actione coercitiva neque artificiis Evangelio indignis, sed imprimis virtute verbi Dei.[23] Fortiter omnibus nuntiabant propositum salvatoris Dei, „qui omnes homines vult salvos fieri et ad agnitionem veritatis venire (1 Tm 2, 4); simul autem verebantur debiles etiamsi in errore versabantur, sic ostendentes quomodo ..unusquisque nostrum pro se rationem reddet Deo" (Rm 14, 12)[24] et in tantum teneatur conscientiae suae oboedire. Sicuti Christus, Apostoli intenti semper fuerunt ad testimonium reddendum veritati Dei, abundantius audentes coram populo et principibus loqui „verbum Dei cum fiducia (Ac 4,31).[25] Firma enim fide tenebant ipsum evangelium revera esse virtutem Dei in salutem omni credenti.[26] Omnibus ergo spretis „armis carnalibus [27] exemplum mansuetudinis et modestiae Christi sequentes, verbum Dei praedicaverunt plene confisi divina huius verbi virtute ad potestates Deo adversas destruendas[28] atque homines ad fidem et obsequium Christi reducendos.[29] Sicut magister ita et apostoli auctoritatem legitimam civilem agnoverunt: „Non est enim potestas nisi a Deo docet apostolus, qui exinde iubet: „Omnis anima potestatibus sublimioribus subdita sit;... qui resistit potestati, Dei ordinationi resistit (Rm 13,1-2).[30] Simul autem non timuerunt contradicere potestati publicae se sanctae Dei voluntati opponenti: ..Oboedire oportet Deo magis quam hominibus (Ac 5, 29).[31] Hanc viam secuti sunt innumeri martyres et fideles per saecula et per orbem.

12. Ecclesia igitur, evangelicae veritati fidelis, viam Christi et apostolorum sequitur quando rationem libertatis religiosae tamquam dignitati hominis et Dei revelationi consonam agnoscit eamque fovet. Doctrinam

20 Cf. Io 18, 37.
11 Cf. Mt 26, 51-53; Io 18, 36.
“ Cf. Io 12, 32.
23 Cf. 1 Cor 2. 3-5; 1 Th 2, 3-5.
24 Cf. Rm 14, 1-23; 1 Cor 8, 9-13; 10, 23-33.
“ Cf. Eph 6, 19-20.
26 Cf. Rm 1, 16.
87 Cf. 2 Cor 10, 4; 1 Th 5. 8-9.
28 Cf. Eph 6, 11-17.
29 Cf. 2 Cor 10, 3-5.
30 Cf. 1 Pt 2, 13-17.
31 Cf. Act 4, 19-20.

its laws, and ordered that tax be paid to Caesar, but clearly warned that the higher laws of God should be kept: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Mt 22, 21). Finally, when completing on the cross his work of redemption by which he won salvation and true freedom for humanity, he brought his revelation to perfection. He bore witness to the truth,20 and would not let force be used on those who opposed it. For his kingdom is not upheld by the sword,21 but is founded on hearing and witnessing to the truth, and grows by the love whereby Christ raised on the cross draws people to himself.22

The apostles, taught by Christ's word and example, followed the same course. From the very beginnings of the church the followers of Christ strove to convert people to the confession of Christ as Lord, not by any coercive measures or bv devices unworthy of the gospel, but chiefly by the power of God's message/3 They vigorously proclaimed to all the design of God the saviour, "who desires all to be saved and to come to the knowledge of the truth" (1 Tim 2,4); but at the same time they respected the weak even though they were caught up in error, thus making plain how "each of us shall give an account of himself to God" (Rm 14, 12)24 and in the end is bound to obey his own conscience. Like Christ himself, the apostles always strove to give public testimony to God's truth and to speak "the word of God with boldness" (Ac 4, 31)2' with the greatest daring before people and princes. For they firmly believed that the gospel was in very truth the power of God for salvation to everyone who has faith/6 So, scorning every kind of "worldly weapon"2728nd following the example of Christ's meekness and moderation, they preached the word of God with full reliance on the divine power of this word to destroy forces hostile to God2s and to bring people to faith in Christ and allegiance to him.29 As had the master, so too the apostles acknowledged legitimate civil authority: "For there is no authority except from God", the apostle teaches, and so adds this instruction: "Let every person be subject to the governing authorities … anyone who resists the authorities resists what God has appointed" (Rm 13, 1-2).30 At the same time they were not afraid to confront those in public office when they opposed the holy will of God: "We must obey God rather than men" (Ac 5, 29).31 Martyrs and faithful without number have trodden this path throughout the ages and throughout the world.

12. Hence the church is being faithful to the truth of the gospel and is following the way of Christ and the apostles, when it sees the principle of religious freedom as in accord with human dignity and the revelation of God,

20 Scejn 18, 37.
21 See Mt 26, 51-53; Jn 18, 36.
22 See Jn 12, 32.
23 See 1 Cor 2, 3-5; 1 Th 2, 3-5.
24 See Rm 14, 1-23; 1 Cor 8, 9-13; 10, 23-33.
25 See Eph 6, 19-20.
26 See Rm 1, 16.
27 See 2 Cor 10, 4; 1 Th 5, 8-9.
28 See Eph 6, 11-17.
29 See 2 Cor 10, 3-5.
30 See 1 Pt 2, 13-17.
31 See Ac 4, 19-20.

a magistro et ab apostolis acceptam, decursu temporum, custodivit et tradidit. Etsi in vita populi Dei, per vicissitudines historiae humanae peregrinantis, interdum exstitit modus agendi spiritui evangclico minus conformis, immo contrarius, semper tamen mansit ecclesiae doctrina neminem esse ad fidem cogendum.

Evangelicum fermentum in mentibus hominum sic diu est operatum atque multum contulit, ut homines temporum decursu latius agnoscerent dignitatem personae suae et maturesceret persuasio in re religiosa ipsam immunem servandam esse in civitate a quacumque humana coercitione.

13. Inter ea quae ad bonum ecclesiae, immo ad bonum ipsius terrenae civitatis spectant et ubique semperque servanda sunt atque ab omni iniuria defendenda, illud certe praestantissimum est, ut ecclesia tanta perfruatur agendi libertate, quantam salus hominum curanda requirat.[32] Haec enim libertas sacra est, qua unigenitus Dei Filius ditavit ecclesiam acquisitam sanguine suo. Ecclesiae sane adeo propria est, ut qui eam impugnant, iidem contra Dei voluntatem agant. Libertas ecclesiae est principium fundamentale in relationibus inter ecclesiam et potestates publicas totumque ordinem civilem.

In societate humana et coram quavis potestate publica ecclesia sibi vindicat libertatem, utpote auctoritas spiritualis, a Christo domino constituta, cui ex divino mandato incumbit officium eundi in mundum universum et evangelium praedicandi omni creaturae.[33] Libertatem pariter sibi vindicat ecclesia prout est etiam societas hominum qui iure gaudent vivendi in societate civili secundum fidei Christianae praescripta.[34]

Iamvero si viget ratio libertatis religiosae non solum verbis proclamata neque solum legibus sancita, sed etiam cum sinceritate in praxim deducta, tunc demum ecclesia stabilem obtinet et iuris et facti condicionem ad necessariam in missione divina exsequenda independentiam, quam auctoritates ecclesiasticae in societate presse pressiusque vindicarunt.[35] Simulque christifideles, sicut et ceteri homines, iure civili gaudent ne impediantur in vita sua iuxta conscientiam agenda. Concordia igitur viget inter libertatem ecclesiae et libertatem illam religiosam, quae omnibus hominibus et communitatibus est tanquam ius agnoscenda et in ordinatione iuridica sancienda.

14. Ecclesia catholica, ut divino obtemperet mandato: „docete omnes gentes" (Mt 28, 19), impensa cura adlaborare debet „ut sermo Dei currat et clarificetur" (2 Th 3, 1).

Enixe igitur rogat ecclesia, ut a filiis suis primum omnium fiant ..obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus ... Hoc enim bonum est et acceptum coram salvatore nostro

32 Cf. Leo XIII, Litterae *OJficio sanctissimo,* **22 dec. 1887: ASS 20 (1887), p. 269; Idem, Litterae** *Ex litteris,* **7 aprilis 1887: ASS 19 (1886), p. 465.**

33 Cf. Mr 16, 15; Mt 28, 18-20: Pius XII, Litt. encyd. *Summi Pontificatus,* **20 oct. 1939: AAS 31 (1939), pp. 445-446.**

34 Cf. Pius XI, Litterae *Firmissimam constantiam,* **28 mardi 1937: AAS 29 (1937), p. 196.**

34 Cf. Pius XII, Allocutio *Ci riesce,* **6 dec. 1953: AAS 45 (1953), p. 802.**

and when it promotes it. Throughout the centuries it has guarded and handed on the teaching received from the master and from the apostles. Although at times in the life of the people of God, as it has pursued its pilgrimage through the twists and turns of human history, there have been ways of acting hardly in tune with the spirit of the gospel, indeed contrary to it, nevertheless the church's teaching that no one's faith should be coerced has held firm.

Thus the leaven of the gospel has long been at work in the minds of people and has played a great part in the course of time in the growing recognition of the dignity of the human person, and in the maturing of the conviction that in religious matters this dignity must be preserved intact in society from any kind of human coercion.

13. Among the values which contribute most to the well-being of the church, as of civil society itself, and which are always to be upheld and safeguarded from all damage, the chief is unquestionably that the church should enjoy all the freedom of action it needs to care for the salvation of humanity?2 For this is a sacred liberty with which the only-begotten Son of God endowed the church he obtained with his own blood. It is so integral to the church that any who attack it are acting against the will of God. This freedom of the church is a fundamental principle in all relations between the church and both the state and the whole social order.

In human society and in the presence of any civil power the church claims freedom for itself as a spiritual authority, established by Christ the lord, on whom lies the duty by divine command of going into the whole world and preaching the gospel to the whole creation?3 The church further claims freedom in that it is a human association enjoying the right to live in civil society according to the requirements of Christian faith?4

Indeed, if the principle of religious freedom prevails, as one not merely set forth in words nor just sanctioned by law, but genuinely put into practice, then the church truly has the solid basis in law and in fact for that independence which is necessary for the fulfilment of its divine mission, and which church authorities more and more insistently claim in today's world.3" At the same time the faithful, like other people, have the civil right not to be prevented from living their lives as conscience directs. There is therefore a harmony between the freedom of the church and that religious liberty which should be accorded as a right to all individuals and communities, and should be sanctioned by legal enactment.

14. To obey the divine command, "teach all nations" (Mt 28,19), the catholic church must work unremittingly "that the word of God may speed on and triumph" (2 Th 3, 1).

So the church earnestly begs its children that as a matter of the greatest moment there be made "supplications, prayers, intercessions and thanksgivings for everyone … For this is good, and it is acceptable in the sight of God our

32 See Leo XIII, Letter *Officio sanctissimo, 22* Dec. 1887: ASS 20 (1887), p. 269; Idem, Letter *Ex litteris,* 7 April 1887: ASS 19 (1886), p. 465.

33 See Mk 16, 15; Mt 28, 18-20; Pius XII, Encyclical *Summi Pontificatus,* 20 Oct. 1939: AAS 31 (1939), pp. 445-446.

34 See Pius XI, Letter *Firmissimam constantiam, 28* March 1937: AAS 29 (1937), p.196.

35 See Pius XII, Allocution *Ci riesce, 6* Dec. 1953: AAS 45 (1953), p. 802.

Deo, qui omnes hommes vult salvos heri et ad agnitionem veritatis venire4* (1 Tm 2, 1-4).

Christifideles autem in sua efformanda conscientia diligenter attendere debent ad sacram certamque ecclesiae doctrinam.3® Christi enim voluntate ecclesia catholica magistra est veritatis, eiusque munus est, ut veritatem quae Christus est enuntiet atque authentice doceat, simulque principia ordinis moralis, ex ipsa natura humana profluentia, auctoritate sua declaret atque confirmet. Insuper christiani, in sapientia ambulantes ad eos qui foris sunt, „in Spiritu sancto, in caritate non ficta, in verbo veritatis" (2 Cor 6,6-7), lumen vitae cum omni fiducia37 et fortitudine apostolica, ad sanguinis usque effusionem, diffundere satagant.

Etenim discipulus erga Christum magistrum gravi adstringitur officio, veritatem ab eo receptam plenius in dies cognoscendi, annuntiandi fideliter, strenueque defendendi, exclusis mediis spiritui evangelico contrariis. Simul tamen caritas Christi urget eum, ut amanter prudenter patienter agat cum hominibus, qui in errore vel ignorantia circa fidem versantur.38 Respiciendum igitur est tum ad officia erga Christum Verbum vivificans quod praedicandum est, tum ad humanae personae iura, tum ad mensuram gratiae a Deo per Christum tributam homini, qui ad fidem sponte accipiendam et profitendam invitatur.

15. Constat igitur praesentis aetatis homines optare ut libere possint religionem privarim publiceque profiteri, immo libertatem religiosam in plerisque constitutionibus iam ut ius civile declarari et documentis international!bus sollemniter agnosci.39

At non desunt regimina in quibus, etsi in eorum Constitutione libertas cultus religiosi agnoscitur, tamen ipsae publicae potestates conantur cives a religione profitenda removere et communitatibus religiosis vitam perdifficilem ac periclitantem reddere.

Illa fausta huius temporis signa laeto animo salutans, haec vero deploranda facta cum maerore denuntians, sacra synodus catholicos hortatur, exorat autem homines universos, ut perattente considerent quantopere libertas religiosa necessaria sit in praesenti potissimum familiae humanae condicione.

Manifestum est enim cunctas gentes magis in dies unum fieri, homines diversae culturae et religionis arctioribus inter se devinciri rationibus, augeri denique conscientiam propriae cuiusque responsabilitatis. Proinde ut pacificae relationes et concordia in genere humano instaurentur et firmentur, requiritur ut ubique terrarum libertas religiosa efficaci tutela iuridica muniatur atque observentur suprema hominum officia et iura ad vitam religiosam libere in societate ducendam.

Faxit Deus et Pater omnium ut familia humana, diligenter servata libertatis religiosae ratione in societate, per gratiam Christi et virtutem

M **Cf. Pius XII,** *Nuntius raiiopbanicus,* **23 martii 1952: AAS 44 (1952), pp. 270-278.**
37 **Cf. Ac 4, 29.**
38 **Cf. loannes XXIII, Litt. encycl.** *Pacem in terris,* **11 aprilis 1963: AAS 55 (1963), pp. 299-300.**
39 **Cf. loannes XXIII, Litt. encycl.** *Pacem in terris,* **11 aprilis 1963: AAS 55 (1963), pp. 295-296.**

saviour, who desires everyone to be saved and to come to the knowledge of the truth" (1 Tm 2, 1-4).

In forming their consciences the Christian faithful should give careful attention to the sacred and certain teaching of the church.[36] For the catholic church is by the will of Christ the teacher of truth. Its charge is to announce and authentically teach that truth which is Christ, and at the same time to give authoritative statement and confirmation of the principles of the moral order which derive from human nature itself. In addition, all Christians should find prudent ways in which to spread the light of life to those outside their fold, "by the holy Spirit, genuine love, truthful speech" (2 Cor 6, 6-7), with the confidence[37] and boldness of apostles, even to the shedding of their blood.

For the disciple of Christ owes to his master the serious obligation of absorbing ever more deeply the truth learnt from him, of announcing it loyally and defending it vigorously, but always without recourse to means that go against the spirit of the gospel. At the same time the love of Christ presses the disciple to deal lovingly, prudently and patiently with those who are ignorant or mistaken about the faith.[38] So account must be taken of one's obligations to the proclamation of Christ the life-giving Word, of the rights of the human person, and of the measure of the grace of Christ given to each by God to summon him to the free acceptance and profession of the faith.

15. There is general recognition that people today want to be able to give free expression to their religion in public and in private, and that religious freedom is stated as a civil right in many constitutions and given solemn recognition in international documents.[39]

But there are some regimes in which, though freedom of religious worship has constitutional recognition, the state nonetheless tries to deter its citizens from any religious allegiance and to make life arduous and even dangerous for religious communities.

This holy synod warmly greets the former more positive signs of our times, while it sadly exposes the latter facts and condemns them. It urges Catholics and begs all people to reflect deeply on the degree to which religious freedom is a paramount necessity in the present situation of the human family.

For quite clearly all nations are daily becoming more united, people of different culture and religious belief are bound together by closer ties, and there is a growing awareness of the responsibility of each. To the end, therefore, that relations of peace and harmony may be established and deepened in the human race, it is essential that religious freedom be given adequate legal protection throughout the world, and that the supreme duties and rights of people in regard to the freedom of their religious life in society should be upheld.

May the God and Father of all bring it to pass that the human family, by carefully tending the principle of religious freedom in society, may be led

[36] See Pius XII, Radio message, 23 March 1952: AAS 44 (1952), pp. 270-278.
[37] See Ac 4, 29.
[38] See John XXI11, Encyclical *Pacem in terns,* 11 April 1963: AAS 55 (1963), pp. 299-300.
[39] See John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), pp. 295-296.

Spiritus sancti adducatur ad sublimem illam ac perennem „libertatem gloriae filiorum Dei" (Rm 8, 21).

Decretum de activitate missionali ecclesiae

1. Ad gentes divinitus missa ut sit ..universale salutis sacramentum[1] ecclesia ex intimis propriae catholicitatis exigentiis, mandato sui fundatoris oboediens,[2] evangelium omnibus hominibus nuntiare contendit. Ipsi enim apostoli, in quibus ecclesia est condita, vestigia Christi sequentes, ..praedicaverunt verbum veritatis et genuerunt ecclesias".[3] Eorum successorum officium est hoc opus perenne reddere, ut „sermo Dei currat et clarificetur" (2 Th 3, 1) et regnum Dei ubique terrarum annuntietur et instauretur.

In praesenti autem rerum ordine, ex quo nova exsurgit humanitatis condicio, ecclesia, sal terrae et lux mundi,[4] urgentius vocatur ad omnem creaturam salvandam et renovandam, ut omnia in Christo instaurentur, et in ipso homines unam familiam unumque populum Dei constituant.

Quare haec sancta synodus, dum ob praeclara opera per generosam totius ecclesiae industriam peracta Deo gratias agit, missionalis activitatis principia delineare, et vires omnium fidelium colligere cupit, ut populus Dei, per angustam viam crucis procedens, regnum Christi, domini et conspectoris saeculorum,[5] ubique diffundat eique advenienti vias paret.

Cap. I. De principiis doctrinalibus

2. Ecclesia peregrinans natura sua missionaria est, cum ipsa ex missione Filii missioneque Spiritus sancti originem ducat secundum propositum Dei Patris.[6]

Hoc autem propositum ex „fontali amore" seu caritate Dei Patris profluit, qui, cum sit principium sine principio, ex quo Filius gignitur et Spiritus sanctus per Filium procedit, ex nimia et misericordi benignitate sua libere creans et insuper gratiose vocans nos ad secum communicandum in vita et gloria, bonitatem divinam liberaliter diffudit ac diffundere non desinit, ita ut qui conditor est omnium, tandem fiat „omnia in omnibus" (1 Cor 15, 28), gloriam suam simul et beatitudinem nostram procurando. Placuit autem Deo homines non tantum singulatim, quavis mutua connexione seclusa, ad vitae suae participationem vocare, sed eos in populum constituere, in quo filii sui, qui erant dispersi, in unum congregarentur.[7]

1 **Cone. Vat. Π, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 48: AAS 57 (1965), p. 53 (v. supra p. 887-888).**

1 **Cf. Mr 16, 15.**

3 **Augustinus,** *Enor, in P/.* **44, 23: PL 36, 508; CChr 38, 150.**

4 **Cf. Mt 5, 13-14.**

6 **Q. Ecli 36, 19.**

• **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Gentium,* **n. 2: AAS 57 (1965), pp. 5-6 (v. supra p. 850).**

7 **Cf. Io 11, 52.**

through the grace of Christ and the power of the holy Spirit to the enduring heights of "the glorious liberty of the children of God" (Rm 8, 21).

Decree on the missionary activity of the church

1. Sent by God to the nations to be "the universal sacrament of salvation",[1] the church by the innermost requirements of its own catholicity and in obedience to the command of its founder,[2] strives to proclaim the gospel to all humankind. The apostles themselves, on whom the church is founded, following in the footsteps of Christ, "preached the word of truth and brought churches to birth".[3] It is the duty of their successors to carry on this work unremittingly, so that "the word of God may speed on and triumph" (2 Th 3, 1) and the kingdom of God be proclaimed and established all over the world.

At the present time, when a new era for humanity is emerging, the church, salt of the earth and light of the world,[4] is called with greater urgency to strive for the salvation and renewal of every human being, so that everything may be restored in Christ and that in him all humankind may form but one family and one people of God.

Accordingly, this holy synod, while it gives thanks to God for the outstanding results that have been achieved through the generous efforts of the entire church, also wishes to outline the principles of missionary activity and to harness the resources of all the faithful, so that the people of God, advancing along the narrow road of the cross, may spread to all parts of the world the kingdom of Christ, the lord and beholder of the ages,[5] and may prepare the way for his coming.

Chapter 1. Doctrinal principles

2. The pilgrim church is of its very nature missionary, since it draws its origin from the mission of the Son and the mission of the holy Spirit, in accordance with the plan of God the Father.[6][7]

This plan flows out from the "fountain-like love" or charity of God the Father. He is the source without a source from whom the Son is begotten and from whom the holy Spirit proceeds through the Son. And so of his surpassing and merciful goodness he not only freely creates us but also graciously calls us to share in his life and glory. He has unstintingly poured out the divine goodness and does not cease to pour it out, so that he who is creator of all may finally become "everything to every one" (1 Cor 15, 28), so achieving at one and the same time his own glory and our happiness. For it has pleased God to call human beings to share in his own life not merely as individuals, without any unifying bond between them, but rather to make them into a people in which his children, who had been widely scattered, might be gathered together in unity/

1 Vatican council II. Dogmatic constitution on the church, *Lumen Gentium,* no. 48: AAS 57 (1965), p. 53 (see above pp. 887-888).
2 See Mk 16, 15.
3 Augustine, *Enar. in Ps. (Exposition of the Psalms),* 44, 23: PL 36, 508; CChr 38, 150.
4 See Mt 5, 13-14.
5 See Ecli 36, 19.
6 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 2: AAS 57 (1965), pp. 5-6 (see above p. 850).
7 See Jn 11, 52.

3. Hoc universale Dei propositum pro salute generis humani perficitur non solum modo quasi secreto in mente hominum vel per incepta, etiam religiosa, quibus ipsi multipliciter Deum quaerunt, „si forte attrectent eum aut inveniant quamvis non longe sit ab unoquoque nostrum (Ac 17, s 27): haec enim incepta indigent illuminari et sanari, etsi, ex benigno consilio providentis Dei, aliquando pro paedagogia ad Deum verum vel praeparatione evangelica possint haberi.8* Deus autem ad pacem seu communionem secum stabiliendam fraternamque societatem inter homines, eosque peccatores, componendam, in historiam hominum novo i» et definitivo modo intrare decrevit mittendo Filium suum in came nostra, ut homines per illum eriperet de potestate tenebrarum ac satanae′ et in eo mundum sibi reconciliaret.10* Illum ergo, per quem fecit et saecula,11 constituit haeredem universorum, ut in illo omnia instauraret.1′

Christus enim lesus missus est in mundum verus mediator Dei et u hominum. Cum Deus sit, „in ipso inhabitat omnis plenitudo divinitatis corporaliter (Coi 2, 9); secundum humanam autem naturam, novus Adam, renovatae humanitatis caput constituitur, „plenus gratiae et veritatis (Io 1, 14). Itaque per vias verae Incarnationis processit Filius Dei ut homines divinae naturae participes faceret, propter nos egenus n factus cum esset dives, ut illius inopia nos divites essemus.1′ Filius hominis non venit ut sibi ministraretur, sed ut ipse ministraret et daret animam suam redemptionem pro multis, id est pro omnibus.14 Sancti patres con-stanter proclamant non esse sanatum quod assumptum a Christo non fuerit.15* Assumpsit vero integram humanam naturam qualis apud nos ts miseros et pauperes invenitur, absque tamen peccato.18 De seipso enim

8 Cf. Irenaeus, *Adv. Hatr.* **ΓΠ, 18,1 :„Verbum existais apud Deum, per quem omnia facta sunt, et qui semper aderat generi humano ...“: PG 7, 932; id. IV, 6, 7: „Ab initio enim assistens Filius suo plasmati, revelat omnibus Patrem, quibus vult, et quando vult et quemadmodum vult Pater" : ib. 990; cf. IV, 20,6 et 7: ib. 1037 ; demonstratio n. 34:** *Pair. Or.,* **XII, 773;** *SC* **62, Paris 1958, p. 87; Clemens Alex.,** *Proirept.,* **112, 1: GCS Clemens I 79;** *Strom.* **VI, 6, 44, 1: GCS Clemens II 453; 13, 106, 3 et 4: ibid. 485. Pro doctrina ipsa cf. Pius XH,** *Nientiiem radicpbon.* **31 dec. 1952; conc. Vat. II, Const, dogm. de ecclesia,** *Lumen Centium,* **n. 16: AAS 57 (1965), p. 20 (v. supra p. 861).**

*** Cf. Col 1,13; Ac 10, 38.**

10 Cf. 2 Cor 5, 19.

11 Cf. Heb 1, 2; Io 1, 3 et 10; 1 Cor 8, 6; Col 1, 16.

11 Cf. Eph 1, 10.

18 Q. 2 Cor 8, 9.

14 Cf. Mr 10, 45.

18 Cf. Athanasius, *Ep. ad. Epictetum,! :* **PG 26,1060; Cyrillus Hieros.,** *Catecb.* **4, 9: PG 33, 465; Marius Victorinus,** *Adv. Arum,* **3, 3: PL 8, 1101; Basilius,** *Epict. 261,* **2: PG 32, 969; Gregorius Naz.,** *Epitt. 101 :* **PG 37, 181; Greg. Nyss.** *Antirrbeticut, Adv. Apollin.,* **17: PG 45, 1156; Ambrosius,** *Epitt. 48,* **5: PL 16, 1153; Augustinus,** *In Ioan. Ev.* **tr. XXIII, 6: PL 35, 1585; CChr 36, 236; insuper hoc modo manifestat Spiritum sanctum nos non redemisse, eo quod incarnatus non est:** *De Agone Cbritt.,* **22, 24: PL 40, 302; Cyrillus Alex.,** *Adv. Nettor. I,* 1 : **PG 76, 20; Fulgentius,** *Epitt. 17,* **3, 5: PL 65, 454;** *Ad Tratimundum, III,* **21: PL 65, 284: de tristitia et timore.**

18 Cf. Heb 4, 15; 9, 28.

3. This all-embracing plan of God for the salvation of the human race is accomplished not only as it were secretly in their souls, or through the efforts, including religious efforts, by which they seek God in many ways, "in the hope that they might feel after him and find him, although he is not far from each one of us" (Ac 17,27): for these efforts need to be guided and corrected, even though in the loving design of God's providence they can at times be regarded as leading towards the true God or as paving the way for the gospel message.[8] For, in order to establish peace or communion with himself and to bring about a community of sisters and brothers, sinful though they are, God decided to enter into human history in a new and definitive way. This he did by sending his Son as a human being, so that through him he might snatch human beings from the power of darkness and of Satan,[9][10] and in this Son reconcile the world to himself.'" Him, accordingly, through whom he made the universe," he appointed heir of all things, so that he might restore all things in him.[12]

For Christ Jesus was sent into the world as true mediator between God and humankind. Since he is God, "in him the whole fullness of deity dwells bodily" (Col 2, 9); as a human being, the new Adam "full of grace and truth" (Jn 1, 14), he is appointed head of a renewed humanity. Accordingly the Son of God travelled the ways of a true incarnation so that he might make human beings sharers in the divine nature; although he was rich he became poor for our sake, so that we might be enriched by his poverty.[13] "The Son of man did not come to be served but to serve and to give his life as a ransom for many, that is for all." The fathers constantly preach that what was not taken up by Christ was not healed.[14] Now what Christ took up was the complete human nature that is to be found in us — wretched and poor as we are — but without sin.[16] And indeed

s See Irenaeus, *Adv. Haer. (Against Heresies),* III, 18, 1: "The Word existing with God, through whom all things were made and who was always present to the human race — PG 7, 932; id. IV, 6, 7: "For from the beginning the Son, aiding his own creation, reveals the Father to all whom the Father wishes, when the Father wishes and as he wishes": ibid. 900; see IV, 20, 6 and 7: ibid. 1037; demonstratio no. 34: *Pair. Or.,* XII, 773; SC 62, Paris 1958, p. 87; Clement of Alexandria, *Protrept. (Exhortation),* 112, 1: GCS Clemens I 79; *Strom. (Miscellanies),* VI, 6, 44, 1: GCS Clemens II 453; 13, 106, 3 and 4: ibid. 485. For the doctrine itself, see Pius XII, Radio message of 31 Dec. 1952; Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 16: AAS 57 (1965), p. 20 (see above p. 861).

9 See Col 1, 13; Ac 10, 38.

10 See 2 Cor 5, 19.

11 See Heb 1, 2; Jn 1, 3 and 10; 1 Cor 8, 6; Col 1, 16.

12 See Eph 1, 10.

15 See 2 Cor 8, 9.

H See Mk 10, 45.

15 See Athanasius, *Ep. ad Epictetum (Letter to Epictetus),* 7: PG 26, 1060; Cyril of Jerusalem, *Catech. (Catecheses),* 4, 9: PG 33, 465; Marius Victorinus, *Adv. Arium (Against Arms),* 3, 3: PL 8, 1101; CSEL 83, 197; Basil, *Epist. (Letters),* 261, 2: PG 32, 969; Gregory of Nazianzen, *Epist. (Letters),* 101: PG 37, 181; Gregory *of* Nyssa, *Antirrheticns, Adv. Apollin. (Refutation ofApollinaris),* 17: PG 45, 1156; Ambrose, *Epist. (Letters),* 48, 5: PL 16, 1153; CSEL 82, 228; Augustine, *In Ioan. Ev. (On John's gospel),* treatise XX111, 6: PL 35, 1585; CChr 36, 236; moreover in this way he shows that the holy Spirit did not redeem us, because he did not become incarnate: *De Agone Christ. (The Christian Struggle), 22,* 24: PL 40, 302; Cyril of Alexandria, *Adv. Nestor. (Against Nestorins),* 1, 1: PG 76, 20; Fulgentius, *Epist. (Letters),* 17, 3, 5: PL 65, 454; CChr 91 A, 566; *Ad Trasimundum (To Thrasamnnd),* III, 21: PL 65, 284, de tristitia et timore; CChr 91, 164.

16 See Heb 4, 15; 9, 28.

dixit Christus, „quem Pater sanctificavit et misit in mundum4* (Io 10,36): „Spiritus Domini super me, propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde, praedicare captivis remissionem et caecis visum44 (Lc 4, 18), et rursus: „Venit Filius hominis quaerere et salvum facere quod perierat 4 (Lc 19,10).

Quod autem semel a Domino praedicatum est vel in ipso pro salute generis humani actum, usque ad ultimum terrae17 proclamandum et disseminandum est, incipiendo ab Hierosolyma,18 ita ut quod semel pro omnibus patratum fuit ad salutem, in universis decursu temporum effectum suum consequatur.

4. Ad hoc autem perficiendum misit Christus Spiritum sanctum a Patre, qui salutiferum opus suum intus operaretur ecclesiamque ad propriam dilatationem moveret. Procul dubio Spiritus sanctus iam in mundo operabatur antequam Christus glorificaretur.19 Die tamen pentecostes in discipulos supervenit, ut cum eis maneret in aeternum,®0 ecclesia coram multitudine publice manifestata est, diffusio evangelii inter gentes per praedicationem exordium sumpsit, et tandem praesignata est unio populorum in fidei catholicitate, per novi foederis ecclesiam, quae omnibus linguis loquitur, in caritate omnes linguas intelligit et amplectitur, et sic dispersionem Babelicam superat.21 A pentecoste enim inceperunt „actus apostolorum44, sicut superveniente Spiritu sancto in virginem Mariam conceptus fuerat Christus et eodem Spiritu sancto in ipsum orantem descendente Christus actus fuerat ad opus ministerii sui.22 Ipse autem dominus lesus, priusquam vitam suam libere pro mundo poneret,

17 Œ Ac 1, 8.

18 *Ci. Lc* 24, 47.

18 Spiritus est qui locutus est per prophetas: *Symb. Constantinopol. :* D 150 (86); Leo Magnus, *Sermo 76:* PL 54, 405-406: „Cum in die Pentecostes discipulos Domini Spiritus Sanctus implevit, non fuit inchoatio muneris, sed adiectio largitatis: quoniam et patriarchae, et prophetae, et sacerdotes, omnesque sancti qui prioribus fuere temporibus, eiusdem sunt Spiritus sanctificatione vegetati ... quamvis non eadem fuerit mensura donorum". Etiam *Sermo 77,* 1: PL 54, 412; Leo XIII, Enc. *Divinum ilhui. 9* maii 1897: ASS 29 (1897), pp. 650-651. Etiam loannes Chrysostomus, quamvis insistat in novitate missionis Spiritus sancti in die pentecostes: *In Eph. c.* 4, hom. 10, 1: PG 62, 75.

'° Cf. Io 14,16.

21 De Babel et pentecoste saepe loquuntur ss. patres: Origenes,/» *Genesim,* c. 1: PG 12,112; Gregorius Naz., *Oratio 41,* 16: PG 36, 449; loannes Chrysost., *Hom. 2 in Pentec.,* 2: PG 50, 467; *In Act. Apost. :* PG 60,44; Augustinus, *Enn. in Ps. 54,*11: PL 36, 636; CChr 39, 664 s; *Sermo 271 :* PL 38, 1245; Cyrillus Alex., *Glaphyra in Genesim II:* PG 69, 79; Gregorius Magn., *Horn, in Evang.,* Lib. II, hom. 30, 4: PL 76, 1222; Beda, *In Hexaem.,* lib. IU: PL 91, 125. Vide insuper imaginem in atrio basilicae s. Marci Venetiis.

Ecclesia omnes linguas loquitur, et sic omnes colligit in fidei catholicitate: Augustinus, *Sermones 266, 267, 268, 269 :* PL 38,1225-1237; *Sermo 175,3:* PL 38, 946; loannes Chrysost., *In Ep. I ad Cor.,* hom. 35: PG 61,296; Cyrillus Alex., *Fragm. in Act. :* PG 74,758; Fulgentius, *Sermo 8,* 2-3: PL 65, 743-744.

De pentecoste ut consecratione apostolorum ad missionem, cf. J. A. Cramer, *Catena in Acta SS. Apostolorum,* Oxford, 1838, p. 24 s.

« Cf. 1x3,22; 4, 1; Ac 10, 38.

concerning himself, Christ, "whom the Father consecrated and sent into the world" (Jn 10, 36), has said: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor; he has sent me to heal the broken-hearted, to proclaim release to captives and recovering of sight to the blind" (Lk 4, 18); and again, "The Son of man came to seek and to save the lost" (Lk 19, 10).

But what was once preached by the Lord or was accomplished in him for the salvation of the human race, must be proclaimed and spread to the ends of the earth,[17] beginning from Jerusalem,[18] so that what was once achieved for the salvation of all may, in the course of time, come to have its effect in all.

4. In order to bring this about, Christ sent his holy Spirit from the Father. The Spirit was to carry out his saving work from within and move the church towards its destined expansion. Without doubt the holy Spirit was already at work in the world before Christ was glorified.[19] On the day of Pentecost, however, he descended on the disciples so as to remain with them for ever:[20] the church was openly made manifest to the multitude; the spread of the gospel among the nations, by means of preaching, had its origin; and at last there was a foreshadowing of the union of all peoples in a universal faith, through the church of the new covenant, the church which speaks in all languages, and in love understands and embraces all languages, overcoming in this way the dispersal of Babel.[21] For it was from Pentecost that the "acts of the apostles" began, just as Christ had been conceived by the descent of the holy Spirit on the virgin Mary, and had been impelled to the task of his ministry by the same holy Spirit who came upon him as he prayed.[22] The same lord Jesus, before he freely laid down his life for the world, arranged the ministry of the apostles and promised

17 See Ac 1, 8.

18 See Lk 24, 47.

19 It is the Spirit who has spoken through the prophets: *Creed of Constantinople:* D 150 (86) (see above p. 24); Leo the Great, *Sermon* 76: PL 54, 405-406: "When on the day of Pentecost the holy Spirit filled the disciples of the Lord, this was not the beginning of a gift but an added generosity: for the patriarchs, the prophets, the priests, and all the holy people who lived in earlier times, were nourished by the sanctifying power of the same Spirit ... although the measure of the gifts was not the same". Also *Sermon* 77, 1: PL 54, 412; Leo XIII, Encyclical *Divinum illud,* 9 May 1897: ASS 29 (1897), pp. 650-651. Also John Chrysostom, although he insists on the newness of the holy Spirit's mission on the day of Pentecost: *In Eph. (On Ephesians),* ch. 4, homily 10, 1: PG 62, 75.

20 See Jn 14, 16.

21 The fathers often speak of Babel and Pentecost: Origen, *In Genesim (On Genesis),* ch. 1: PG 12, 112; Gregory of Nazianzen, *Oration* 41, 16: PG 36, 449;John Chrysostom, *Hom. 2 in Pentec. (Homily 2 on Pentecost),* 2: PG 50, 467; *In Act. Apost. (On Acts):* PG 60, 44; Augustine, *Enn. in Ps. (Exposition of the Psalms),* 54, 11 : PL 36, 636; CChr 39, 664 f.; *Sermon* 271: PL 38, 1245; Cyril of Alexandria, *Glaphyra in Genesim (Explanations of Genesis),* II: PG 69, 79; Gregors' the Great, *Hom. in Evang. (Homilies on the Gospels),* book 2, homily 30, 4: PL 76, 1222; Bede, *In Hexaem. (On the Hexaemeron),* book 3: PL 91, 125; CChr 118A, 154-5. See also the image in the atrium of St Mark's basilica in Venice.

The church speaks all languages, and so gathers all people in the catholicity of the faith: Augustine, *Sermons* 266-269: PL 38, 1225-1237; *Sermon* 175, 3: PL 38, 946; John Chrysostom, *In Ep. I ad Cor. (On 1 Corinthians),* homily 35: PG 61,296; Cyril of Alexandria, *Fragm. in Act. (Fragments on Acts):* PG 74, 758; Fulgentius, *Sermon* 8, 2-3: PL 65, 743-744; CChr 91A, 938.

On Pentecost as the consecration of the apostles for their mission, sec J. A. Cramer, *Catena m Acta SS. Apostolorum,* Oxford 1838, p. 24 f.

22 See Lk 3, 22; 4, 1; Ac 10, 38.

ita apostolicum ministerium disposuit et Spiritum sanctum mittendum promisit, ut ambo consociarentur in opere salutis ubique et semper ad effectum adducendo. 23 Spintus sanctus ecclesiam totam per omnia tempora „in communione et ministratione unificat, diversis donis hierarchicis et charismaticis instruit44,24 ecclesiastica instituta quasi anima eorum vivificando23 et eundem missionis animum, quo ipse Christus actus fuerat, in cordibus fidelium instillando. Aliquando etiam actionem apostolicam visibiliter praevenit,M sicut eam variis modis indesinenter comitatur et dirigit.27

it 5. Dominus lesus, inde ab initio ,.vocavit ad se quos voluit ipse ... et fecit ut essent duodecim cum Illo et ut mitteret eos praedicare44 (Mr 3,13).28 Sic apostoli fuerunt novi Israel germina simulque sacrae hierarchiae origo. Deinde, cum semel, mone et resurrectione sua, complevisset in seipso mysteria salutis nostrae et renovationis universorum, Dominus omnem is potestatem adeptus in caelo et in terra,29 priusquam assumeretur in caelum,30 ecclesiam suam ut sacramentum salutis fundavit, apostolosque in universum mundum misit sicut et ipse missus fuerat a Patre,31 mandans eis: „Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti, docentes eos servare omnia quaecumque so mandavi vobis" (Mt 28,19-20). „Euntes in mundum universum praedicate evangelium omni creaturae. Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur44 (Mr 16, 15). Inde ecclesiae officium incumbit propagandi fidem salutemque Christi, tum virtute expressi mandati, quod ab apostolis haereditavit ordo episcoporum cui is assistunt presbyteri, una cum successore Petri ecclesiaeque summo pastore, tum virtute vitae quam membris suis influit Christus, „ex quo totum corpus compactum et connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in aedificationem sui in caritate44 (Eph 4, 16). Missio ergo μ ecclesiae adimpletur operatione qua, mandato Christi oboediens et Spiritus sancti gratia caritateque mota, omnibus hominibus vel gentibus pleno actu praesens fit, ut eos, exemplo vitae et praedicatione, sacramentis ceterisque gratiae mediis ad fidem, libertatem et pacem Christi adducat, ita ut eis via libera ac firma patefiat ad plene participandum mysterium Christi.

13 Cf. Io 14–17; Paulus VI, Alloc. in concilio habita die 14 sepe 1964: AAS 56 (1964), p.807.

24 Cf. conc. Vat. П, Conse dogm. de ecclesia, *Lumen Gentium,* n. 4: AAS 57 (1965), p. 7 (v. supra p. 850, 41 -851,1).

24 Augustinus, *Sermo 267,* 4: PL 38,1231: „J4oc agit Spiritus sanctus in tota ecclesia quod agit anima in omnibus membris unius corporis44. Cf. conc. Vat. П, Const, dogm. de ecclesia, *Lumen Genitum,* n. 7 (cum nota 8): AAS 57 (1965), p. 11 (v. supra p. 853-854).

« Cf. Act 10, 44-47; 11, 15; 15, 8.

27 Cf. Act 4,8; 5.32; 8,26.2939; 9,31; 10; 11, 24-28; 13,2.4.9; 16,6-7; 20,22-23; 21,11 etc.

« Cf. etiam Mt 10, 1-42.

M Q. Mt 28, 18.

30 Cf. Ac 1, 4-8.

11 Cf. Io 20, 21.

the sending of the holy Spirit, in such a way that both were to be associated always and everywhere in achieving the work of salvation.23 The holy Spirit for all time "unites" the entire church "in fellowship and in ministry, and furnishes it with different hierarchical and charismatic gifts",24 giving life to ecclesiastical institutions, being as it were their soul,25 and instilling in the hearts of the faithful the same missionary spirit by which Christ himself was driven. The holy Spirit even at times visibly initiates apostolic activity,26 just as he unceasingly accompanies and directs it in various ways.27

5. From the very beginning, the lord Jesus "called to himself those whom he desired ... and he appointed twelve to be with him, and to be sent out to preach" (Mk 3,13).28 So the apostles were at the same time the seeds of the new Israel and the origin of the sacred hierarchy. Then, when once and for all, by his death and resurrection, he had achieved in himself the mysteries of our salvation and of the renewal of all things, the Lord who had received all power in heaven and on earth,29 founded his church as the sacrament of salvation, before being taken up into heaven.30 He sent his apostles into the entire world, just as he himself had been sent by the Father,31 commanding them: "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the holy Spirit, teaching them to observe all that I have commanded you" (Mt 28, 19-20). "Go into all the world and preach the gospel to the whole creation. Whoever believes and is baptised will be saved; but anyone who does not believe will be condemned" (Mk 16,15). From this stems the church's duty of spreading the faith and salvation of Christ in virtue of his express command which the episcopal order, assisted by the priests, together with the successor of Peter and supreme pastor of the church, have inherited from the apostles; and also in virtue of the life which Christ communicates to his members: "From him the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph 4, 16). The mission of the church, therefore, is fulfilled through an activity by which, obedient to the command of Christ and moved by the grace and charity of the holy Spirit, it makes itself fully present to all people and nations, so that by the example of its life and by preaching, by the sacraments and the other means of grace, it may lead them to the faith, to the freedom and peace of Christ. Its goal is to open to them a free and reliable way to full sharing in the mystery of Christ.

23 See Jn 14-17; Paul VI, Allocution at the council on 14 Sept. 1964: AAS 56 (1964), p. 807. See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 4: AAS 57 (1965), p. 7 (see above pp. 850-851).

Augustine, *Sermon 267,* 4: PL 38, 1231: "The holy Spirit acts in the entire church, as does the soul in all the members of a single body". See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 7 (with note 8): AAS 57 (1965), p. 11 (see above pp. 853-854).

26 See Ac 10, 44-47; 11, 15; 15, 8.

27 See Ac 4, 8; 5, 32; 8, 26, 29, 39; 9, 31 ; 10; 11, 24-28; 13, 2, 4, 9; 16, 6-7; 20, 22-23; 21,11 etc.

23 See also Mt 10, 1-42.

29 See Mt 28, 18.

30 See Ac 1, 4-8.

31 Sec Jn 20, 21.

Cum hacc missio continuet et per decursum historiae explicet missionem ipsius Christi, qui evangelizare pauperibus missus est, eadem via, instigante Spiritu Christi, ecclesia procedere debet ac ipse Christus processit, via nempe paupertatis, oboedientiae, servitii et sui ipsius immolationis usque ad mortem, ex qua per resurrectionem suam victor processit. Nam sic in spe ambulaverunt omnes apostoli, qui tribulationibus multis et passionibus adimpleverunt ea quae desunt passionum Christi pro corpore eius quod est ecclesia.[32] Saepe etiam semen fuit sanguis Christianorum.[33]

6. Hoc munus, ab ordine episcoporum, cui praeest successor Petri, orante et coopérante tota ecclesia, adimplendum, unum idemque exsistit, ubique et in omni condicione, licet non eodem pro rerum condicione modo exerceatur. Differentiae proinde, quae in hac ecclesiae activitate agnoscendae sunt, non sumuntur ex intima natura ipsius missionis, sed ex condicionibus in quibus missio haec exercetur.

Dependent vero hae condiciones sive ab ecclesia, sive etiam a populis, a coetibus vel ab hominibus ad quos missio dirigitur. Ecclesia enim, quamvis de se totalitatem seu plenitudinem mediorum salutis comprehendat, nec semper nec statim secundum omnia agit nec agere potest, sed initia et gradus in actione sua experitur, qua propositum Dei ad effectum adducere conatur; imo quandoque, post feliciter inchoatam progressionem, regressum iterum deplorare cogitur, vel saltem in quodam semiplenitudinis et insufficientiae statu moratur. Quod autem ad homines, coetus et populos attinet, eos gradatim tantum tangit ac penetrat, et sic eos in catholicam plenitudinem assumit. Cum qualibet autem condicione vel statu actus proprii seu apta instrumenta congruere debent.

Incepta peculiaria quibus evangelii praecones ab ecclesia missi, euntes in mundum universum, munus evangelium praedicandi et ecclesiam ipsam implantandi inter populos vel coetus nondum in Christum credentes exsequuntur, communiter ,,missiones" nuncupantur, quae per activitatem missionalem perficiuntur, et plerumque exercentur in certis territoriis a sancta sede agnitis. Finis proprius activitatis huius missionalis est evangelizatio et plantatio ecclesiae in populis vel coetibus in quibus nondum radicata est.[M] Ita ex semine verbi Dei, ecclesiae autochtonae particulares ubique in mundo sufficienter conditae crescant, viribus quidem propriis ac maturitate praeditae, quae hierarchia propria cum populo fideli unita et mediis quasi affinibus Christianae vitae plene ducendae sufficienter instructae, suam partem in utilitatem totius ecclesiae

32 **Cf. Coi 1, 24.**

33 **Tertullianus,** *Apologeticum,* **50, 13: PL 1, 534; CChr I, 171.**

31 **Iam Thomas Aq. loquitur de munere apostolico plantandi ecclesiam: cf.** *Sent.* **Lib. I, dist. 16, q. 1, a. 2 ad 2 et ad 4; a. 3 sol.;** *Summa Theol.,* **I', q. 43, a. 7 ad 6; I1 II‘‘, q. 106, a. 4 ad 4. Cf. Benedictus XV,** *Maximum illud,* **30 nov. 1919: AAS 11 (1919), pp. 445 et 453; Pius XI,** *Rerum Ecclesiae,* **28 fcbr. 1926: AAS 18 (1926), p. 74; Pius XΠ, 30 apr. 1939 ad directores OO. PP. M.M.; Id., 24 iun. 1944, ad directores OO. PP. MM.: AAS 36 (1944) p. 210; rursus in AAS 42 (1950), p. 727, et 43 (1951), p. 508; Id., 29 iun. 1948 ad clerum indigenum: AAS 40 (1948), p. 374; Id.,** *Eoangelti Praecones,* **2 iun. 1951: AAS 43 (1951), p. 507, Id.** *Fidei Donum,* **15 ian. 1957 AAS 49 (1957), p. 236; loannes XXIII,** *Princeps*

Since this mission is a continuing one and unfolds in the course of history the mission of Christ, who was sent to preach the good news to the poor, the church, urged on by the Spirit of Christ, ought to go the same road that Christ went — namely a road of poverty, obedience, service and self-sacrifice even unto death, from which through his resurrection he emerged a victor. So indeed did all the apostles journey in hope; by many trials and sufferings they filled up what was lacking in the sufferings of Christ for his body, which is the church.K Often too the blood of Christians has been a seed?3

6. This task which the episcopal order, under the leadership of the successor of Peter, must fulfil, with the prayers and cooperation of the entire church, is one and the same in every place and in every situation, even though because of circumstances it may not always be carried out in the same way. Consequently, the differences which must be acknowledged in this activity of the church do not arise from the intrinsic nature of the mission itself, but from the conditions in which this mission is carried out.

These conditions depend sometimes on the church, sometimes on the peoples, groups or individuals towards whom the mission is directed. For although the church possesses totally and fully the means of salvation, it neither always nor at once puts or can put them all into operation, but is subject to beginnings and stages in the activity by which it strives to bring God's plan into effect. Indeed, at times, after a successful start and advance, it has to grieve at another reverse, or at least halts in a certain state of semi-fulfilment and insufficiency. As regards individuals, groups and peoples, it is only gradually that the church touches and penetrates them, and so receives them into the fullness of catholicity. The activities that are appropriate and the methods that are suitable should harmonise with the variety of circumstances and situations.

The special undertakings by which the preachers of the gospel, sent by the church and going into the whole world, fulfil the task of preaching the gospel and establishing the church among peoples or groups who do not yet believe in Christ, are commonly called "missions". These undertakings are brought to completion through missionary activity and for the most part take place in certain territories recognised by the holy see. The true goal of this missionary activity is evangelisation and the establishing of the church among peoples and groups in whom it has not yet taken root.34 So from the seed of the word of God there should spring up all over the world particular autonomous churches, which are adequately established and are endowed with their own special strength and maturity. With their own hierarchy, united with a faithful people, and sufficiently endowed with the means that are conducive to the living of a full

32 See Col 1, 24.

33 Tertullian, *Apologeticum (Apologetics),* 50, 13: PL 1, 534; CChr 1, 171.

34 Thomas Aquinas already speaks of the apostolic duty to implant the church: see *Sententiarum,* book I, dist. 16, quest. 1, art. 2, to 2 and to 4; art. 3, sol.; *Summa Theologiae,* Ia, quest. 43, art. 7, to 6; Γ II", quest. 106, art. 4, to 4. See Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), pp. 445 and 453; Pius XI, Encyclical *Rerum Ecclesiae,* 28 Feb. 1926; AAS 18 (1926), p. 74; Pius XII, 30 April 1939, to the directors of pontifical missionary works; Id., 24 June 1944, to the directors of pontifical missionary works: AAS 36 (1944), p. 210; also in AAS 42 (1950), p. 727, and 43 (1951), p. 508; Id., 29 June 1948, to the indigenous clergy: AAS 40 (1948), p. 374; Id., Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), p. 507; Id., Encyclical *Fidei Donum,* 15 Jan. 1957: AAS 49 (1957), p. 236; John XXIII,

afferant. Medium principale huius implantationis est praedicatio evangelii lesu Christi, ad quod annuntiandum Dominus discipulos suos misit in mundum universum, ut homines per verbum Dei renati33 ecclesiae per baptismum aggregentur, quae ut Verbi incarnati corpus ex verbo Dei et pane eucharistico nutritur et vivit.3*

In hac missionali activitate ecclesiae, diversae condiciones aliquando permixtae occurrunt: inceptionis primum seu plantationis, deinde novitatis seu iuventutis. Quibus tamen expletis, actio missionalis ecclesiae non desinit, sed ecclesiis particularibus iam constitutis officium incumbit eam continuandi, et praedicandi evangelium singulis, qui adhuc foris sunt. Coetus insuper, inter quos ecclesia versatur, ob varias causas non raro funditus mutantur, ita ut condiciones omnino novae oriri possint. Ecclesia tunc debet perpendere, num hae condiciones activitatem eius missionalem denuo requirant.

Insuper, rerum adiuncta aliquando talia sunt ut possibilitas pro tempore desit praeconium evangelicum directe ac statim proponendi: tunc quidem missionarii possunt ac debent patienter, prudenter ac simul magna cum fiducia, saltem caritatis et beneficentiae testimonium Christi praebere et sic vias Domino praeparare et ipsum aliquo modo praesentem reddere.

Sic patet activitatem missionalem intime ex ipsa natura ecclesiae profluere, cuius fidem salvificam propagat, cuius catholicam unitatem dilatando perficit, cuius apostolicitate sustentatur, cuius collegialem hierarchiae affectum exercet, cuius sanctitatem testificatur, diffundit ac promovet. Ita differt activitas missionalis inter gentes tam ab activitate pastorali erga fideles exercenda, quam ab inceptis suscipiendis ad unitatem Christianorum redintegrandam. Attamen duo haec cum missionali navitate ecclesiae arctissime conjunguntur nam divisio Christianorum sanctissimae causae praedicandi evangelium omni creaturae detrimentum affert38 et aditum ad fidem multis praecludit. Sic ex necessitate missionis omnes baptizari ad hoc vocantur, ut in uno grege coadunentur et ita coram gentibus de Christo, domino suo, unanimiter testimonium reddere possint.

Pastorum, **28 nov. 1959: AAS 51 (1959), p. 835; Paulus VI, Hom., 18 oct. 1964: AAS 55 (1964), p. 911.**

Tam summi pontifices quam patres et scholastici saepe loquuntur de *dilatatione* **ecclesiae: Thomas Aq.,** *Comm. in Matt.,* **16,28; Leo XIII, Enc.** *Sancta Dei Civitas,* **3 dec. 1880: AAS 13 (1880), p. 241 ; Benedictus XV, Enc.** *Maximum illud,* **30 nov, 1919: AAS 11 (1919), p, 442; Pius XI, Enc.** *Rerum Ecclesiae,* **28 febr. 1926: AAS 18 (1926), p. 65.**

w Cf. 1 **Pt 1, 23.**

*** Cf. Ac 2, 42.**

17 **In hac notione activitatis missionalis, sicuti patet, secundum rem etiam illae partes Arnericae latinae includuntur, in quibus nec hierarchia propria nec maturitas christianae vitae nec praedicatio evangelii sufficiens adsunt. Utrum autem territoria haec a sancta sede de facto ut missionaria agnoscantur, a concilio non pendet. Quapropter quoad connexionem inter notionem activitatis missionalis et territoria certa consulto dicitur hanc activitatem „plcrumque“ exerceri in certis territoriis a s. sede agnitis.**

3Î **Conc. Vat. Π, Decr. de occumemsmo,** *Unitatis Redintegratio,* **n. 1: AAS 57 (1965), p. 90 (v. supra p. 908).**

Christian life, they should make their own contribution to the welfare of the entire church. The principal means of this implanting is the preaching of the gospel of Jesus Christ. It was to proclaim this gospel that the Lord sent his disciples over the whole world so that people, reborn by means of the word of God,[35] might be joined through baptism to the church which, as the body of the incarnate Word, receives nourishment and life from the word of God and the eucharistie bread.[36]

In this missionary activity of the church, various stages, at times intermingled, are to be found: first the stage of beginning or planting; then that of newness or of youth. But when these phases have finished, the missionary activity of the church does not cease: it falls rather to the particular churches, already established, to continue this activity and to preach the gospel to everyone who is still outside. Furthermore, the groups among whom the church finds itself are at times radically changed, for a variety of reasons, so that a completely new set of circumstances can arise. The church must then consider whether these circumstances call for its missionary activity once more.

In addition, at times the circumstances are such that temporarily there is no possibility of proclaiming the gospel message directly and immediately. In such a situation, missionaries with patience and prudence, together with great confidence, both can and should at least bear witness to the charity and goodness of Christ, and so prepare the ways of the Lord and make him in some way present.

It is in consequence clear that missionary activity is intimately linked with the very nature of the church: it spreads abroad the saving faith of the church and brings to perfection its catholic unity by expanding it. Further, this activity is grounded on the church's apostolicity; it carries into effect the collegial desire of its hierarchy; it bears witness to, spreads and promotes its sanctity. So, missionary activity among the nations differs both from the necessary pastoral care of the faithful and from the attempts that need to be made to restore unity among Christians. Nevertheless, these two activities are very closely bound up with the missionary zeal of the church:[37] for the division among Christians damages the holy work of preaching the gospel to every creature[38] and is a barrier for many in their approach to the faith. Consequently, because of the church's necessary mission, all the baptised are called upon to be joined together in one flock so that they may give unanimous testimony before the nations to Christ their lord. And

Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), p. 835; Paul VI, homily, 18 Oct. 1964: AAS 55 (1964), p. 911.

Popes, fathers of the church and scholastic theologians often speak of the "spreading" of the church: Thomas Aquinas, *Comment, in Matt.,* 16, 28; Leo XIII, Encyclical *Sancta Dei Civitas,* 3 Dec. 1880: ASS 13 (1880), p. 241; Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), p. 442; Pius XI, Encyclical *Rerum Ecclesiae,* 28 Feb. 1926: AAS 18 (1926), p. 65.

35 See 1 Pt 1, 23.

36 See Ac 2. 42.

In this notion of missionary activity are obviously included, in accordance with the reality of their situation, those parts of Latin America which have no hierarchy of their own and are deficient in maturity of Christian life and in the preaching of the gospel. Whether or not these territories are in fact recognised as missionary by the holy see does not depend on the council. Accordingly, with regard to the connection between the notion of missionary activity and a particular territory, it is said on purpose that this activity is "generally" exercised in certain territories recognised by the holy see.

38 Vatican council II, Decree on ecumenism. *Unitatis Redintegratio,* no. 1: AAS 57 (1965), p. 90 (see above p. 908).

Quod st unam fidem nondum plene testificari queant, mutua saltem aestimatione ac dilectione animentur oportet.

7. Ratio huius missionalis activitatis ex voluntate Dei sumitur, qui „omnes homines vult salvos fieri et ad agnitionem veritatis venire. Unus enim Deus, unus et mediator Dei et hominum, homo Christus lesus, qui s dedit redemptionem semetipsum pro ömnibus (1 Tm 2, 4-6), ,,et non est ir. alio aliquo šalus (Ac 4, 12). Oportet igitur ut ad eum, per praedicationem ecclesiae agnitum, omnes convertantur, et ipsi et ecclesiae, quae corpus eius est, per baptismum incorporentur. Christus enim ipse ..necessitatem fidei et baptismi expressis verbis inculcando,39 necessitatem io ecclesiae, in quam homines per baptismum tamquam per ianuam intrant, simul confirmavit. Quare illi homines salvari non possent, qui ecclesiam catholicam a Deo per lesum Christum ut necessariam esse conditam non ignorantes, tamen vel in eam intrare, vel in eadem perseverare nöluerint 40 Etsi ergo Deus viis sibi notis homines evangelium sine eorum culpa is ignorantes ad fidem adducere possit, sine qua impossibile est Ipsi placere,41 ecclesiae tamen necessitas incumbit,42 simulque ius sacrum, evangelizandi, ac proinde missionalis activitas vim suam et necessitatem hodie sicut et semper integram servat.

Per eam corpus Christi mysticum ad suum proprium incrementum vires w indesinenter colligit et ordinat.43 Ad eam persequendam impelluntur membra ecclesiae caritate, qua Deum diligunt et qua cum omnibus hominibus cupiunt communicare in spiritualibus bonis tam praesentis quam futurae vitae. Per hanc activitatem missionalem denique Deus plene glorificatur, dum homines salutare eius opus, quod in Christo perfecit, 25 conscie et plene accipiunt. Sic per eam completur Dei propositum, cui Christus oboedienter et amanter inservit ad gloriam Patris qui misit eum,44 ut universum genus humanum unum Populum efformet Dei, in unum corpus coalescat Christi, in unum coadificetur templum Spiritus sancti: quod sane, cum fraternam concordiam refert, intimo universorum so hominum voto respondet. Sic tandem consilium creatoris, hominem ad imaginem et similitudinem suam condentis, revera adimpletur, cum omnes qui humanam participant naturam, in Christo per Spiritum sanctum regenerati, unanimiter gloriam Dei spéculantes, dicere poterunt: ,,Pater nöster 45 es

» **Cf. Mr 16, 16; Io 3, 5.**

40 **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 14: AAS 57 (1965), p. 18 (v. supra p. 860, 14-19).**

41 **Cf. Heb 11,6.**

42 **Cf. 1 Cor 9, 16.**

43 **Cf. Eph 4, 11-16.**

44 **Cf. Io 7, 18; 8, 30 et 44; 8, 50; 17,1.**

43 **De hac synthetica idea vide doctrinam s. Irenaei de recapitulatione. Cf. etiam Hippolytus,** *De Anticbristo,* **3: „.Omnes volens omnesque salvare desiderans, omnes Dei filios praestare volens sanctosque omnes in unum hominem perfectum vocans ...“: PG 10, 732; GCS Hippolyt I 2 p. 6;** *Benedictionei lacob.l*: **T. U., 38-1 p. 18,lin. 4 ss.; Origenes,** *In loam.* **tom. I,**

if they arc not yet able to bear full witness to the one faith, they should at least be united by mutual esteem and love.

7. The fundamental reason for this missionary activity is the will of God, who "desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and humankind, the man Christ Jesus, who gave himself as a ransom for all" (1 Tm 2,4-6); "and there is salvation in no one else" (Ac 4,12). It is necessary, therefore, that all should be converted to him, made known through the preaching of the church, and that through baptism they should be incorporated into him and into the church, which is his body. For Christ himself "in expressly stressing the necessity of faith and baptism,[39] has at the same time confirmed the necessity of the church, into which human beings enter by baptism as through a door. Consequently, those people cannot be saved who know that the catholic church has been established as necessary by God through Jesus Christ, and yet refuse to enter it or to remain in it".[40]*So, although God, through ways known to himself, can lead people who through no fault of their own are ignorant of the gospel, to that faith without which it is impossible to please him, nevertheless the church has both the obligation[42] and the sacred right to evangelise. In consequence, missionary activity retains today as always its full significance and necessity.

Through missionary activity the mystical body of Christ unceasingly gathers strength and directs it towards its own growth.[43] In the pursuit of this activity, the members of the church are drawn by the charity with which they love God and by which they desire to share with all in the spiritual goods both of this present life and of the life to come. Finally, through this missionary activity' God is fully glorified, once human beings consciously and fully accept the work of salvation which he has achieved in Christ. So by means of it, God's plan is achieved, the plan to which Christ obediently and lovingly dedicated himself to the glory of the Father, who sent him,[44-45] so that the entire human race may form one people of God, come together as the one body of Christ, and be built into the one temple of the holy Spirit. Indeed this plan, since it is concerned with concord among brothers and sisters, is in harmony with the profound wish of all humankind. So at last the design of the Creator, who created human beings in his image and likeness, will be truly realised, when all who possess human nature, reborn in Christ through the holy Spirit, will be able to say, as they behold together the glory of God: "our Father".[43]

39 See Mk 16, 16; Jn 3, 5.

40 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 14: AAS 57 (1965), p. 18 (see above p. 860).

31 See Heb 11, 6.

42 See 1 Cor 9, 16.

43 See Eph 4, 11-16.

44 Seejn 7, 18; 8, 30 and 44; 8, 50; 17, 1.

45 Concerning this synthetic idea, see the teaching of St Irenaeus on recapitulation. Sec also Hippolytus, *De Antichristo (On Antichrist),* 3: "Loving all and desiring to save all, desirous of making all to be children of God and calling all the saints to form one perfect person _ _ PG 10, 732; GCS Hippolyt. I 2, p. 6; *Benedictiones Jacob (Blessings ofJacob),* 7: TU, 38-1, p. 18, lines 4 ff.; Origen, *In Ioann. (On John),* tome 1, no. 16: "Then there will be one act of

8. Etiam cum ipsa natura humana eiusque adspirationibus activitas missionalis intimam habet connexionem. Christum enim manifestando, eo ipso ecclesia hominibus genuinam eorum condicionis atque integrae vocationis veritatem revelat, cum Christus principium sit et exemplar huius humanitatis renovatae, fraterno amore, sinceritate et pacifico spiritu imbutae, ad quam omnes adspirant. Christus, et ecclesia quae de ipso per evangelicam praedicationem dat testimonium, omnem peculiaritatem stirpis vel nationis transcendunt, ideoque nemini et nullibi ut extranei reputari possunt.4· Ipse Christus est veritas atque via, quas evangelica praedicatio omnibus patefacit, dum ad aures omnium eiusdem Christi verba perfert: ..Paenitemini et credite evangelio" (Mr 1, 15). Cum autem, qui non credit, iam iudicatus sit,47 verba Christi verba sunt simul iudicii et gratiae, mortis et vitae. Etenim solum vetustati mortem inferendo ad novitatem vitae accedere possumus: quod primo de personis valet, sed etiam de diversis bonis mundi huius, quae simul hominis peccato et Dei benedictione signantur: „Omnes enim peccaverunt et egent gloria Dei" (Rm 3, 23). Nemo per seipsum et suis viribus a peccato liberatur et supra seipsum elevatur, nemo penitus a sua infirmitate vel solitudine vel servitute solvitur.43 omnes vero indigent Christo exemplari, magistro, liberatore, salvatore, vivificatore. Revera evangelium in historia hominum, etiam temporali, fermentum libertatis ac progressus fuit seseque iugiter praebet fermentum fraternitatis, unitatis et pacis. Non ergo sine causa Christus a fidelibus celebratur ut, .exspectatio gentium et salvator earum".49

9. Itaque tempus activitatis missionalis est inter priorem adventum Domini et alterum, in quo ecclesia a quatuor ventis sicut messis colligetur

n. 16: „Tum enim cognoscendi Deum una erit actio eorum qui ad Deum pervenerint, duce eo Verbo quod est apud Deum; ut sic sint in cognitione Patris formati omnes accurate filii, ut nunc solus Filius novit Patrem PG 14, 49; GCS Orig. IV 20; Augustinus, *De termone Damini in monte,* I, 41: ..Diligamus quod nobiscum potest ad illa regna perduci, ubi nemo dicit: Pater meus, sed omnes uni Deo: Pater noster‘‘:PL 34,1250; Cyrillus Alex., *In Ioann. 1:* .Sumus enim omnes in Christo et communis humanitatis persona in ipsum reviviscit. Nam et novissimus Adam idcirco nuncupatus est ... Habitavit enim in nobis, qui per naturam Filius est ac Deus; ideoque in eius Spiritu clamamus: Abba Pateri Habitat autem Verbum in omnibus in uno templo, scilicet quod propter nos et ex nobis assumpsit, ut omnes in seipso habens, omnes in uno corpore, sicuti Paulus ait, reconciliaret Patri PG 73,161-164.

‹e Benedictus XV, *Maximum illud,* 30 nov. 1919: AAS 11 (1919), p. 445: „Nam ut ecclesia Dei catholica est nullamque apud gentem vel nationem extranea ... Cf. Ioannes XXIII, Enc. *Mater et Magiitra :* „a iure divino ad universas pertinet gentes ... ecclesia, cum in populi alicuius quasi venas vim suam inseruerit, idcirco neque est neque se existimat institutum quoddam, eidem populo extrinsecus impositum ... Atque ideo quidquid bonum honestumque sibi esse videatur, idem confirmant atque perficiunt (sc. hi qui in Christo renati sunt), 25 maii 1961: AAS (1961), p. 444.

47 Cf. Io 3, 18.

48 Cf. Irenaeus, *Adv. Haer.,* III, 15, n. 3: PG 7, 919: „.Veritatis fuerunt praedicatores et apostoli libertatis

4’ *Breviarium romanum,* ant. O ad vesperas diei 23 decembris.

8. Missionary activity also has an intimate connection with human nature and its aspirations. For by the very fact of revealing Christ, the church reveals to people their real situation and the truth about their total calling: this is so, because Christ is the source and model of that renewed humanity, imbued with the love of brothers and sisters, with sincerity and a peaceful spirit, to which all aspire. Christ and the church, which bears witness to him through the preaching of the gospel, transcend every narrowness of race or nationality and so cannot be considered foreign to anyone or to any place.[46] Christ himself is the truth and the way, which the preaching of the gospel opens up to all people, when it speaks to them the words of the same Christ: "Repent and believe in the gospel" (Mk 1, 15). Since, however, the person who does not believe is already judged,[47] the words of Christ are at one and the same time words of judgment and of grace, of death and of life. For it is only by putting to death what is old that we can advance towards newness of life: this is true primarily of human beings but it is also true of the various goods of this world which are stamped with both human sin and the blessing of God: "Since all have sinned and fall short of the glory of God" (Rm 3,23). Of himself and by his own efforts, no one is freed from sin and lifted above himself; no one is completely freed from his weakness, his loneliness, his subjection.[48][49] All indeed have need of Christ as model, master, liberator, saviour, life-giver. And in fact, in human history, even in its temporal dimension, the gospel has been a leaven of liberty and progress and always shows itself as a leaven of fellowship, unity and peace. Consequently, it is not without cause that Christ is hailed by the faithful as "the awaited of the nations and their saviour".[49]

9. Accordingly, the period for missionary activity is between the first coming of the Lord and the second, at which the church, like the harvest, will be

knowing God for all who have attained to him, led by the Word who is with God; so that in this way they may all be correctly formed as children in their knowledge of the Father, as at present only the Son knows the Father": PG 14, 49; GCS Orig. IV 20; Augustine, *De sermone Domini tn monte (Sermon on the mount),* 1, 41 : "Let us love what can be led with us to those kingdoms where nobody says 'my Father but all say to the one God 'our Father'": PL 34, 1250; CChr 35, 46; Cyril of Alexandria, *In Ioann. (On John),* I: "We are all in Christ and the common person of humanity comes back to life in him. For this is the reason why he has been called the new Adam ... He who is by nature both Son and God, has dwelt amongst us; consequently in his Spirit we cry out, 'Abba, Father!' The Word lives in all in the one temple, namely that which he has taken for us and from us, so that having us all in himself he might, as Paul says, reconcile all in one body to the Father": PG 73, 161-164.

46 Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), p. 445: "As the church of God is catholic, it is a stranger among no race or nation ..." See John XXIII. Encyclical *Mater et Magistra:* "By divine right the church extends to all nations ... When the church has injected its power into the veins, as it were, of a people, it neither is nor considers itself to be some kind of institution imposed from outside on that people ... Therefore whatever seems to them good and upright, they strengthen and bring to perfection" (that is, those who have been reborn in Christ), 25 May 1961: AAS 53 (1961), p. 444.

47 Seejn 3, 18.

48 See Irenaeus, *Adv. Haer. (Against Heresies),* III, 15, no. 3: PG 7, 919: "They were preachers of the truth and apostles of freedom".

49 *Roman Breviary,* "O" antiphon for vespers of 23 December.

in regnum Dei.50 Antequam enim Dominus veniet, in omnes gentes oportet praedicari evangelium.51

Activitas missionalis nihil aliud est et nihil minus quam propositi Dei manifestatio seu epiphania et adimplementum in mundo et in eius historia, in qua Deus, per missionem, historiam salutis manifeste perficit. Per j verbum praedicationis et per celebrationem sacramentorum, quorum centrum et culmen est sanctissima eucharistia, Christum salutis auctorem praesentem reddit. Quidquid autem veritatis et gratiae iam apud gentes quasi secreta Dei praesentia inveniebatur, a contagiis malignis liberat et auctori suo Christo restituit, qui imperium diaboli evertit et multimodam i» scelerum malitiam arcet. Itaque quidquid boni in corde menteque hominum vel in propriis ritibus et culturis populorum seminatum inveni- tur, non tantum non perit, sed sanatur, elevatur et consummatur ad gloriam Dei, confusionem daemonis et beatitudinem hominis.52 Sic activitas missionalis ad plenitudinem eschatologicam tendit53* per eam is enim, usque ad mensuram et tempus quae Pater posuit in sua potestate,51 dilatatur populus Dei, cui prophetice dictum est: „Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende! Ne parcas1" (Is 54, 2),55 augetur Corpus mysticum usque ad mensuram aetatis plenitudinis Christi,5· templumque spirituale, ubi Deus adoratur in spiritu et veritate,57 to crescit et superaedificatur „super fundamentum apostolorum et propheta- rum, ipso summo angulari lapide Christo Iesu" (Eph 2, 20).

Cap. Π. De ipso opere missionali

10. Ecclesia, a Christo missa ad caritatem Dei omnibus hominibus et gentibus manifestandam et communicandam, opus missionale adhuc ts ingens sibi faciendum intelligit. Vicies enim milies centena milia hominum, quorum numerus in dies augetur, qui stabilibus vitae culturalis nexibus, antiquis religionis traditionibus, firmis socialium necessitudinum vinculis in magnos et determinatos coetus coalescunt, nuntium evangelicum nondum aut vix audierunt; quorum alii unam ex magnis religionibus so sequuntur, alii vero notitiae ipsius Dei extranei manent, alii eius existen- tiam expresse negant, imo quandoque oppugnant. Ecclesia, ut omnibus

50 Cf. Mt 24, 31 ; Didachè 10, 5: Funk I, p. 32.

41 Cf. Mr 13, 10.

5* Conc. Vat. II, Const, dogm. de ecclesia, *Lumen Gentium,* **n. 17: AAS 57 (1965), pp. 20-21 (v. supra p. 862); Augustinus,** *De Civitate Dei,* **19,17: PL 41, 646; Instr. S. C. P. F.:** *Collectanea* **I, n. 135 p. 42.**

M Secundum Origenem,evangelium praedicari debet ante consummationem mundi huius: *Hom. in Luc.,* **XXI: GCS, Orig. IX 136, 21 sq.;** *In Mattb. comm. ter.,* **39: XI 75, 25 sq. ; 76, 4 sq. ;** *Hom. in lerem.* **III, 2: VIII 308, 29 s.; Thomas,** *Summ. Theo!.,* **I' IIac, q. 106, a. 4, ad 4.**

M Cf. Ac 1,7.

M Hilarius Pict., *In Ps.* **14: PL 9, 301; Eusebius Caesariensis,** *In Isaiam* **54, 2-3: PG 24, 462-463; Cyrillus Alex.,** *In Isaiam* **V, cap. 54, 1-3: PG 70, 1193.**

*** Cf. Eph 4, 13.**

« a. Io 4, 23.

gathered from the four winds into the kingdom of God?0 For, before the Lord comes, the gospel must be preached among all nations?1

Missionary activity is nothing other and nothing less than the manifestation or epiphany of God's plan and its fulfilment in the world and in its history; in this history God, by means of missions, clearly accomplishes the history of salvation. Through the word of preaching and the celebration of the sacraments, whose centre and summit is the holy eucharist, missionary activity makes present Christ who is the author of salvation. Whatever truth and grace are already to be found among peoples — a secret presence of God, so to speak — it frees from evil infections and restores to Christ their source, who overthrows the dominion of the devil and wards off the manifold malice of evil-doing. Accordingly, whatever good is found to be sown in the minds and hearts of human beings or in the particular rites and cultures of peoples, not only does not perish but is healed, elevated and perfected, to the glory of God, the confusion of the devil and the happiness of humankind?2 So missionary activity tends to the fullness that will be achieved at the end of time?3 For through it, to the degree and up to the time which the Father has fixed by his own authority,5[illegible] the people of God is enlarged; to it was said in prophecy: "Enlarge the place of your tent, and let the curtains of your dwellings be stretched out! Do not hold back!" (Is 54,2).55 By missionary activity the mystical Body is increased to the measure of the stature of the fullness of Christ?6 and the spiritual temple where God is adored in spirit and in truth57 grows and is built "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone" (Eph 2, 20).

Chapter 2. Missionary work itself

10. The church, sent by Christ to reveal and communicate the love of God to all people and nations, understands that it has to accomplish a missionary work which is still enormous. For two billion people — and their number is increasing day by day — have not yet heard the gospel message or have scarcely heard it; these are joined together in large and distinct groups by enduring cultural bonds, by ancient religious traditions, by the strong ties of social needs. Of these people, some adhere to one of the great religions, to others the very notion of God remains foreign, while others expressly deny the existence of God and at times even attack it. The church, so that it may be able to offer to all the mystery

50 See Mt 24, 31; *Didache* 10, 5: Funk I, p. 32.
51 See Mk 13, 10.
52 Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 17: AAS 57 (1965), pp. 20-21 (see above p. 862); Augustine, *De Civitate Dei (City of God),* 19, 17: PL 41, 646; CChr 48, 685; Instruction of Congregation for propagation of the faith: *Collectanea* I, no. 135 p. 42.
5Ï According to Origen, the gospel ought to be preached before the end of this world: *Hom. in Luc. (Homilies on Luke),* XXI: GCS, Orig. IX 136, 21 ff.; *In Matt. comm. ser. (Commentary on Matthew),* 39: XI 75, 25 f.; 76, 4 ff.; *Hom. in lerem. (Homilies on Jeremiah),* III, 2: VIII 308, 29 ff.; Thomas Aquinas, *Summa Theologiae,* I1 II,C, quest. 106, art. 4, to 4.
54 See Ac 1, 7.
55 Hilary of Poitiers, *In Ps. (On the Psalms),* 14: PL 9, 301; Eusebius of Caesarea, *In Isaiam (On Isaiah),* 54, 2–3: PG 24, 462-463; GCS Euseb. IX 340; Cyril of Alexandria, *In Isaiam (On Isaiah),* V, ch. 54, 1-3: PG 70, 1193.
56 See Eph 4, 13.
57 See Jn 4, 23.

mysterium salutis vitamque a Deo allatam offerre possit, sese omnibus his coetibus inserere debet eodem motu, quo ipse Christus incarnatione sua se obstrinxit certis socialibus et culturalibus conditionibus hominum cum quibus conversatus est.

Art. 1

De testimonio christiano

11. Ecclesia his coetibus humanis praesens sit oportet per suos filios, qui inter eos conversantur vel ad eos mittuntur. Omnes enim christifideles, ubicumque vivunt, exemplo vitae et testimonio verbi novum hominem, quem per baptismum induerunt, et virtutem Spiritus sancti, a quo per confirmationem roborati sunt, ita manifestare tenentur, ut ceteri bona eorum opera considerantes glorificent Patrem[1] et genuinum vitae humanae sensum et communionis hominum universale vinculum plenius percipiant.

Ut ipsi hoc testimonium Christi fructuose dare possint, cum illis hominibus aestimatione et caritate iungantur, se ut membra coetus hominum inter quos vivunt agnoscant, et in vita cultural! et sociali partem habeant per varia humanae vitae commercia et negotia; familiares sint cum eorum traditionibus nationalibus et religiosis; laete et reverenter detegant semina Verbi in eis latentia; simul vero ad transformationem profundam attendant, quae inter gentes fit, et adlaborent ne homines nostrae aetatis scientiae et technologiae mundi moderni nimis intenti a rebus divinis alienentur, quinimmo ut ad impensius desiderium veritatis et caritatis divinitus revelatae expergefiant. Sicut ipse Christus cor hominum scrutatus est eosque colloquio vere humano ad lucem divinam perduxit, ita eius discipuli, Spiritu Christi profunde perfusi, cognoscant homines inter quos vivunt, et cum eis conversentur, ut ipsi dialogo sincero et patienti discant, quas divitias Deus munificus gentibus dispensaverit; simul vero istas divitias luce evangelica collustrare, liberare, et in Dei salvatoris dominium reducere conentur.

12. Praesentia christifidelium in coetibus humanis illa caritate animetur, qua nos dilexit Deus, qui vult ut et nos nos invicem eadem caritate diligamus.[2]

Caritas Christiana revera ad omnes extenditur sine discrimine stirpis, condicionis socialis seu religionis; nullum exspectat lucrum seu gratitudinem. Sicut enim Deus dilexit nos amore gratuito, ita et fideles caritate sua ipsi homini solliciti sint diligendo eum eodem motu quo Deus hominem quaesivit. Sicut ergo Christus circuibat omnes civitates et castella curans omnem languorem et infirmitatem in signum adventus regni Dei,[3] ita et ecclesia per filios suos iungitur cum hominibus cuius-

1 **Cf. Mt 5, 16.**
* **Cf. 1 Io 4,11.**
» **Cf. Mt 9, 35 ss.; Ac 10, 38.**

of salvation and the life brought by God, ought to insert itself into all these groups with the same thrust with which Christ himself, by his incarnation, bound himself to the particular social and cultural conditions of the people among whom he lived.

Article 1

Christian witness

11. The church ought to be present to these groups of people through its members who live among them or are sent to them. For all Christ's faithful, wherever they live, arc bound to show forth by the example of their lives and the witness of their words that new person they have put on at baptism, and the power of the holy Spirit by whom they have been strengthened through confirmation, so that others, seeing their good works, may glorify the Father[1] and may grasp more fully the true meaning of human life and the bond that unites all humankind.

In order that they may be able to give this testimony to Christ fruitfully, they should associate with these people in a spirit of respect and love; they should acknowledge themselves to be members of the human groups among whom they live; and they should play their part in cultural and social life through the various interchanges and activities of human living. They should be familiar with their national and religious traditions; they should with joy and reverence discover the seeds of the Word which lie hidden in them. At the same time, however, they should be aware of the profound transformation which is taking place among nations, and they should strive lest the people of our times become too concerned with the science and technology of the modern world and so lose contact with the things of God. Rather let them be aroused to a more earnest desire for the truth and love that God has revealed. Just as Christ himself searched into the hearts of people, and by a genuinely human dialogue led them to the divine light, so too his followers, profoundly animated by the Spirit of Christ, should know the people among whom they live and should associate with them, so that they themselves, by sincere and patient dialogue, may come to know what riches a generous God has distributed to the nations. At the same time, however, let them strive to illustrate these riches with the light of the gospel, to set them free and to restore them to the dominion of God the saviour.

12. The presence of Christ's faithful in these human groups should be animated by that love with which God has loved us; he wills that we should love one another with the same love with which he has loved us.~

Christian charity reaches out to all, without distinction of race, social condition or religion; it looks for no gain or gratitude. For just as God has loved us with a disinterested love, so too the faithful should, in their charity, be concerned for people, loving them with that same affection with which God has sought out humankind. Accordingly, just as Christ went about all the towns and villages curing every disease and infirmity, as a sign of the coming of the kingdom of God,[3] so the church through its children is linked with people of

1 See Mt 5, 16.
2 See 1 Jn 4, 11.
3 See Mt 9. 35 if.; Ac 10, 38.

cumque condicionis, maxime vero cum pauperibus et afflictis, atque libenter pro eis *impenditur. Participat enim eorum gaudia et dolores, novit vitae adspirationes et aenigmata, eis in anxietatibus mortis compatitur. Pacem quaerentibus respondere cupit fraterno dialogo, afferens eis pacem et lucem ex evangelio.

Laborent christifideles et cum ceteris omnibus collaborent in rebus oeconomicis et socialibus recte ordinandis. Speciali cura sese devoveant educationi puerorum et adolescentium per scholas diversi generis, quae considerandae sunt non tantum tamquam medium eximium ad formandam et provehendam iuventutem Christianam, sed simul ut servitium summi valons hominibus, maxime vero nationibus progredientibus, ad elevandam dignitatem humanam et ad conditiones humaniores praeparandas. Insuper partem assumant in conatibus eorum populorum qui, famem, ignorantiam et morbos debellando, meliores vitae condiciones condere et pacem in mundo firmare satagunt. In hac activitate fideles sociam operam suam prudenter praestare exoptent inceptis quae ab institutis privatis et publicis, a guberniis, ab organis intemationalibus, a diversis communitatibus Christianis necnon a religionibus non-christianis promoventur.

Ecclesia vero nullo modo vult se in moderamen terrenae civitatis ingerere. Nullam aliam auctoritatem sibi vindicat nisi ut, Deo adiuvante, caritate et fideli servitio hominibus ministret.5

In sua vita et operatione intime cum hominibus coniuncti, Christi discipuli eis verum testimonium Christi se oblaturos, et in eorum salutem se operaturos sperant, etiam ubi Christum plene annuntiare nequeunt. Non enim quaerunt progressum et prosperitatem mere materialem *u* hominum, sed eorum dignitatem et fraternam unionem promovent, docentes veritates religiosas et morales, quas Christus luce sua illustravit, sicque gradatim aditum pleniorem ad Deum aperiunt. Ita homines iuvantur in assequenda salute per caritatem erga Deum et proximum, et elucere incipit mysterium Christi, in quo novus homo apparuit, qui secundum Deum creatus est,® et in quo caritas Dei revelatur.

Art. 2

De praedicatione evangelii et de congregando populo Dei

13. Ubicumque Deus aperit ostium sermonis ad loquendum mysterium Christi,7 omnibus hominibus8 fiducialiter et constanter9 annuntietur10

*** Cf. 2 Cor 12, 15.**

6 Cf. Mt 20, 26; 23,11 ; alloc. Pauli VI die 21 nov. 1964 in concilio habita: AAS 56 (1964), p. 1013.

• Cf. Eph 4. 24.

7 Cf. Coi 4, 3.

8 Cf. Mr 16, 15.

» Cf. Ac 4,13, 29, 31 ; 9, 27-28; 13, 46; 14, 3; 19, 8; 26,26; 28, 31 ; 1 Th 2, 2; 2 Cor 3, 12; 7, 4; Ph 1, 20; Eph 3, 12; 6,19-20.

10 Cf. 1 Cor 9, 15; Rm 10, 14.

every condition, but most of ali with the poor and the afflicted, and gladly spends itself for them.45It shares their joys and sorrows, it is aware of the aspirations and enigmas of their lives, and suffers with them in the anxieties of death. To those who seek peace the church wishes to respond in friendly dialogue, bringing to them the peace and light of the gospel.

Christ's faithful, in collaboration with all others, should work for the right ordering of social and economic affairs. Let them devote themselves with special care to the education of children and adolescents, through various kinds of schools: these should be regarded not only as an outstanding means for the formation and development of Christian youth, but at the same time as a service of the greatest value to human beings, especially in the developing nations, directed towards the increase of human dignity and as a preparation for a more human milieu. They should also play their part in the efforts of those people who, by battling against famine, ignorance and disease, are striving to bring about better living conditions and to establish peace in the world. In this activity the faithful should be eager to cooperate prudently in enterprises promoted by private, public, state or international bodies, by various Christian communities and also by non-christian religions.

But the church by no means wishes to involve itself in the government of the earthly city. It claims no other authority for itself beyond that of ministering to people, with God's help, in a spirit of charity and faithful service?

The disciples of Christ, closely linked with people in their life and work, hope to offer them a true Christian witness and to work for their salvation, even where they cannot fully proclaim Christ. For they are not seeking merely material progress and prosperity for humankind, but are fostering their dignity and their union as sisters and brothers, teaching the religious and moral truths that Christ illumined with his light. In this way, they are gradually opening up a wider approach to God. So people are helped to attain salvation by a love directed towards God and neighbour, and the mystery of Christ begins to shine out. In him has appeared the new human being, created after the likeness of God,6 and in whom the charity of God is revealed.

Article 2

Preaching the gospel and gathering together God's people

13. Wherever God opens a door for the proclamation of the mystery of Christ,7 then to all,8 faithfully and constantly,9 the living God should be made known10*and Jesus Christ whom he has sent for the salvation of all.11 The

4 Sec 2 Cor 12, 15.
5 See Mt 20, 26; 23, 11 ; Allocution of Paul VI at the council on 21 Nov. 1964: AAS 56 (1964), p. 1013.
" See Eph 4, 24.
See Col 4, 3.
s See Mk 16, 15.
9 See Ac 4, 13, 29, 31 ; 9, 27-28; 13, 46; 14. 3; 19, 8; 26, 26; 28, 31 ; 1 Th 2, 2; 2 Cor 3, 12; 7, 4; Ph 1, 20; Eph 3, 12; 6, 19-20.
10 See 1 Cor 9, 15; Rm 10, 14.
" See 1 Th 1, 9-10; 1 Cor 1, 18-21; Gal 1, 31; Ac 14, 15-17; 17, 22-31.

Deus vivus et, quem ad omnium salutem misit, lesus Christus,11 ut non-christiani, Spiritu sancto cor ipsorum aperiente,12 credentes ad Dominum libere convertantur, eique sincere adhaereant qui, cum sit „via, veritas et vita" (Io 14, 6), omnes eorum exspectationes spirituales explet, imo infinite superat.

Quae conversio sane initialis intelligenda est, sufficiens tamen ut homo percipiat se, avulsum a peccato, introduci in mysterium amoris Dei, qui eum vocat ad personale commercium cum seipso in Christo ineundum. Etenim, gratia Dei operante, neo-conversus spirituale iter aggreditur quo, fide iam communicans mysterio mortis et resurrectionis, transit a vetere homine ad novum hominem in Christo perfectum.13 Hic transitus, secum trahens progressivam sensus et morum immutationem, cum suis socialibus consectariis manifestus heri et tempore catechumenatus paulatim evolvi debet. Cum Dominus cui creditur, signum sit contradictionis,14 homo conversus rupturas et separationes non raro experitur, sed etiam gaudia quae non ad mensuram dat Deus.15*

Ecclesia severe prohibet ne quis ad fidem amplectendam cogatur vel artibus importunis inducatur aut allidatur, sicut et fortiter vindicat ius ne ullus iniquis vexationibus a fide deterreatur.16 17 luxta perantiquam ecclesiae consuetudinem, motiva conversionis investigentur et, si necesse est, purificentur.

14. Qui fidem in Christum a Deo per ecclesiam acceperunt,17 liturgicis caeremoniis admittantur ad catechumenarum; qui non est mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio et tirocinium debite protractum, quibus discipuli cum Christo suo magistro coniunguntur. Catechumeni ergo apte initientur mysterio salutis et exercitio morum evangelicorum sacrisque ritibus, successivis temporibus celebrandis,18 introducantur in vitam fidei, liturgiae et caritatis populi Dei.

Deinde per initiationis christianae sacramenta liberati a potestate tenebrarum,'' Christo commortui, consepulti et conresuscitati,20 Spiritum accipiunt21 adoptionis filiorum, et memoriale mortis et resurrectionis Domini cum cuncto populo Dei celebrant.

11 Cf. 1 Th 1,9-10; 1 Cor 1, 18-21; Gal 1,31; Ac 14, 15-17; 17,22-31.
12 Cf. Ac 16,14.
13 Cf. **Coi 3. 5-10; Eph 4, 20-24.**
14 Cf. Lc 2, 34; Mt 10, 34-39.
14 Cf. 1 Th 1, 6.
1• Cf. cone. Vat. II, decr. de libertate religiosa, *Dignitatis Humanae,* nn. 2, 4, 10 (v. supra p. 1002-1003; 1004; 1006-1007); const, past, de ecclesia in mundo huius temporis. *Gaudium et Spes,* n. 21 (v. infra p. 1080-1081).
17 Cf. cone. Vat. II, Const, dogm. de ecclesia, *Lumen Gentium,* n. 17: AAS 57 (1965), pp. 20-21 (v. supra p. 862).
18 Cf. cone. Vat. II, Const, de sacra liturgia, *Sacrosanctum Concilium,* nn. 64-65: AAS 56 (1964), p. 117 (v. supra p. 833).
19 Cf. Col 1, 13. De qua liberatione a servitute daemonis et tenebrarum in evangelio, cf. Mt 12, 28; Io 8, 44; 12, 31 (cf. 1 Io 3, 8; Eph 2, 1-2). In liturgia baptismi cf. rit. Rom.
w Cf. Rm **6, 4-11; Coi 2, 12-13; 1 Pt 3, 21-22; Mr 16, 16.**
11 Cf. 1 Th 3, 5-7; Ac 8, 14-17.

purpose of this is that non-Christians, their hearts opened by the holy Spirit,[12] may in faith freely turn to the Lord and sincerely cleave to him who, since he is "the way, the truth and the life" (Jn 14, 6), fulfils all their spiritual longings and indeed infinitely surpasses them.

This conversion is, admittedly, only an initial one. But it is sufficient to enable a person to appreciate that he has been drawn away from sin and introduced into the mystery of the love of God, who invites him to enter into a personal relationship with himself in Christ. Under the influence of God's grace the new convert enters on a spiritual journey. On this journey, already sharing through faith in the mystery of death and resurrection, he changes from the condition of the old person to that of the new person who is made perfect in Christ.[13] This transition, which involves a progressive change of mentality and morals, ought to manifest itself together with its social consequences, and be gradually developed during the time of the catechumenate. Since the Lord in whom he believes is a sign of contradiction,[14][15] the convert not infrequently experiences estrangement and division, but also joy which God grants generously.[1']

The church severely forbids forcing anyone to embrace the faith, or to persuade or attract him by unbecoming pressures, just as it strongly upholds the right a person has not to be deterred from embracing the faith by unjust harassment.[16]

In accordance with the very old practice of the church, a person's motives for being converted should be examined and, if necessary, purified.

14. Those who have received from God through the church faith in Christ,[17] should be admitted to the catechumenate by a liturgical ceremony. The catechumenate is not a mere exposition of dogmas and precepts, but a training in the entire Christian life and a suitably protracted apprenticeship by which the disciples are drawn close to Christ their master. Catechumens, therefore, should be fittingly initiated into the mystery of salvation and the living of gospel standards; and by sacred rites, to be celebrated in due succession,[18] they should be introduced into the life of faith, liturgy and charity of the people of God.

Then, through the sacraments of Christian initiation, they are freed from the powers of darkness;[19] they die, are buried and rise with Christ;[20] they receive the Spirit[21] who makes them adopted children, and celebrate with the entire people of God the memorial of the death and resurrection of the Lord.

12 See Ac 16, 14.
13 See Col 3, 5-10; Eph 4, 20-24.
14 See Lk 2, 34; Mt 10, 34-39.
15 See 1 Th 1, 6.
16 See Vatican council II, Decree on religious freedom, *Dignitatis Humanae,* nos. 2, 4, 10 (see above pp. 1002-1004, 1006-1007); Pastoral constitution on the church in the world of today, *Gaudium et Spes,* no. 21 (sec below pp. 1080-1081).
17 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 17: AAS 57 (1965), pp. 20-21 (see above p. 862).
18 Sec Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* nos. 64-65: AAS 56 (1964), p. 117 (see above p. 833).
19 See Col 1,13. On this liberation from the slavery of the devil and of darkness in the gospel, see Mt 12, 28; Jn 8, 44; 12, 31 (see 1 Jn 3, 8; Eph 2, 1-2). In the liturgy of baptism, see *Roman Ritual.*
20 See Rm 6, 4-11; Col 2, 12-13; 1 Pt 3, 21-22; Mk 16, 16.
21 See 1 Th 3, 5-7; Ac 8, 14-17.

Desiderandum est ut liturgia temporis quadragesimalis et paschalis ita restauretur ut animos catechumenorum componat ad celebrationem paschalis mysterii in cuius sollemnibus peragendis per baptismum Christo regenerantur.

Initiatio autem illa Christiana in catechumenatu non a solis catechistis vel sacerdotibus, sed a tota communitate fidelium, speciali autem modo a patrinis, est procuranda, ita ut catechumeni inde ab initio sentiant se pertinere ad populum Dei. Cumque vita ecclesiae sit apostolica, catechumeni item discant testimonio vitae et fidei professione ad evangelizationem et ecclesiae aedificationem actuose cooperari.

Status tandem iuridicus catechumenorum in novo codice clare ponatur, Iam enim cum ecclesia coniuncti sunt,[22] iam de domo sunt Christi[23] et non raro iam vitam agunt fidei, spei et caritatis.

Art. 3

De communitate Christiana efformanda

15. Spiritus sanctus, qui omnes homines per semina verbi praedicationemque evangelii ad Christum vocat et in cordibus obsequium fidei suscitat, cum credentes in Christum in baptismalis fontis sinu ad novam vitam generat, eos congregat in unum populum Dei qui est „genus electum, regale sacerdotium, gens sancta, populus acquisitionis'[24] (1 Pt 2, 9).[24]

Missionarii ergo, cooperatores Dei,[25] *tales suscitent fidelium congregationes quae, digne ambulantes vocatione qua vocatae sunt[28] munera a Deo sibi concredita exerceant sacerdotale, propheticum et regale. Hoc modo communitas Christiana signum fit praesentiae Dei in mundo: ipsa enim sacrificio eucharistico incessanter cum Christo ad Patrem transit,[27] verbo Dei sedulo enutrita[28] testimonium Christi praebet,[29] in caritate denique ambulat spirituque apostolico fervet.[30] Communitas Christiana inde ab initio ita efformari debet ut suis necessitatibus, quantum fieri potest, ipsa providere queat.

[22] **Cf. conc. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 14: AAS 57 (1965), p. 19 (v. supra p. 860).**

[23] **Cf. Augustinus,** *Tract, in Ioann.* **11, 4: PL 35, 1476.**

[24] **Cf. conc. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 9: AAS 57 (1965), p. 13 (v. supra p. 855-856).**

[25] **Q. 1 Cor 3. 9.**

[26] **Cf. Eph 4, 1.**

[27] **Cf. conc. Vat. II. Const, dogm.de ecclesia,** *Lumen Gentium,* **nn. 10,11, 34: AAS 57 (1965), pp. 10-17, 39-40 (v. supra p. 856-858; 877).**

[28] *Cf. conc.* **Vat. II, Const, dogm. de divina revelatione,** *Dei Verbum,* **n. 21 : AAS 57 (1965), p. 24 (v. supra p. 979).**

[29] **Cf. conc. Vat. II, Const, dogm. de ecclesia.** *Lumen Gentium,* **nn. 12, 35: AAS 57 (1965), pp. 16, 40-41 (v. supra p. 858; 877-878).**

[30] **Cf. conc. Vat. II, Const, dogm. de ecclesia.** *Lumen Gentium,* **nn. 23, 36: AAS 57 (1965), pp. 28, 41-42 (v. supra p. 867-868; 878-879).**

It is desirable that the Lenten and Easter liturgies should be renewed in a way that will prepare the minds and hearts of the catechumens for the celebration of the paschal mystery, at whose solemn ceremonies they are reborn in Christ through baptism.

This Christian initiation during the catechumenate should be the work not only of catechists and priests but of the entire community of the faithful, especially the sponsors, so that the catechumens are aware right from the beginning that they belong to the people of God. Since the life of the church is apostolic, the catechumens should, in their turn, learn to cooperate actively, by the witness of their lives and the profession of their faith, in the spreading of the gospel and the building up of the church.

Finally, the juridical status of catechumens should be clearly expressed in the new code. Since they are already united with the church,22 they already belong to the household of Christ,23 and often are already leading a life of faith, hope and charity.

Article 3

Forming the Christian community

15. The holy Spirit, who calls all to Christ by means of the seed of the word and the preaching of the gospel, stirs up in their hearts the submission of faith. When in the womb of the baptismal font, he generates to new life those who believe in Christ, he gathers them into the one people of God which is "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pt 2, 9).24*

Missionaries therefore, as fellow workers with God,-3 should create communities of the faithful such that, walking worthily in the vocation to which they have been called,26 they may fulfil the priestly, prophetic and royal roles entrusted to them by God. In this way the Christian community becomes a sign of the presence of God in the world: by the eucharistie sacrifice it unceasingly passes over with Christ to the Father;27 regularly nourished by the word of God,28 it bears witness to Christ;29 it walks in charity and is fervent in its apostolic spirit.30 Right from the beginning the Christian community should be formed in such a way that, as far as is possible, it may be able to provide for its own needs.

22 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 14: AAS 57 (1965), p. 19 (see above p. 860).

23 See Augustine, *Tract, in Ioann. (Treatises on John),* 11, 4; PL 35, 1476; CChr 36, 112.

24 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 9: AAS 57 (1965), p. 13 (see above pp. 855-856).

23 See 1 Cor 3, 9.

26 See Eph 4, 1.

27 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* nos. 10, 11, 34: AAS 57 (1965), pp. 14-16, 39-40 (see above pp. 856-858, 877).

28 See Vatican council II, Dogmatic constitution on divine revelation, *Dei Verbum,* no. 21: AAS 57 (1965), p. 24 (see above p. 979).

29 Sec Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* nos. 12, 35: AAS 57 (1965), pp. 16, 40-41 (see above pp. 858, 877-878).

' See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* nos. 23, 36: AAS 57 (1965), pp. 28, 41-42 (see above pp. 867-868, 878-879).

Hacc fidelium congregatio, divitiis culturae propriae gentis praedita, in populo profunde radicetur: efflorescant familiae spiritu evangelico imbutae31 atque scholis idoneis iuventur; associationes et coetus erigantur per quos laicorum apostolatus totam societatem spiritu evangelico permeare valeat. Splendescat denique caritas inter catholicos diversi ritus.33 Spiritus etiam oecumenicus nutriatur inter neophytos, qui probe aestiment fratres in Christum credentes esse Christi discipulos, baptismate regene—ratos, perplurium bonorum populi Dei consortes. Quantum sinunt condiciones religiosae, actio oecumenica ita promoveatur ut, seclusa omni tam indifferentismi et confusionismi quam insanae aemulationis specie, communi, pro quanto datur, professione fidei in Deum et in lesum Christum coram gentibus, atque cooperatione in re tam sociali et technica quam cultural! et religiosa, catholici fraterne collaborent cum fratribus a se seiunctis ad normas decreti de oecumenismo. Collaborent praesertim propter Christum, suum dominum communem: eius nomen eos colligati Haec collaboratio instituatur non solum inter privatas personas, sed etiam, de iudicio ordinarii loci, inter ecclesias vel communitates ecclesiales earumque opera.

Christifideles ex gentibus cunctis in ecclesia congregati, „neque regimine, neque sermone, neque politicis vitae institutis a ceteris homini—bus sunt distincti",33ideoque in honesta consuetudine vitae gentis suae Deo et Christo vivant; ut boni cives amorem patriae vere et efficaciter colant, alienae tamen stirpis contemptum et nationalismum exacerbatum vitent omnino, amorem hominum universalem promoveant.

Ad omnia haec obtinenda maximum momentum habent et speciali cura digni sunt laici, christifideles nempe qui, Christo per baptismum incor—porati, in saeculo vivunt. Ipsorum enim proprium est, ut Spiritu Christi imbuti, fermenti instar, res temporales ab intra animent et ordinent, ut secundum Christum iugiter fiant.34

Attamen non sufficit ut populus christianus praesens sit et constitutus in aliqua gente, nec sufficit ut apostolatum exempli exerceat; ad hoc constituitur, ad hoc praesens est, ut concivibus non-christianis Christum verbo et opere annuntiet eosque iuvet ad plenam Christi receptionem.

lamvero, ad ecclesiae plantationem et ad incrementum communitatis Christianae necessaria sunt varia ministeria, quae vocatione divina ex ipsa fidelium congregatione suscitata, ab omnibus diligenti cura sunt fovenda atque colenda; inter quae habentur munera sacerdotum, diaconorum et catechistarum, atque actio catholica. Item religiosi et religiosae ad Regnum

31 **Cf. conc. Vat. Π, Const, dogm. de ecclesia.** *Lumen Gentium,* **nn. 11,** 35, **41** : **AAS 57 (1965), pp. 15-16, 40-41, 47 (v. supra p. 857-858; 877-878; 881-883).**

31 **Cf. conc. Vat. Π, Decr. de ecclesiis orientalibus catholicis,** *Orientalium Eccletiarum,* **n. 4: AAS 57 (1965), pp. 77-78 (v. supra p. 901).**

33 *Episi. ad Diognetum,* **5: PG 2, 1173; cf. conc. Vat. Π, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 38: AAS 57 (1965), p. 43 (v. supra p. 880).**

34 **Cf. conc. Vat. Π, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 32: AAS 57 (1965), p. 38 (v. supra p. 875-876); decr. de apostolatu laicorum,** *Apotiolitam Actuoriiatem,* **nn. 5-7 (v. supra p. 985-986).**

This community of the faithful, possessing the cultural riches of its own nation, should be deeply rooted in the people: let families flourish that are penetrated by the spirit of the gospel·'l and let them be helped by suitable schools; let associations and groups be established through which the apostolate of the laity may be able to permeate the entire society with the spirit of the gospel. Furthermore, let charity between Catholics of different rites shine out?2 The ecumenical spirit should also be nourished among neophytes; they should have a due appreciation that their sisters and brothers who believe in Christ are Christ's disciples, reborn in baptism and sharing in very many of the blessings of God's people. To the extent that religious conditions allow it, ecumenical activity should be fostered in such a way that, while all appearance of indifferentism and confusion is ruled out, as well as any appearance of silly rivalry, Catholics collaborate in a spirit of fellowship with their separated brothers and sisters in accordance with the norms of the decree on ecumenism: by a common profession of faith in God and in Jesus Christ before the nations — to the extent that this is possible — and by their cooperation in social and technical as well as in cultural and religious matters. Let them collaborate above all on account of Christ, their common lord: may his name draw them together. This collaboration should occur not only among private individuals but also, in accordance with the judgment of the local ordinary, among churches and ecclesial communities and their works.

Christ's faithful, gathered together in the church out of all nations, "are not separated from other people either by their government, or their language, or their political institutions"?3 Therefore they should live for God and Christ in accordance with the honourable practices of their own nation. As good citizens, they should cultivate a true and practical love of their country. But they should completely avoid any contempt for other races and bitter nationalism; rather let them foster a universal love.

In bringing all this about, the laity are of the greatest importance and are deserving of special attention. The laity are those of Christ's faithful who have been incorporated into him by baptism and who live "in the world". For it falls to them, imbued with the Spirit of Christ, to be like a leaven, animating and guiding the temporal order from within, so that it may always be as Christ would wish it?4

It is not sufficient, however, that the Christian people be present and established in a particular nation, nor is it sufficient that they practise the apostolate of good example. The purpose for which they arc established, the purpose for which they are present, is to proclaim Christ to their non-christian fellow citizens by word and deed and to help them to receive Christ fully.

For the implanting of the church and the growth of the Christian community, various ministries are necessary. They are aroused from within the community of the faithful by a divine call and should be diligently fostered and cultivated by all. Among these ministries are the offices of priests, deacons and catechists, and

" See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* nos. 11, 35, 41: AAS 57 (1965), pp. 15-16, 40-41, 47 (see above pp. 857-858, 877-878, 881-883).

32 See Vatican council II, Decree on the eastern caihobc churches, *Orientalium Ecclesiarum,* no. 4: AAS 57 (1965), pp. 77-78 (see above p. 901).

33 *Letter to Diognetus,* 5: PG 2, 1173; see Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 38: AAS 57 (1965), p. 43 (see above p. 880).

" See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 32: AAS 57 (1965), p. 38 (see above pp. 875-876); Decree on the apostolate of the laity, *Apostolicam Actuositatem,* nos. 5-7 (see above pp. 985-986).

Christi in animis radicandum et corroborandum illudque ulterius dilatandum sive oratione, sive actuosa opera indispensabile praestant officium.

16. Gaudio magno ecclesia gratias agit pro inaestimabili vocationis sacerdotalis dono, quod inter gentes ad Christum recenter conversas tot iuvenibus Deus elargitus est. Firmiores enim radices ecclesia in unoquoque coetu humano figit, .cum variae communitates fidelium ex suis membris proprios habent salutis ministros in ordine episcoporum, presbyterorum ac diaconorum, fratribus suis inservientes, ita ut novellae ecclesiae structuram dioecesanam cum proprio clero paulatim acquirant.

Quae de sacerdotali vocatione et formatione ab hoc concilio statuta sunt, sancte serventur ubi ecclesia primo plantatur, et apud novellas ecclesias. Maximi facienda sunt quae dicuntur de institutione spirituali cum doctrinali et pastorali arcte connectenda, de vita secundum formam evangelii gerenda sine consideratione commodi proprii vel familialis, de intimo sensu mysterii ecclesiae excolendo. Inde mirabiliter discent totos se ipsos in servitium corporis Christi et ad opus evangelii dedicare, proprio episcopo tanquam fidi cooperatores adherere et sociam confratribus operam praestare.[34]

Ad quem generalem finem assequendum, tota alumnorum formatio ordinetur sub luce mysterii salutis uti in scripturis exhibetur. Hoc mysterium Christi et salutis humanae in liturgia praesens inveniant et vivant.[3*]

Quae exigentiae communes sacerdotalis institutionis, etiam pastoralis et practicae, ad nonnam concilii,[37] [38] componantur cum studio obviam eundi peculiari cogitandi agendique modo propriae gentis. Alumnorum mentes ergo aperiantur et exacuantur ut bene cognoscant et iudicare valeant suae gentis culturam; in disciplinis philosophicis et theologicis perspiciant rationes quae traditiones ac religionem patrias inter et religionem Christianam intercedunt.[39] Item institutio sacerdotalis necessitates pastorales regionis respiciar: alumni discant historiam, finem et methodum actionis missionalis ecclesiae, et speciales condiciones sociales, oeconomicas, culturales proprii populi. In spiritu oecumenismi educentur, et ad dialogum fraternum cum non-christianis rite praeparentur.[39] Haec omnia postulant, ut studia ad sacerdotium peragantur, quantum fieri potest, in consuetudine et convictu cum sua cuiusque gente.[40] Cura tandem habeatur de formatione in administratione ordinata ecclesiastica, imo etiam oeconomica.

34 Cf. cone. Vat. II, Decr. de institutione sacerdotali, *Optatam totius,* **nn.4, 8, 9 (v. supra p. 950; 951-952).**

***· Cf. cone. Vat. II, Const, de sacra liturgia,** *Sacrosanctum Concilium,* **n. 17: AAS 56 (1964), p. 105 (v. supra p. 825).**

37 Cf. cone. Vat. II, Decr. de institutione sacerdotali, *Optatam totius,* **n.** 1 **(v. supra p. 948).**

38 Cf. loannes XXIII, *Princeps Pastorum,* **28 nov. 1959: AAS 51 (1959), pp. 843-844.**

39 Cf. cone. Vat. II, Decr. de oecumenismo, *Unitatis Redintegratio,* **n. 4: AAS 57 (1965), pp. 94-96 (v. supra p. 911-912).**

40 Cf. loannes XXIII, *Princeps Pastorum,* **28 nov. 1959: AAS 51 (1959), p. 842.**

catholic action. Likewise religious men and women, by their prayers and active work, play an indispensable role in rooting and strengthening the kingdom of Christ in souls and in further extending it.

16. With great joy the church gives thanks for the inestimable gift of the priestly vocation, which God has granted to so many young men from among the nations that have been recently converted to Christ. For the church puts down firmer roots in a particular human group when the various communities of the faithful draw from their own members ministers of salvation — in the orders of bishops, priests and deacons, serving their sisters and brothers — so that the young churches gradually acquire a diocesan structure with their own clergy.

What has been decreed by this council concerning the vocation and formation of priests should be religiously observed where the church is being planted for the first time, and among the young churches. The greatest importance is to be given to what is said about the need for a close link between spiritual, doctrinal and pastoral formation; about leading a life in accordance with the ideal of the gospel, without consideration for personal or family advantage; about fostering a deep appreciation of the mystery of the church. As a result they will learn in a wonderful way to dedicate themselves completely to the service of the body of Christ and to the work of the gospel; they will learn to be united with their bishop as faithful co-workers, and to collaborate with their colleagues?[3]

In order to achieve this general goal, the entire formation of the students should be planned in the light of the mystery of salvation, as it is portrayed in the scriptures. They should discover the presence of this mystery of Christ and of human salvation in the liturgy and they should live in accordance with it?[6]

These general requirements for priestly formation, both pastoral and practical, as set down by the council,[35] should blend with concern to keep in touch with the particular way of thinking and acting of their own nation. The minds of the students should, therefore, be opened and trained so that they may have a good understanding and appreciation of their own nation's culture; in the disciplines of philosophy and theology they should examine the relationships between their native traditions and the Christian religion?[8] Priestly formation should likewise concern itself with the pastoral needs of the region. The students should learn the history, purpose and method of the missionary activity of the church, as well as the special social, economic and cultural circumstances of their own people. They should be formed in the spirit of ecumenism, and suitably prepared for dialogue with non-Christians.[39] All this requires that, as far as possible, studies for the priesthood should be pursued in the milieu proper to each one's nation?[0] Finally care should be taken about the training of students in well-ordered ecclesiastical administration, including financial administration.

35 See Vatican council II, Decree on priestly formation, *Optatam totius,* nos. 4, 8, 9 (see above pp. 950-952).

See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* no. 17: AAS 56 (1964), p. 105 (sec above p. 825).

57 See Vatican council II, Decree on priestly formation, *Optatam totius,* no. 1 (see above p. 948).

33 John XXIII, Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), pp. 843-844.

39 See Vatican council II, Decree on ecumenism, *Unitatis Redintegratio,* no. 4: AAS 57 (1965), pp. 94-96 (see above pp. 911-912).

See John XXIII, Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), p. 842.

Insuper idonei sacerdotes seligantur qui, post praxim aliquam pastoralem, in studiorum universitatibus etiam exteris, maxime in Urbe, aliisque institutis scientificis studia superiora perficiant, ita ut ecclesiis novellis ex clero locali praesto sint ad magis ardua munera ecclesiastica implenda, congrua scientia et peritia praediti.

Ubi conferentiis episcoporum opportunum apparuerit, ordo diaconatus ut status vitae permanens restauretur ad normam constitutionis de ecclesia.41 luvat enim viros, qui ministerio vere diaconali fungantur, vel verbum divinum tanquam catechistae praedicantes, vel nomine parochi et episcopi dissitas communitates Christianas moderantes, vel caritatem exercentes in operibus socialibus seu caritativis, per impositionem manuum inde ab apostolis traditam corroborari et altari arctius coniungi, ut ministerium suum per gratiam sacramentalem diaconatus efficacius expleant.

17. Item laude dignum est agmen illud, de opere missionum ad gentes tam optime meritum, catechistarum scilicet, tam virorum quam mulierum, qui spiritu apostolico imbuti, magnis laboribus singulare et omnino necessarium adiumentum conferunt ad dilatationem fidei et ecclesiae.

Nostris diebus, cum ad tot multitudines evangelizandas et ad ministerium pastorale exercendum pauci sint clerici, catechistarum officium maximum momentum habet. Eorum ergo institutio ita perfici debet et culturali progressui accommodari, ut tanquam validi cooperatores ordinis sacerdotalis quam optime exsequi possint munus suum novis et amplioribus oneribus ingravescens.

Multiplicentur ergo scholae dioecesanae et regionales in quibus futuri catechistae cum doctrinam catholicam, praesertim in re biblica et liturgica, tum etiam methodum catecheticam praximque pastoralem excolant, seque ad mores hominum Christianorum42 forment, pietatem sanctitatemque vitae colere indesinenter satagentes. Insuper conventus vel cursus habeantur quibus catechistae in disciplinis et artibus suo ministerio utilibus ceras temporibus renoventur et eorum vita spiritualis nutriatur et roboretur. Praeterea, iis qui totos huic operi se devovent, status vitae decens et securitas socialis procuretur per iustam renumerationem.43 In voto est ut formationi et sustentationi catechistarum -modo congruo provideatur subsidiis s. dicasterii de propaganda fide specialibus. Si necessarium et aptum apparebit, opus pro catechistis fundetur. Insuper ecclesiae grato animo agnoscent generosam operam catechistarum auxiliarium, quorum adiutorio indigebunt. Ipsi in suis communitatibus precibus praesunt et doctrinam tradunt. De eorum formatione doctrinali et spirituali rite curandum est. Praeterea optandum est ut, ubi opportunum videbitur, catechistis debite formatis missio canonica in actione liturgica publice celebranda conferatur, ut apud populum maiore auctoritate fidei deserviant.

41 Cf. cone. Vat. II, Const, dogm. dc ecclesia, *Lumen Genuum,* **n. 29: AAS 57 (1965), p. 36 (v. supra p. 874).** **I**

41 Cf. loannes XXIII, *Pnncepi Pastorum,* **28 nov. 1959: AAS 51 (1959) p. 855.**

40 Agitur dc sic dictis „catéchistes à plein temps", ..fulltime catechists".

Further, suitable priests should be chosen who, after having some pastoral experience, are to pursue higher studies in universities, even abroad and especially in Rome, and in other scholarly institutes. The purpose of this is that the young churches may have at hand men from among the local clergy who will be endowed with the appropriate knowledge and skill for the fulfilment of the more demanding ecclesiastical tasks.

Where it seems opportune to episcopal conferences, the order of diaconate, as a permanent state of life, should be restored in accordance with the norms of the constitution on the church.[41] It would be helpful to those men who are exercising what is in fact the ministry of a deacon — either by preaching the word of God as catechists, or by taking charge of scattered Christian communities in the name of the parish priest and the bishop, or by practising charity in social or charitable works — to be strengthened, and bound more closely to the altar, by the imposition of hands which has come down from the apostles, so that they may be able to carry out their ministry more effectively through the sacramental grace of the diaconate.

17. Likewise worthy of praise is that army of catechists, both men and women, to whom the work of the missions to the nations owes so much. Imbued with the apostolic spirit, they make a singular and absolutely necessary contribution to the spread of the faith and the church by their strenuous efforts.

In our days, since there are few clerics to preach the good news to such great multitudes and to carry out the pastoral ministry, the function of catechists is of the highest importance. Accordingly, their formation should be conducted in such a way — and adapted to cultural progress — that as true co-workers with the priestly order they will be able to carry out their task in the best possible way, a task which is growing more difficult because of new and greater burdens.

Consequently, there should be an increase in the number of diocesan and regional schools in which future catechists can study not only catholic doctrine (especially in the biblical and liturgical spheres) but also catechetical method and pastoral practice; and they should train themselves to live in accordance with Christian principles, striving ceaselessly to grow in goodness and holiness of life. Also, conferences and courses should be held in which catechists can at certain times be refreshed in the training and skills which are useful for their ministry, and their spiritual life can be nourished and strengthened. In addition, for those who devote themselves entirely to this work, a decent standard of living and social security should be provided through a just wage.[42] It is desirable that for the formation and support of catechists suitable provision should be made through special funds from the Sacred congregation for propagation of the faith. If it seems necessary and appropriate, an association for catechists should be founded. Moreover, the churches should gratefully acknowledge the generous work of auxiliary catechists, of whose help they will have need. These preside over prayers in their communities and teach doctrine. Due care should be taken of their doctrinal and spiritual formation. It is also to be desired that, where it seems opportune, the canonical mission should be conferred on properly formed catechists in a publicly celebrated liturgical ceremony, so that they may have greater authority with the people in their service of the faith.

41 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 29: AAS 57 (1965), p. 36 (see above p. 874).

42 See John XXIII, Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), p. 855.

43 What is being spoken of are so called "full-time catechists".

18. Inde a periodo plantationis ecclesiae vita religiosa sedulo promoveatur, quae non solum pretiosa omninoque necessaria auxilia activitati missionali affert, sed per intimiorem consecrationem Deo in ecclesia factam lucide quoque manifestat et significat intimam vocationis christianae naturam.44

Instituta religiosa, plantationi ecclesiae adlaborantia, mysticis divitiis, quibus traditio religiosa ecclesiae insignitur, penitus imbuta, eas pro cuiusque gentis ingenio et indole exprimere et tradere conentur. Attente considerent quomodo traditiones asceticae et contemplativae, quarum semina iam ante evangelii praedicationem nonnunquam antiquis culturis a Deo indita sunt, in vitam religiosam Christianam assumi possint.

In novellis ecclesiis variae formae vitae religiosae excolendae sunt, ut diversos aspectus missionis Christi et vitae ecclesiae exhibeant, ac variis operibus pastoralibus se devoveant, suaque membra ad ea exercenda rite praeparent. Attamen episcopi in conferentia videant ne congregationes eundem finem apostolicum prosequentes, multiplicentur cum detrimento vitae religiosae et apostolatus.

Speciali mentione digna sunt varia ad vitam contemplativam radicandam incepta, quibus alii, essentialia institutionis monasticae elementa retinentes, ditissimam traditionem sui ordinis implantare satagunt, alii vero ad antiqui monachismi simpliciores formas redeunt: omnes tamen genuinam aptationem ad condiciones l les quaerere studeant. Cum enim vita contemplativa ad plenitudinem praesentiae ecclesiae pertineat, oportet apud novellas ecclesias ubique instauretur.

Cap. III. De ecclesiis particularibus

19. Opus plantationis ecclesiae in determinato hominum coetu certam attingit metam, cum congregatio fidelium, in sociali vita iam radicata culturaeque loci aliquatenus conformata, quadam stabilitate et firmitate fruitur: propria nempe, etsi insufficienti, instructa copia localium sacerdotum, religiosorum et laicorum, iis ministeriis et institutis ditatur quae ad vitam populi Dei sub ductu episcopi proprii ducendam ac dilatandam necessaria sunt.

In huiusmodi ecclesiis novellis, vita populi Dei maturescere debet per omnes campos vitae christianae ad normas huius concilii renovandae: congregationes fidelium, magis in dies conscie, vivae efficiuntur communitates fidei, liturgiae et caritatis; laici per civilem et apostolicam operositatem ordinem caritatis et iustitiae in civitate instaurare nituntur; instrumenta communicationis socialis opportune et prudenter adhibentur; familiae per vitam vere christianam seminaria evadunt apostolatus laicorum necnon vocationum sacerdotalium et religiosarum. Fides denique per catechesim aptatam edocetur, in liturgia ingenio populi

44 Cf. conc. Vat. II, Const, dogm. dc ecclesia. *Lumen Gentium,* **nn. 31, 44: AAS 57 (1965), pp. 37, 50-51 (v. supra p. 875; 885-886).**

18. Right from the period of implanting the church, the religious life should be diligently promoted, since it brings not only precious and altogether necessary help for the missionary activity of the church, but through the more profound consecration made to God in the church, it also clearly manifests and expresses the inner nature of the Christian vocation.44

Religious institutes, striving to implant the church, and deeply imbued with the mystical riches with which the religious tradition of the church has been endowed, should strive to express and hand on these riches in accordance with the disposition and outlook of each nation. Let them attentively consider how the ascetic and contemplative traditions, whose seeds have at times already been planted by God in ancient cultures, even prior to the preaching of the gospel, may be incorporated into Christian religious life.

In the young churches, various forms of the religious life should be promoted, so that they may make manifest different aspects of the mission of Christ and the life of the church, may devote themselves to various pastoral works and may fittingly prepare their members to carry them out. Nevertheless, episcopal conferences should see to it that congregations pursuing the same apostolic goal, are not multiplied to the detriment of religious life and the apostolate.

Worthy of special mention are the varied initiatives to establish the contemdative life. Some of them, while retaining the essential elements of the monastic ife, are striving to implant the rich tradition of their own order; others are returning to the simpler forms of early monasticism. All of them, however, should be concerned to seek a genuine adaptation to local conditions. Since the contemplative life is part of the fullness of the church's presence, it should be established everywhere among the young churches.

Chapter 3. Concerning particular churches

19. The work of planting the church in a specific human community reaches a definite turning-point when the gathering of the faithful, already rooted in the life of the society and to some extent conformed to the local culture, begins to enjoy a certain stability and strength. Provided with its own, even if insufficient, supply of local priests, religious and lay people, it is enriched by those ministries and institutions which are necessary so that the people of God, under the guidance of their own bishop, may live their life and develop it.

In these young churches, the life of the people of God ought to mature in all those areas of Christian life which are to be renewed in accordance with the norms of this council. Thus, congregations of the faithful, daily more aware of themselves, are to become living communities of faith, of liturgy and of charity; lay people, through their civil and apostolic activity, are to strive to establish in the state an order of justice and charity; the channels of social communication are to be used prudently as opportunity arises; families, through a life that is tiuly Christian, are to become seed-beds of the lay apostolate and also of priestly and religious vocations. Finally, the faith is to be taught through a suitable

44 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* nos. 31,44: AAS 57 (1965), pp. 37, 50-51 (see above pp. 875, 885-886).

consona celebratur, et per legislationem canonicam congruam inducitur in honesta instituta et consuetudines locales.

Episcopi vero, una cum suo quisque presbyterio, sensu Christi et ecclesiae magis magisque imbuti, cum universali ecclesia sentiant atque vivant. Intima permaneat ecclesiarum novellarum communio cum tota ecclesia, cuius traditionis elementa culturae propriae adiungant ad augendam, mutuo quodam virium effluvio, vitam corporis mystici.[1] Hinc colantur elementa theologica, psychologica et humana quae ad hunc sensum communionis cum ecclesia universali fovendum afferre valeant.

Hae vero ecclesiae, saepissime in pauperioribus orbis partibus sitae, gravissima plerumque sacerdotum penuria et subsidiorum materialium inopia adhuc laborant. Quare summopere indigent ut continuata totius ecclesiae actio missionalis ea subministret adminicula quae ecclesiae localis incremento vitaeque Christianae maturitati praeprimis inserviant. Quae actio missionalis opem etiam ferat iis ecclesiis, diu fundatis, quae in quodam statu regressionis vel debilitatis versantur.

Attamen istae ecclesiae commune pastorale studium aptaque opera instaurent, quibus vocationes ad clerum dioecesanum et ad instituta religiosa numero augeantur, securius diiudicentur et efficacius excolantur,[2] ita ut paulatim sibimetipsis providere et aliis auxilium afferre valeant.

20. Cum ecclesia particularis universalem ecclesiam quam perfectissime repraesentare teneatur,'probe noscat se ad eos quoque qui in Christum non credentes cum ipsa in eodem territorio commorantur esse missam ut, testimonio vitae singulorum fidelium et totius communitatis, signum sit Christum eis indicans.

Requiritur insuper ministerium verbi, ut evangelium ad omnes perveniat. Episcopus imprimis fidei praeco sit oportet, qui novos discipulos, ad Christum adducat.[3] Quod eximium munus ut rite adimpleat, penitus percipiat tum condiciones sui gregis tum intimas suorum concivium de Deo opiniones, sedulo quoque habita ratione illarum mutationum, quas urbanizationes uti dicunt, migrationes et indifferentismus religiosus introduxerint.

Presbyteri locales in novellis ecclesiis opus evangelizationis ardenter aggrediantur, communem operam instituendo cum missionariis exteris, quibuscum unum efforment presbyterium, adunatum sub auctoritate episcopi, non solum ad fideles pascendos et ad divinum cultum celebrandum, sed etiam ad evangelium praedicandum iis qui foris sunt. Promptos se praebeant et, occasione data, alacri animo episcopo suo sese offerant ad opus missionarium in dissitis et derelictis regionibus propriae dioeceseos vel m aliis dioecesibus incipiendum.

Eodem zelo fervescant religiosi et religiosae itemque laici erga suos concives, praesertim pauperiores.

1 **Cf. loannes XXIII,** *Princeps Pastorum,* **28 nov. 1959: AAS 51 (1959) p. 838.**

’ **Cf. cone. Vat. II, Decr. de presbyterorum ministerio et vita,** *Presbyterorum Ordinis,* **n. 11 (v. infra p. 1056-1057); decr. de institutione sacerdotali,***Optatam totius,n.* **2 (v. supra p. 948-949).**

* **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 25: AAS 57 (1965), p. 29 (v. supra p. 869-870).**

catechesis and celebrated in a liturgy that is in harmony with the character of the people; it is to be introduced, through appropriate canonical legislation, into sound local practices and customs.

The bishops, for their part, each one with his own presbyterate and becoming ever more imbued with the mind of Christ and the church, must think and live in harmony with the universal church. There should be an intimate communion between the young churches and the universal church; they should blend the elements of its tradition with their own culture so as to increase the life of the mystical body by a certain mutual outpouring of energy.[1] Hence those theological, psychological and human factors which can foster this sense of communion with the universal church are to be emphasised.

But these churches, very often situated in the poorer parts of the world, still generally suffer from a serious shortage of priests and from a lack of material resources. Consequently they are in the greatest need of the continued missionary activity of the entire church, so as to supply them with those helps which most of all foster the growth of the local church and the development of Christian life. This missionary activity should also provide help to those churches, founded long ago, which are experiencing a certain state of regression or weakness.

These churches should, however, renew their common pastoral dedication and organise suitable activities by which the number of vocations to the diocesan clergy and to religious institutes may be increased, may be assessed more accurately and may be nurtured more effectively,[2] so that gradually they may be able to provide for themselves and be of help to others.

20. Since the particular church should reflect the universal church as perfectly as possible, it should bear in mind that it has also been sent to those who do not believe in Christ and who live in the same territory, so that by the living witness of each of the faithful and of the entire community, it may be a sign which points them towards Christ.

There is also required the ministry of the word so that the gospel may reach all. The bishop should be, above everything, a herald of the faith who leads new disciples to Christ? In order that he may fittingly fulfil this noble task, he should have a profound grasp both of the conditions of his flock and of the basic notions about God that his fellow citizens hold. He should also take careful account of those changes which urbanisation, migration and religious indifferentism have introduced.

The local priests in the young churches should tackle the work of evengelisation wholeheartedly. They should join forces with foreign missionaries, with whom they form one presbyterate, joined together under the authority of the bishop, not only where the care of the faithful and the celebration of divine worship are concerned, but also in the task of preaching the gospel to those who remain outside. Let them show themselves ready and, as occasion offers, let them offer themselves eagerly to the bishop to initiate missionary work in distant and neglected regions of their own diocese or in other dioceses.

Let religious men and women, and likewise lay people, burn with the same zeal towards their fellow citizens, especially those who are poorer.

1 See John XXIII, Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), p. 838.

2 See Vatican council II, Decree on the ministry and life of priests, *Presbyterorum Ordinis,* no. 11 (see below pp. 1056-1057); Decree on priestly formation. *Optatam totius,* no. 2 (see above op. 948-949).

See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 25: AAS 57 (1965), p. 29 (see above pp. 869-870).

Curent conferendae episcopales ut statis temporibus cursus renovationis biblicae, theologicae, spiritualis et pastoralis instituantur eo consilio, ut inter rerum varietates et mutationes clerus pleniorem cognitionem scientiae theologicae et methodorum pastoralium acquirat.

De caetero, sancte serventur ea quae ab hoc concilio, praesertim in decreto de presbyterorum ministerio et vita sancita sunt.

Ut hoc opus missionale ecclesiae particularis perfici possit, requiruntur ministri idonei, tempestive parandi modo condicionibus uniuscuiusque ecclesiae congruenti. Cum autem homines magis magisque in coetus coalescant, maxime convenit conferendas episcopales communia consilia inire de dialogo cum his coetibus instituendo. Si autem in quibusdam regionibus coetus hominum inveniuntur, qui a fide catholica amplectenda eo arceantur, quod formae peculiari quam ecclesia ibi induerit, sese accommodare nequeant, in voto est ut tali condicioni speciali modo[4] provideatur, donec omnes christiani in unam communitatem congregari possint. Missionaries vero, si quos apostolica sedes ad hunc finem praesto habuerit, singuli episcopi in suas dioeceses vocent vel libenter recipiant eorumque incepta efficaciter promoveant.

Ut hic zelus missionarius apud domesticos patriae florescat, valde convenit ut ecclesiae novellae quam primum missioni universali ecclesiae opere participent, mittendo et ipsae missionarios qui evangelium ubique terrarum annuntient, etsi penuria cleri laborent. Communio enim cum ecclesia universali quodammodo consummabitur cum et ipsae navitatem missionalem ad alias gentes actuose parucipabunt.

21. Ecclesia non vere fundata est, non plene vivit, nec perfectum Christi signum est inter homines, nisi, cum hierarchia, laicatus veri nominis exstet et laboret. Evangelium enim non potest profunde infigi in ingeniis, vita et labore alicuius populi sine actuosa praesentia laicorum. Ideo iam in fundadone ecclesiae ad laicatum maturum christianum constituendum maxime attendendum est.

Laici enim fideles plene perdnent simul ad populum Dei et ad societatem civilem: ad gentem suam pertinent in qua nati sunt, in cuius thesauris culturalibus per educadonem participare coeperunt, cuius vitae per multiformia vincula socialia iunguntur, in cuius progressu proprio nisu in suis professionibus cooperantur, cuius problemata ipsi tamquam propria sentiunt et solvere conantur; pertinent edam ad Christum, quia regenerati sunt in ecclesia per fidem et baptismum ut, novitate vitae et operis, Christi sint,[5] ut in Christo omnia Deo subiciantur, et tandem sit Deus omnia in omnibus.[6]

Praecipuum officium eorum, virorum et mulierum, est testimonium Christi, quod vita et verbo in familia, in suo coetu sociali, et in ambitu

4 CF. conc. Vat. II, Decr. dc presbyterorum ministerio et Vita, *Presbyterorum Ordinis** **n. 10 (v. infra p. 1055-1056). ubi ad peculiaria opera pastoralia pro diversis coetibus socialibus faciliora reddenda, praevidetur constitutio praelaturarum personalium, in quantum ratio apostolatus recte exercendi id postulaverit.**

5 Cf. 1 Cor 15, 23.

6 Cf. 1 Cor 15,28.

Let episcopal conferences sec to it that renewal courses — biblical, theological, spiritual and pastoral — are held periodically, so that the clergy, faced with a variety of changing circumstances, may acquire a fuller knowledge of theology and pastoral methods.

For the rest, let whatever has been laid down by this council, especially in the decree on the ministry and life of priests, be religiously observed.

In order that this missionary work of a particular church may be accomplished, it is necessary to have suitable ministers, who should be prepared in due time and in a way that is appropriate to the circumstances of each church. Since human beings are more and more coming together in groups, it is very appropriate that episcopal conferences should form a common plan concerning the dialogue that is to be entered into with these groups. If, however, in certain regions there are groups of people who are hindered from embracing the catholic faith, because they are unable to adapt themselves to the particular form which the church has assumed there, it is desirable that special provision should be made for this situation,[45] until all Christians can be gathered together in one community. If the apostolic see has missionaries available for this purpose, individual bishops should invite them to their dioceses or should gladly receive them and should effectively support them in their undertakings.

So that this missionary zeal may flourish among the people of their own country, it is highly appropriate that young churches should share as soon as possible in the universal missionary work of the church. They should themselves send missionaries to proclaim the gospel all over the world, even though they are suffering from a shortage of clergy. Their communion with the universal church will be in a certain way perfected, when they themselves actively share in missionary zeal directed towards other nations.

21. The church is not really established, it does not fully live, nor is it a perfect sign of Christ among humankind, unless, together with the hierarchy, there exists a genuine and active laity. For the gospel cannot be deeply impressed on the outlook, life and activity of a people without the active presence of the laity. Accordingly, from the very founding of a church, the greatest attention is to be paid to the formation of a mature Christian laity.

The lay faithful belong fully, at one and the same time, to the people of God and to civil society. They belong to their own nation, into which they were born and in whose cultural riches they have begun to share through their education; to whose life they are linked by a variety of social bonds; to whose progress they contribute by their personal striving in their own professions; whose problems they experience as their own and attempt to solve. They also belong to Christ, because through faith and baptism they have been reborn in the church, so that they might be Christ's[3] by the newness of their life and work, in order that all things may be subjected to God in Christ, and God may finally be all in all.[6]

Their chief task, be they men or women, is to bear -witness to Christ, which they are bound to render by their life and by their words, in the family, in their

4 See Vatican council II, Decree on the ministry and life of priests, *Presbyterorum Ordinis,* no. 10 (see below pp. 1055-1056), where in order to make easier special pastoral works for different social groups, the establishment of personal prelatures is foreseen, to the extent that this is required for the effective exercise of the apostolate.

5 See 1 Cor 15, 23.

4 See 1 Cor 15, 28.

suae professionis reddere tenentur. Appareat enim m eis oportet novus homo qui secundum Deum creatus est in iustitia et sanctitate veritatis.7 Debent vero hanc novitatem vitae exprimere in ambitu societatis et culturae patriae, secundum traditiones suae nationis. Ipsi cognoscere hanc culturam, eam sanare et servare, secundum condiciones recentes evolvere, et tandem in Christo perficere debent, ut fides Christi et vita ecclesiae societati, in qua vivunt, iam non sit extranea, sed eam permeare et transformare incipiat. Jungantur concivibus suis sincera caritate, ut in eorum conversatione appareat novum vinculum unitatis et solidarietatis universalis, quae ex mysterio Christi hauritur. Disseminent etiam fidem Christi inter eos, quibus vitae et professionis vinculis nectuntur; quae obligatio eo magis urget, quod plurimi homines nonnisi per vicinos laicos Evangelium audire et Christum agnoscere possunt. Immo, ubi fieri potest, laici parati sint, in magis immediata cooperatione cum hierarchia, specialem missionem implere ad evangelium annuntiandum et doctrinam Christianam communicandam, ut nascenti ecclesiae vigorem adiciant.

Ministri vero ecclesiae operosum apostolatum laicorum magni habeant. Laicos forment ut tamquam membra Christi responsabilitatis suae pro omnibus hominibus conscii fiant; eos in mysterio Christi profunde instruant, in practicas methodos introducant ac eis in difficultatibus adsint, ad mentem constitutionis de ecclesia et decreti de apostolatu laicorum.

Servatis ergo pastorum et laicorum muneribus et responsabilitatibus propriis, tota ecclesia novella unum testimonium Christi vivum et firmum reddat, ut lucidum signum fiat salutis, quae in Christo nobis advenit.

22. Semen quod est verbum Dei, germinans ex terra bona, rore divino irrigata, succum trahit, illum transformat sibique assimilât ut denique fructum multum afferat. Equidem ad instar oeconomiae incarnationis, ecclesiae novellae in Christo radicatae apostolorumque fundamento superaedificatae, in admirabile commercium assumunt omnes divitias nationum quae Christo datae sunt in haeredidatem.8 Ipsae e suorum populorum consuetudinibus et traditionibus, sapientia et doctrina, artibus et disciplinis, ea omnia mutuantur quae ad gloriam creatoris confitendam, ad gratiam salvatoris illustrandam et ad vitam christianam rite ordinandam conferre possunt.9

Ad hoc propositum assequendum necesse est, ut in unoquoque magno territorio socio-culturali, uti aiunt, ea consideratio theologica stimuletur qua, praelucente traditione universalis ecclesiae, facta et verba a Deo revelata, in sacris litteris consignata et ab ecclesiae patribus et magisterio explicata, novae investigationi subiiciantur. Sic clarius percipietur quibus viis fides, ratione habita philosophiae vel sapientiae populorum, quaerere possit intellectum, et quibus modis consuetudines, vitae sensus

7 Cf. Eph 4. 24.

8 Cf. Ps 2, 8.

*** Cf. conc. Vat. II, Const, dogm. de ecclesia.** *Lumen Gentium,* **n. 13: AAS 57 (1965), pp. 17-18 (v. supra p. 859).**

social group and in their own professional circle. For in them must be made manifest the new person who has been created according to God in justice and holiness of truth. "This newness of life they should show forth in the social and cultural set-up of their own country, in accordance with the traditions of their own people. They should be familiar with this culture; they should heal it and safeguard it, they should develop it in accordance with new circumstances and finally perfect it in Christ. In this way, the faith of Christ and the life of the church will no longer be extraneous to the society in which they live, but will begin to permeate and transform it. Let them be joined to their fellow citizens in sincere charity, so that in their behaviour there may shine out that new bond of unity and universal solidarity whose source is the mystery of Christ. Let them also spread the faith of Christ among those to whom they are linked by social and professional bonds; this obligation is all the more urgent because very many people can learn the gospel and come to know Christ only through the laity who are close to them. Furthermore, where it is possible, the laity should be prepared, through a closer cooperation with the hierarchy, to fulfil a special mission in proclaiming the gospel and communicating Christian teaching, so as to add vigour to the developing church.

Let the ministers of the church have a high regard for this demanding apostolate of the laity. They should train them so that, as members of Christ, they are made aware of their responsibility for all people; they should instruct them)rofoundly in the mystery of Christ, introduce them to practical methods and teip them in their difficulties, in accordance with the constitution on the church and the decree on the apostolate of the laity.

Thus, while pastors and laity retain their own specific functions and responsibilities, the entire young church is to provide a witness to Christ that is united, living and constant, so that it may be a clear sign of the salvation that comes to us in Christ.

22. The seed which is the word of God, germinating from good soil, watered by the divine dew, absorbs moisture and transforms and assimilates it into itself, so that finally it bears much fruit. Indeed, as with the economy of the incarnation, the young churches, rooted in Christ and built on the foundation of the apostles, take over, in a marvellous exchange, all the riches of the nations which have been given to Christ as an inheritance? From the customs and traditions of their own peoples, from their wisdom and learning, from their arts and sciences, these churches borrow everything which can contribute to praising the glory of the creator, to making manifest the grace of the saviour and to the due regulation of Christian life.9

In order to achieve this goal, it is necessary that in every great socio-cultural region, as the phrase goes, theological reflection should be encouraged. By means of this, in the light of the tradition of the universal church, the deeds and words revealed by God, recorded in sacred scripture and explained by the fathers and the teaching office of the church, are to be subjected to a fresh investigation. In this way, it will emerge more clearly in what ways the faith can be understood in terms of the philosophy and wisdom of these peoples, and how

7 See Eph 4, 24.

8 See Ps 2, 8.

9 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 13: AAS 57 (1965), pp. 17-18 (see above p. 859).

et socialis ordo, cum moribus revelatione divina significatis componi queant. Inde patebunt viae ad profundiorem aptationem in toto ambitu vitae cbristianae. Hoc agendi modo omnis syncretism! et falsi particularism! species secludetur, vita Christiana ingenio indolique cuiusque culturae accommodabitur,10 traditiones particulares cum propriis cuiusque familiae gentium dotibus luce evangelii illustratis, in unitatem catholicam assumentur. Novae denique ecclesiae particulares, suis traditionibus exornatae, locum suum habebunt in ecclesiastica communione, integro manente primatu Petri cathedrae, quae universo caritatis coetui praesidet.11

Optandum est ergo, imo omnino convenit, ut conferendae episcopales intra limites uniuscuiusque magni territorii socio-culturalis inter se ita coadunentur ut concordi animo communibusque consiliis hoc aptationis propositum prosequi valeant.

23. Quamvis cuilibet discipulo Christi onus fidei disseminandae pro parte sua incumbat,1 Christus dominus semper e numero discipulorum vocat quos vult ipse, ut sint cum illo et ut mittat eos gentibus praedicare.2 3 Quare per Spiritum sanctum, qui charismata prout vult ad utilitatem simulque in ecclesia suscitat instituta,4 quae munus evangelizationis ad totam ecclesiam pertinens tamquam proprium officium suscipiant.

Speciali enim vocatione signatur, qui congrua naturali indole praediti, dotibus et ingenio idonei, parati sunt ad opus missionale suscipiendum,5* sive autochtoni sive exteri: sacerdotes, religiosi, laici. A legitima auctoritate missi, fide et oboedientia ad eos, qui longe sunt a Christo, exeunt, segregati in opus ad quod assumpti *sunt tamquam ministri evangelii, „ut fiat oblatio gentium accepta et sanctificata in Spiritu sancto" (Rm

24. At vero Deo vocanti homo respondere debet tali modo, ut carni et sanguini non acquiescens7 totum sese devinciat operi evangelii. Hoc autem responsum dari nequit nisi Spiritu sancto incitante et roborante.

10 Cf. alloc. Pauli VI in canon, ss. man. Ugandens.. 18 oct. 1964: AAS 56 (1964), p. 908.

11 Cf. conc. Vat. II, Const, dogm. dc ecclesia, *Lumen Gentium,* **n. 13: AAS 57 (1965), p. 18 (v. supra p 859).**

1 Conc. Vat. II, Const, dogm. de ecclesia. *Lumen Genttum,* **n. 17: AAS 57 (1965), p. 21 (v. supra p. 862).**

*** Cf. Mr 3. 13 s.**

3 Cf. 1 **Cor 12, 11.**

4 ..Institutorum*' nomine veniunt ordines, congregationes, instituta et associationes quae in missionibus laborant.

5 Q. Pius XI, *Rerum Eccletiae,* **28 febr. 1926: AAS 18 (1926), p. 69-71; Pius XII,** *Saeculo exeunte,* **13 iun. 1940: AAS 32 (1940), p. 256;** *Evangelit Praecone/, 2* **iun. 1951 : AAS 43 (1951), p. 506.**

*** Cf. Ac 13, 2.**

7 Cf. Gal 1, 16.

their customs, their attitude to life and their social structure can be reconciled with the way oi living proposed by divine revelation. As a result, avenues will open up for a more profound adaptation in the entire area of Christian life. By this procedure every appearance of syncretism and false particularism will be excluded; the Christian life will be adapted to the character and disposition of each culture;10 particular traditions together with the special endowments of each national family, illumined by the light of the gospel, will be made part of a catholic unity. Finally, the particular young churches, enriched by their own traditions, will have their due place in the community of the church, while the primacy of the see of Peter, which presides over this universal assembly of charity, remains fully respected."

It is therefore to be desired, and is indeed entirely appropriate, that episcopal conferences, within the limits of each great socio-cultural region, should be so united among themselves that they will be able to pursue this goal of adaptation in a spirit of harmony and agreement.

Chapter 4. Missionaries

23. Although the task of spreading the faith, to the best of one's ability, falls to each discip e of Christ,| the lord Christ always calls from the number of his disciples those whom he wishes, so that they may be with him and that he may send them to preach to the nations.2* Accordingly, by means of the holy Spirit, who distributes his gifts as he wishes for the good of all,3 the lord Christ stirs up a missionary vocation in the hearts of individuals, and at the same time raises up in the church institutes4*which undertake the duty of evangelisation, which is the responsibility of the whole church, as their special task.

In fact those people are sealed with a special vocation who — endowed with a fitting natural disposition and suitable by reason of their talents and character— are prepared to undertake missionary work,3 whether they are natives or foreigners: priests, religious, lay people. Sent by legitimate authority, they go out in faith and obedience to those who are far from Christ, set aside for the work to which they have been called6 as ministers of the gospel, "so that the offering of the gentiles may be acceptable, sanctified by the holy Spirit" (Rm 15, 16).

24. A person ought to respond to the call of God in such a way that, without conferring with flesh and blood,7 he dedicates himself completely to the work of the gospel. This response, however, can be given only through the inspiration

10 See Allocution of Paul VI at the canonisation of the Ugandan martyrs, 18 Oct. 1964: AAS 56 (1964), p. 908.

" See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 13: AAS 57 (1965), p. 18 (see above p. 859).

' See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 17: AAS 57 (1965), p. 21 (see above p. 862).

2 See Mk 3, 13 f.

5 See 1 Cor 12, 11.

1 The term "institutes" refers to the orders, congregations, institutes and associations which work in the missions.

' See Pius XI, Encyclical *Rerum Ecclesiae,* 28 Feb. 1926: AAS 18 (1926), pp. 69-71; Pius XII, Encyclical *Sacculo exeunte,* 13 June 1940: AAS 32 (1940), p. 256; Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), p. 506.

6 See Ac 13, 2.

7 See Gal 1. 16.

Missus enim intrat in vitam et missionem eius, qui „semet ipsum exinanivit formam servi accipiens1* (Ph 2, 7). Ideo paratus esse debet ad vitam stare vocationi suae, renuntiare sibi et omnibus quae hucusque sua habuit, et omnibus omnia sese facere.8

Annuntians evangelium in gentibus, cum fiducia notum faciat mysterium Christi, pro quo legatione fungitur, ita ut in ipso audeat, prout oportet, loqui,9 scandalum crucis non erubescens. Vestigia premens magistri sui, mitis et humilis corde, manifestet iugem eius suave esse et onus leve.1011 Vita revera evangelica,11 in multa patientia, in longanimitate, in suavitate, in caritate non ficta12 testimonium reddat Domino suo, si necesse est, usque ad sanguinis effusionem. Virtutem et fortitudinem a Deo impetrabit, ut cognoscat in multo experimento tribulationis et altissimae paupertatis abundantiam esse gaudii.13* Persuasum habeat oboedientiam esse virtutem peculiarem ministri Christi, qui oboedientia sua redemit genus humanum,

Evangelii praecones, ne gratiam quae in eis est, neglegant, renoventur spiritu mentis de die in diem.11 Ordinarii vero et superiores statutis tem-poribus missionaries coadunent, ut spe vocationis roborentur et in ministerio apostolico innoventur, etiam institutis ad hoc aptis domibus.

25. Ad tam praeclarum opus, futurus missionarius speciali formatione spirituali et morali praeparandus est.15* Debet enim esse promptus ad initia capienda, constans ad opera perficienda, perseverans in difficultatibus, patienti et forti animo ferens solitudinem, defatigationem, infructuosum laborem. Mente aperta et corde dilatato hominibus occurret; officia sibi commissa libenter suscipiet; alienis etiam populorum moribus et varianti-bus condicionibus generose se aptabit; concordi animo et mutua caritate sociam operam dabit fratribus et omnibus qui eidem operi sese dedicant, ita ut simul cum fidelibus, communitatem apostolicam imitantes, cor unum sint et anima una.18 Hae animi habitudines iam tempore formationis sedulo exerceantur, excolantur et vita spirituali eleventur et nutriantur. Fide viva et spe indeficienti imbutus, missionarius sit vir orationis; ardeat spiritu virtutis et dilectionis et sobrietatis;17discat in quibus sit sufficiens esse ;18 spiritu sacrificii mortem lesu in seipso circumferat, ut vita lesu operetur in eis ad quos mittitur;19zelo animarum libenter omnia

8 **O.** 1 Cor 9, 22.
9 **a. Eph 6,19 s.; Ac 4.31.**
10 **a. Mt 11, 29 s.**
11 **Cf. Benedictus XV,** *Maximum illud,* **30 nov. 1919: AAS 11 (1919), pp. 449-450.**
11 **Cf. 2 Cor 6, 4 s.**
18 **Œ 2 Cor 8, 2.**
11 **Œ 1 Tm 4, 14; Eph 4, 23; 2 Cor 4, 16.**
15 **Cf. Benedictus XV,** *Maximum illud,* **30 nov. 1919: AAS 11 (1919), pp. 448-449; Pius XII,** *Erange!ii Praecones, 2* **iun. 1951 : AAS 43 (1951), p. 507.**

In formatione missionariorum sacerdotum etiam ratio habenda est eorum quae statuuntur in conc. Vat. II, decr. de institutione sacerdotali, *Optatam totius* **(v. supra p. 947-959).**

18 **Cf. Ac 2, 42; 4, 32.**
17 **G. 2 Tm 1, 7.**
18 **Cf. Ph 4, 11.**
19 **Œ 2 Cor 4, 10 ss.**

and strength of the holy Spirit. For through being sent, he enters into the life and mission of him who "emptied himself, taking the form of a servant" (Ph 2, 7). Consequently, he ought to be prepared to persevere in his vocation for life, to renounce himself and everything that up to this point he considered as his own, and to make himself everything to everyone/

Announcing the gospel to the nations, let him make known with confidence the mystery of Christ, whose ambassador he is, so that in him he may dare to speak as he ought,[8] without being ashamed of the scandal of the cross. Following in the footsteps of his master, meek and humble of heart, let him make manifest that his yoke is sweet and his burden light.[10] By a genuinely evangelical life," in great patience, in longanimity, in sweetness, in unfeigned charity,[12] [13] let him bear witness to his Lord even, if necessary, to the shedding of his blood. He will obtain from God strength and courage, so that he may come to know that there is an abundance of joy in the prolonged experience of distress and extreme poverty.[1] ' Let him be convinced that obedience is the distinctive virtue of the minister of Christ, who by his obedience redeemed the human race.

In order that they may not neglect the grace that is in them, let heralds of the gospel be daily renewed in spirit.[14] [15] Their ordinaries and superiors should bring the missionaries together at fixed times, so that they may be strengthened in the hope of their calling and renewed in their apostolic ministry. For this purpose, suitable houses may well need to be established.

25. In view of this noble work the future missionary should be prepared by a special spiritual and moral formation.[17] He ought to be ready to take initiatives, constant in bringing tasks to a conclusion, persevering in difficulties, enduring solitude, weariness and fruitless toil patiently and courageously. He will go out to meet other people with an open mind and a large heart; he will willingly fulfil the tasks that are entrusted to him; he will also adapt himself generously to the unfamiliar customs of peoples and to changing circumstances; in a spirit of harmony and mutual charity he will collaborate with his colleagues and with all who dedicate themselves to the same work so that, together with the faithful, they may be of one heart and one soul in imitation of the apostolic community.[16] [17] From the time of formation these attitudes of mind should be diligently promoted and fostered; through the spiritual life they should be elevated and nourished. The missionary, imbued with a lively faith and an unfailing hope, should be a person of prayer; he should burn with a spirit of power and love and self-control;[1] let him learn in whatever state he is, to be content;[18] in a spirit of sacrifice let him carry about in himself the death of Jesus, so that the life of Jesus may work in those to whom he is sent;[19] in his zeal for souls let him gladly spend

8 See 1 Cor 9, 22.
9 Sec Eph 6, 19 f.; Ac 4, 31.
10 See Mt 11, 29 f.
11 See Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), pp. 449-450.
12 Sec 2 Cor 6, 4 f.
13 See 2 Cor 8, 2.
14 See 1 Tm 4, 14; Eph 4, 23; 2 Cor 4, 16.
15 See Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), pp. 448-449; Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), p. 507.

In the formation of missionary priests, account must also be taken of what is laid down in Vatican council II, Decree on priestly formation, *Optatam totius* (see above pp. 947-959).

16 Sec Ac 2, 42; 4, 32.
17 See 2 Tm 1, 7. 18 See Ph 4, 11. 19 See 2 Cor 4, 10 ff.

impendat et superimpendatur ipse pro animabus, adeo ut ..quotidiano officii sui exercitio in Dei proximique amore crescat [20] ta voluntati Patris oboediens cum Christo, missionem eius sub auctoritate hierarchica ecclesiae continuabit, et mysterio salutis cooperabitur.

26. Qui vero ad varias gentes mittentur, ut boni ministri Christi, enutriti sint „verbis fidei et bonae doctrinae (1 Tm 4, 6), quae praeprimis ex sacris scripturis haurient, perscrutantes mysterium Christi, cuius praecones et testes erunt.

Quare omnes missionarii — sacerdotes, fratres, sorores, laici — pro sua quisque condicione praeparandi et efformandi sunt, ne exigentiis futuri operis impares inveniantur.[23] Ab ipsis iam initiis, formatio doctrinalis eorum ita instituatur, ut et universalitatem ecclesiae et diversitatem gentium comprehendat. Quod de omnibus disciplinis valet, per quas ad ministerium obeundum parantur, necnon de aliis scientiis, quibus utiliter edocentur, ut communem habeant populorum, culturarum, religionum cognitionem, non tantum ad praeteritum, sed et ad praesens tempus spectantem. Quicumque nempe alium populum aditurus est, magni aestimet eius patrimonium et linguas et mores. Futuro missionario apprime necessarium est studiis missiologicis incumbere, id est cognoscere doctrinam et normas ecclesiae circa activitatem missionalem, scire quas vias nuntii evangelii decursu saeculorum percurrerint, necnon praesentem missionum condicionem simul ac methodos, quae nunc temporis efficaciores censentur.[23]

Etsi vero haec integra institutio pastorali sollicitudine imbuenda sit, peculiaris tamen et ordinata formatio apostolica praebeatur, tam doctrina quam practicis exercitationibus.[21]

Fratres et sorores quamplurimi artem catecheticam bene edoceantur et praeparentur, ut magis adhuc in apostolatu collaborare possint.

Etiam qui ad tempus in activitate missionali partes assumunt, formationem conditioni suae adaequatam acquirant necesse est.

Haec vero formationis genera in terris ad quas mittentur ita compleantur, ut missionarii fusius cognoscant historiam, structuras sociales et consuetudines populorum, perspiciant ordinem moralem et praecepta religiosa necnon ideas intimas, quas ii secundum sacras sibi traditiones

20 Cf. 2 Cor 12, 15 s.

21 Cf. cone. Vat. II, Const, dogm. dc ecclesia, *Lumen Gentium,* **n. 41 : AAS 57 (1965), p. 46 (v. supra p. 881, 38-882,1).**

11 Cf. Benedictus XV, *Maximum illud,* **30 nov. 1919: AAS 11 (1919), p. 440; Pius XII,** *Euangelii Praecones,* **2 iun. 1951: AAS 43 (1951), p. 507.**

23 Benedictus XV, *Maximum illud,* **30 nov. 1919: AAS 11 (1919), p. 448; decr. S. C. P. F., 20 maii 1923: AAS 15 (1923), pp. 369-370; Pius XΠ,** *Saeculo exeunte,* **2 iun. 1940: AAS 32 (1940), p. 256;** *Erangelii Praecones,* **2 iun. 1951: AAS 43 (1951), p. 507; loannes XXIII,** *Princeps Pastorum,* **28 nov. 1959: AAS 51 (1959), pp. 843-844.**

u Cone. Vat. II, Decr. de institutione sacerdotali, *Optatam totius,* **nn. 19-21 (v. supra p. 957-958). Cf. etiam const, apost.** *Sedes Sapientiae* **cum statutis generalibus, 31 maii 1956: AAS 48 (1956), pp. 354-365.**

all and be spent himself for their souls,20 so that "by daily fulfilment of his duty, he may grow in the love of God and his neighbour".21 Obedient in this way with Christ to the will of the Father, he will continue his mission under the hierarchical authority of the church and cooperate in the mystery of salvation.

26. Those who will be sent to various nations should, as good ministers of Christ, be nourished "on the words of the faith and of the good doctrine" (1 Tm 4,6), which they will draw above all from the sacred scriptures, as they explore the mystery of Christ, whose heralds and witnesses they will be.

Therefore, all missionaries — priests, brothers, sisters and lay people — should be prepared and formed, each in accordance with his or her particular state, lest they be found inadequate to the demands of their future work.22 Right from the beginning, their doctrinal formation should be so arranged as to take account of the universality of the church and the diversity of peoples. This applies to all the disciplines by which they are prepared to undertake their ministry, and also to the other sciences in which they are profitably instructed, so that they may have a general knowledge of peoples, cultures and religions, not only as regards the past but also as regards the present. For whoever is going to approach another people ought to have a high esteem for their patrimony, languages and customs. It is above all necessary for the future missionary to apply himself to missiological studies: that is, to know the teaching and norms of the church concerning missionary activity, to be aware of the roads which the heralds of the gospel have travelled down the centuries, as well as of the present condition of the missions, together with the methods which are nowadays judged to be more effective.23

Even though this entire formation should be imbued with pastoral zeal, a special and planned apostolic training ought to be provided, both theoretical and practical.24

As many brothers and sisters as possible should be well instructed and prepared in the art of catechetics, in order that they may collaborate still more in the apostolate.

Even those who take part in missionary activity only for a period, ought to acquire a training that is adequate to their role.

These types of formation should be completed in the lands to which the missionaries will be sent, so that they may understand more fully the history, social structures and customs of the people; and may become familiar with their

See 2 Cor 12, 15 f.

21 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 41 : AAS 57 (1965), p. 46 (see above pp. 881-882).

22 See Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), p. 440; Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), p. 507.

23 Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919; AAS 11 (1919), p. 448; Decree of Congregation for propagation of the faith, 20 May 1923: AAS 15 (1923), pp. 369-370; Pius XII, Encyclical *Saeculo exeunte,* 2 June 1940: AAS 32 (1940), p. 256; Encyclical *Evangelii Praecones,* 2 June 1951 : AAS 43 (1951), p. 507; John XXIII, Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), pp. 843-844.

24 Vatican council II, Decree on priestly formation, *Optatam totius,* nos. 19-21 (see above pp. 957-958). See also Apostolic constitution *Sedes Sapientiae* with the general statutes, 31 Mav 1956: AAS 48 (1956), pp. 354-365.

de Deo, de mundo et de homine efformaverint.25 Linguas vero ediscant tali gradu, ut illis expedite et polite uti queant, et ita faciliorem ad hominum mentes et corda aditum inveniant.24 Praeterea in peculiares necessitates pastorales rite introducantur.

Aliqui vero profundiore ratione praeparentur apud instituta missiologica vel alias facultates aut universitates, ut efficacius specialibus muneribus fungi27 et ceteris missionariis eruditione sua adiutorio esse possint in exercendo opere missionario quod nostris praesertim temporibus tot difficultates et opportunitates praebet. Valde insuper optandum, ut conferentiae regionales episcoporum talium peritorum copiam praesto habeant, eorumque scientia et experientia fructuose utantur in sui muneris necessitatibus. Nec desint qui perfecte sciant uri instrumentis technicis et communicationis socialis, quorum momentum omnes magni faciant.

27. Quae omnia, quamvis unicuique ad gentes misso omnino necessaria sint, ab individuis vix reapse attingi possunt. Cum etiam ipsum opus missionale, experientia teste, a singulis impleri nequeat, communis vocatio singulos ad instituta congregavit, in quibus, collatis viribus, apte formarentur et illud opus nomine ecclesiae et ad nutum hierarchicae auctoritatis exsequerentur. Quae instituta multis abhinc saeculis pondus diei et aestus portaverunt, sive integre labori missionali sese devoverunt sive ex parte. Saepe vasta territoria illis evangelizanda a sancta sede commissa sunt, in quibus Deo novum populum coadunaverunt, ecclesiam localem propriis pastoribus adhaerentem. Ecclesiis suo sudore, imo et sanguine suo fundatis, zelo atque experientia in servitium erunt fraterna cooperatione vel curam animarum gerendo vel munera specialia ad bonum commune persolvendo.

Aliquando pro toto alicuius regionis ambitu urgentiores quosdam labores in se sument, ex. gr. evangelizationem coetuum vel populorum qui forsan nuntium evangelicum ob peculiares rationes nondum acceperunt vel ei hucusque restiterunt.23

Si opus est, illos qui activitati missionali ad tempus se devovent, experientia sua efformare et adiuvare praesto sint.

His de causis, et cum multae adhuc exstent gentes ad Christum adducendae, instituta apprime necessaria manent.

Cap. V. De ordinatione activitatis missionalis

28. Christifideles, cum donationes habeant differentes,1 pro sua quisque opportunitate, facultate, charismate ac ministerio,2 in evangelio colla-

ib Pius XII, *Evangelii Praeconet,* **2 iun. 1951: AAS 43 (1951), pp. 523-524.**

***· Benedictus XV,** *Maximum illud,* **30 nov. 1919: AAS 11 (1919), p. 448; Pius XII,** *Evangelii Praecones,* **2 iun. 1951 : AAS 43 (1951), p. 507.**

17 Cf. Pius XII, *Fidei donum,* **15 iun. 1957: AAS 49 (1957), p. 234.**

28 Cf. conc. Vat. II, Dccr. de presbyterorum ministerio et vita. *Presbyterorum Ordinis,* **n. 10 (v. infra p. 1055-1056), ubi de dioecesibus et praelaturis personalibus et aliis huiusmodi sermo fit.**

1 Q. Rm 12, 6. **1 Cf. 1 Cor 3, 10.**

moral order and religious precepts, as well as the profound concepts which, in accordance with their sacred traditions, they have formed of God, the world and humanity.[26] Let missionaries learn the languages to the extent that they are able to use them in a ready and polished way and so find an easier entrance into the minds and hearts of the people.[25] They should also be made duly aware of special pastoral needs.

Some should, however, be prepared in a more profound way in missiological institutes or other faculties and universities, so that they may more effectively discharge special tasks,[27] and through their learning be of assistance to other missionaries in carrying out missionary work which, particularly in our times, presents so many difficulties and opportunities. It is also highly desirable that regional conferences of bishops should have available to them a number of such experts and that they should fruitfully make use of their learning and experience in the needs of their office. Nor should there be lacking persons who are thoroughly competent in the use of technical instruments and the mass media, whose importance all should highly esteem.

27. All these requirements, even though they are absolutely necessary for each individual who is sent to the nations, can in fact scarcely be attained by individuals. Also since missionary work itself, as experience shows, cannot be accomplished by individuals, a common vocation has united them in institutes, in which, pooling their resources, they can be suitably trained so as to carry out this work in the name of the church and under the direction of the hierarchy. For many centuries these institutes have borne the burden and heat of the day, whether they have dedicated themselves to missionary work either completely or in part. Often the holy see has entrusted vast territories to them to be evangelised; in these they gathered into unity a new people for God, a local church at one with its pastors. These churches, which they have founded by their sweat and even by their blood, they will serve with zeal and experience, in collaboration as brothers and sisters, either by undertaking the care of souls, or by discharging special tasks for the common good.

At times, they will take on certain more pressing works throughout a particular region; for example, the evangelisation of groups or peoples who for some particular reasons have not yet received the gospel message, or have up to this point resisted it.[28]

If necessary they should be ready to form and help with their experience those who dedicated themselves temporarily to missionary activity.

For these reasons, and since there are still many nations to be brought to Christ, the institutes remain absolutely necessary.

Chapter 5. The organisation of missionary activity

28. Since Christ's faithful have different gifts,[1] they should collaborate in the service of the gospel, each one in accordance with their opportunities, ability, charism and ministry;[2] all, accordingly, those who sow and those who reap,[3]

25 Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), pp. 523-524.
26 Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), p. 448; Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), p. 507.
27 See Pius XII, Encyclical *Fidei donum,* 15 June 1957: AAS 49 (1957), p. 234.
23 See Vatican council II, Decree on the ministry and life of priests, *Presbyterorum Ordinis,* no. 10 (see below pp. 1055-1056), where dioceses, personal prelatures and similar matters are spoken of.
1 See Rm 12, 6. 2 See 1 Cor 3, 10. ' See Jn 4, 37.

borare debent; omnes proinde, qui seminant et qui metunt,3 qui plantant et qui rigant, unum sint *portet, ut „ad eundem tinem libere et ordinatim conspirantes4/54 unanimiter ad aedificationem ecclesiae vires impendant.

Quamobrem evangelii praeconum labores et auxilia ceterorum christifidclium ita dirigenda et colliganda sunt, ut „omma secundum ordinem fiant 4 (1 Cor 14, 40) in cunctis activitatis et cooperationis missionalis campis.

29. Cum enim cura evangelium ubique terrarum annuntiandi imprimis ad corpus episcoporum pertineat,8 synodus episcoporum seu ..stabile episcoporum consilium pro ecclesia universa 4,7 inter generalis momenti negotia,8 activitatis missionalis, maximi sanctissimique ecclesiae muneris,9 specialem habeat rationem.

Pro omnibus missionibus et pro tota activitate missionali unum tantum sit oportet dicasterium competens, nempe „De propaganda fide4* a quo dirigantur necnon coordinentur ubique terrarum et ipsum opus missionale et cooperatio missionaria, salvo tamen iure ecclesiarum orientalium.10

Licet multiplici modo Spiritus sanctus suscitet spiritum missionaletn in ecclesia Dei, et non raro actionem eorum quorum est moderari vitam ecclesiae praeveniat, tamen pro sua parte etiam hoc dicasterium promoveat vocationem et spiritualitatem missionariam, zelum et orationem pro missionibus, necnon de istis nuntia genuina et adaequata producat. Ab eo suscitentur et secundum urgentiores necessitates regionum distribuantur missionarii. Ab eo disponatur ordinata operandi ratio, profluant normae directivae et principia pro evangelizatione adaptata, dentur impulsus. Ab eo incitetur et coordinetur efficax collectio subsidiorum, quae distribuantur secundum rationes necessitatis vel utilitatis necnon extensionis dicionis, numeri fidelium et infidelium, operum et institutorum, ministrorum et missionariorum.

Una cum secretariatu ad unitatem Christianorum fovendam quaerat vias et media ad procurandam et ordinandam fraternam collaborationem necnon conviventiam cum incoeptis missionalibus aliarum communitatum Christianarum, ut scandalum divisionis pro posse tollatur.

Itaque necesse est ut hoc dicasterium sit tam instrumentum administrationis quam organum directionis dynamicae, quod utatur methodis

3 Cf. Io 4, 37.

*** Q. 1 Cor 3. 8.**

5 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen Gentium,* n. 18: A AS 57 (1965), p. 22 (v. supra p. 862, 38-39).

6 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen Gentium,* n. 23: AAS 57 (1965), p. 28 (v. supra p. 867).

7 Cf. motu proprio *AportolicaSollicitudo,* 15 sept. 1965: AAS 57 (1965), p. 776.

8 Cf. Paulus VI, Alloc, die 21 nov. 1964 in concilio habita: AAS 56 (1964), p. 1011.

9 Cf. Benedictus XV, *Maximum illud,* 30 nov. 1919: AAS 11 (1919), pp. 39-40.

10 Si quae missiones propter peculiares rationes aliis dicastcriis pro tempore adhuc subsunt, expedit ut illa dicasteria relationem habeant cum sacra congregatione dc propaganda fide, ut in omnibus missionibus ordinandis ac dirigendis ratio et norma omnino constans atque uniformis haberi possit.

those who plant and those who water, should be united,[4] so that "striving together for the same goal in a free and orderly manner"[5] they may in harmony spend their energies for the building up of the church.

For this reason, the efforts of the heralds of the gospel and the support of the rest of Christ's faithful should be directed and coordinated in such a way that "all things should be done in order" (1 Cor 14, 40) in every field of missionary activity and cooperation.

29. Since the task of preaching the gospel in every part of the world belongs primarily to the body of bishops,[6] the synod of bishops, that is "the permanent council of bishops for the entire church",[7]*should, among the concerns of general importance,[6] pay special attention to missionary activity, the greatest and holiest duty of the church.[9]

For all missions and for all missionary activity there should be only one competent congregation, namely that of "Propagation of the faith", by which both missionary activity itself and missionary cooperation should be directed and coordinated all over the world. The rights, however, of the eastern churches must be respected.[10]

Even though the holy Spirit awakens the missionary spirit in the church of God in many ways, and not rarely anticipates the action of those whose task it is to direct the life of the church, nevertheless this congregation also, for its part, should foster the missionary vocation and missionary spirituality, zeal and prayer for the missions, as well as providing reliable and adequate information about them. Let it raise up missionaries and distribute them in accordance with the more urgent needs of various regions. Let it draw up an ordered plan of action, issue norms and directives, as well as principles which are appropriate for the work of evangelisation, and urge on this work. Let it encourage and coordinate an effective collection of funds, which are to be distributed in accordance with need and utility as well as the extent of the territory and the number of believers and unbelievers, of works and institutions, of ministries and missionaries.

Together with the Secretariate for the promotion of Christian unity, it should search out ways and means for bringing about and organising cooperation and harmonious relationships with other communities of Christians in their missionary projects, so that as far as possible the scandal of division may be removed.

It is therefore necessary that this congregation should be both an instrument of administration and an organ of dynamic direction, which makes use of

4 See 1 Cor 3, 8.

' See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 18: AAS 57 (1965), p. 22 (see above p. 862).

6 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 23: AAS 57 (1965), p. 28 (see above p. 867).

See Motu proprio *Apostolica Sollicitudo,* 15 Sept. 1965: AAS 57 (1965), p. 776.

s See Paul VI, Allocution at the council on 21 Nov. 1964: AAS 56 (1964), p. 1011.

9 See Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), pp. 39-40.

10 If any missions, for some special reasons, are still temporarily under the control of other curial departments, it is desirable that these departments should be in contact with the Congregation for propagation of the faith, so that in the organisation and direction of all missions there may be standards and norms that are completely constant and uniform.

sciendficis et instrumentis huius temporis condicionibus adaptatis, ratione nempe habita hodiernae investigationis theologicae, methodologicae et pastoralis missionanae. In directione huius dicasterii partem actuosam cum voto deliberativo habeant repraesentantes selecti omnium illorum qui in opere missionali collaborant: episcopi ex toto orbe, auditis conferentiis episcopalibus, necnon moderatores institutorum et operum pontificalium, modis et rationibus a Romano pontifice statuendis. Hi omnes, statutis temporibus convocandi, sub auctoritate summi pontificis supremam ordinationem totius operis missionalis exerceant. Huic dicasterio praesto sit permanens coetus consultorum peritorum, scientiae aut experientiae probatae, quorum inter alia erit cum de condicione variarum regionum locali et de modo cogitandi diversorum coetuum hominum, tum de methodis evangelizadonis adhibendis opportunas notitias colligere et conclusiones scientifice fundatas pro opere et cooperatione missionali proponere.

Instituta religiosarum, opera regionalia pro missionibus necnon organizationes laicorum, praesertim internationales, modo congruo repraesententur.

30. Ut in ipso opere missionali exercendo fines et effectus attingantur, omnibus operariis missionalibus sit „cor unum et anima una" (Ac 4, 32).

Episcopi est, uti rectoris et centri unitatis in apostolatu dioecesano, activitatem missionalem promovere, moderari et coordinate, ita tamen ut spontanea navitas eorum qui in opere partem habent, servetur et foveatur. Omnes missionarii, etiam religiosi exempti, eiusdem potestati subsunt in variis operibus, quae sacri apostolatus exercitium respiciunt.[11] Ad meliorem coordinationem, episcopus constituat in quantum fieri potest consilium pastorale, in quo clerici, religiosi et laici per delegatos selectos partem habeant. Curet insuper ne activitas apostolica ad solos iam conversos limitetur, sed aequa pars et operariorum et subsidiorum evangelizationi non-christianorum destinetur.

31. Conferendae episcopales communi consilio graviores quaestiones et problemata urgentia tractent, quin tamen differentias locales negligant.[12] Ne insufficiens personarum et subsidiorum copia dissipetur, neve incepta sine necessitate multiplicentur, commendatur ut opera bono omnium inservientia collatis viribus condant, uti e. g. seminaria, scholas superiores et technicas, centra pastoralia, catechetica, liturgica necnon instrumentorum communicationis socialis.

Eiusmodi cooperatio pro opportunitate etiam inter diversas conferendas episcopales instituatur.

32. Expedit quoque coordinate activitates quae ab institutis vel associationibus ecclesiasticis exercentur. Quae omnia, cuiusvis sint generis, in universis quae ipsam activitatem missionalem spectant, obsecundent

11 Cf. cone. Vat. II, Decr.de pastorali episcoporum munere in ecclesia, *Christus Dominus,* **n. 35, 4 (v. supra p. 935).**

12 Cf. cone. Vat. II, Decr. de pastorali episcoporum munere in ecclesia, *Christus Dominus,* **nn. 36-38 (v. supra p. 936-937).**

scientific methods and instruments which are appropriate to the circumstances of our time, taking account, that is, of modern theological inquiry and of the methodology and pastoral nature of missionary work. In the direction of this congregation, selected representatives of all those who collaborate in missionary work should play an active part and have a deliberative vote: that is, bishops from all over the world, after the episcopal conferences have expressed their views, and the directors of institutes and pontifical works, in accordance with procedures and standards to be determined by the pope. All these, who are to be called together at fixed times, will exercise supreme control over the entire missionary enterprise, under the authority of the pope. A permanent group of expert consultors, of proven knowledge or experience, should be available to this congregation. These will have, among their other functions, that of gathering relevant information concerning the local situation of the various regions and the mentality of different groups as well as the methods of evangelisation to be adopted. They will then make scientifically-based proposals for missionary' work and cooperation.

Institutes of nuns, regional missionary works and organisations of lay people, especially international ones, should be appropriately represented.

30. In order that in the exercise of missionary activity, the due goals and results may be attained, all who work in the missions should have "one heart and one soul" (Ac 4, 32).

It is the duty of the bishop, as the ruler and centre of unity in the diocesan apostolate, to promote missionary activity, to direct and coordinate it, but in such a way that the spontaneous initiative of those who engage in this work should be safeguarded and fostered. All missionaries, including exempt religious, are subject to his authority in the various works which are involved in the exercise of this sacred apostolate.[11] In order to achieve better coordination, the bishop should set up a pastoral council, as far as this is feasible, in which clerics, religious and laypeople should have a part through selected delegates. Let him also see to it that apostolic activity is not limited only to those who are already converted, but that a fair share both of personnel and funds be devoted to the evangelisation of non-Christians.

31. Episcopal conferences should confer together in dealing with more important questions and urgent problems, without, however, overlooking local differences.[12] In order that an already insufficient supply of personnel and funds should not be dissipated, and that projects be not multiplied without necessity, it is recommended that they pool their resources and found projects which will contribute to the good of all, such as, for example, seminaries, higher and technical schools, pastoral, catechetical and liturgical centres as well as those for the mass media.

Similar cooperation, where it is opportune, should also be arranged between different episcopal conferences.

32. It would also be worthwhile to coordinate the activities which are engaged in by institutes or ecclesiastical associations. All these, of whatever kind they are, should show obedience to the local ordinary in everything that con-

11 See Vatican council 11, Decree on the pastoral office of bishops in the church, *Christus Dominus,* no. 35, 4 (see above p. 935).

12 See Vatican council 11, Decree on the pastoral office of bishops in the church, *Christus Dominus,* nos. 36-38 (see above pp. 936–937).

ordinario loci. Quare multum proderit particulares inire conventiones, quibus relationes inter ordinarium loci et moderatorem instituti regantur.

Quando instituto cuidam commissum fuit territorium, superiori ecclesiastico et instituto cordi erit omnia ad hunc finem dirigere ut nova communitas Christiana in ecclesiam localem crescat, quae opportuno tempore a proprio pastore cum suo clero regatur.

Cessante territorii commissione nova oritur condicio. Tunc conferentiae episcoporum et instituta, communi consilio statuant normas, quae relationes inter ordinarios locorum et instituta moderentur.[13] Sanctae sedis autem erit principia generalia delineare iuxta quae conventiones regionales vel etiam particulares ineantur.

Quamquam instituta parata erunt continuare opus inceptum collaborando in ministerio ordinario curae animarum, tamen crescente clero locali, providendum erit ut instituta quantum eorum fini congruit, ipsi dioecesi fidelia maneant, opera specialia vel aliquam regionem in ea generose assumendo.

33. Instituta vero, quae in eodem territorio activitati missionali incumbunt, vias et modos inveniant oportet, quibus opera coordinentur. Quare summae utilitatis sunt conferentiae religiosorum et uniones religiosarum, in quibus omnia eiusdem nationis vel regionis instituta partes habeant. Hae conferentiae inquirant, quaenam communi conatu peragi possint, et arcta relatione cum conferentiis episcopalibus connectantur.

Quae omnia pari ratione ad collaborationem institutorum missionalium in terris patriis extendere convenit, ita ut quaestiones et incepta communia facilius et minoribus cum expensis solvi queant, ut puta formatio doctrinalis futurorum missionariorum, necnon cursus pro missionariis, relationes ad publicas auctoritates vel ad organa internationalia et supranationalia.

34. Cum rectum et ordinatum exercitium actuositatis missionariae requirat ut operarii evangelici ad munera sua, praesertim ad dialogum cum religionibus et culturis non-christianis, scientifice praeparentur, et in ipsa exsecutione efficaciter adiuventur, desideratur ut in favorem missionum inter se fraterne et generose collaborent quaelibet instituta scientifica quae colunt missiologiam aliasque disciplinas vel artes missionibus utiles, uti ethnologiam et linguisticam, historiam et scientiam religionum, sociologiam, artes pastorales et similia.

Cap. VI. De cooperatione

35. Cum tota ecclesia missionaria sit, et opus evangelizationis officium populi Dei fundamentale, sacra synodus omnes ad profundam renovationem interiorem invitat, ut vivam conscientiam propriae responsabilitatis in evangelii diffusione habentes, partes suas assumant in opere missionali apud gentes.

13 Cf. cone. Vat. II, Decr. de pastorali episcoporum munere in ecclesia, *Christus Dominus,* **n. 35, 5-6 (v. supra p. 936).**

cerns missionary activity. Accordingly, it will be of great advantage to draw up special contracts, by which the relations between the local ordinary and the director of the institute may be regulated.

When a territory has been entrusted to a particular institute, it will be the concern of the ecclesiastical superior and the institute itself to direct everything to this end: that the new Christian community may grow into a local church, which will, at the appropriate time, come to be ruled by its own pastor and have its own clergy.

When the mandate to care for a particular territory expires, a new situation arises. Then the episcopal conferences and the institutes should, through joint consultation, draw up norms which will govern the relationships between the local ordinaries and the institutes.13 It belongs, however, to the holy see to lay down general principles, in accordance with which regional or even local agreements will be entered into.

Although the institutes will be prepared to continue the work they have begun, by cooperating in the ordinary ministry of the care of souls, nevertheless, as the number of local clergy increases, arrangements should be made so that the institutes, to the extent that this is in harmony with their own purpose, remain faithful to the diocese by generously taking on special works or taking charge of a particular region.

33. Institutes which devote themselves to missionary activity in the same territory should find ways and means of coordinating their works. Consequently, conferences of male religious and unions of nuns are extremely useful; in these all the institutes of the same nation or region should be involved. These conferences should investigate what could be accomplished by a combined effort and should be closely associated with the episcopal conferences.

With equal reason, all these points can be appropriately extended to the collaboration of missionary institutes in their home lands, so that common problems and projects can be dealt with more easily and with less expense: for instance, the doctrinal formation of future missionaries, courses for missionaries, relations with civil authorities or with international and supranational organisations.

34. The right and ordered exercise of missionary activity requires that those who work for the gospel should be scientifically prepared for their tasks, especially for dialogue with non-christian religions and cultures, and should be effectively helped in carrying them out. Accordingly, it is to be desired that, for the sake of the missions, there should be friendly and generous collaboration between all the scholarly institutes which concern themselves with missiology and the other disciplines or arts useful for the missions, such as ethnology and linguistics, the history and science of religions, sociology, pastoral skills and the like.

Chapter 6. Cooperation

35. Since the entire church is missionary and the spreading of the gospel is a fundamental duty of the people of God, this synod invites everyone to a profound interior renewal, so that having a lively awareness of their personal responsibility for the spreading of the gospel, they may play their part in missionary work among the nations.

15 See Vatican council II, Decree on the pastoral office of bishops in the church, *Christus Dominus,* no. 35, 5-6 (see above p. 936).

36. Ut membra viventis Christi, ipsi per baptismum necnon per confirmationem et eucharistiam incorporati et configurati, omnes fideles officio tenentur ad eius corporis expansionem et dilatationem cooperandi, ut quamprimum illud ad plenitudinem adducant.1

Quare omnes ecclesiae filii vivam suae erga mundum responsabilitatis conscientiam habeant, spiritum vere catholicum in seipsis foveant, suasque vires in opus evangelizationis impendant. Attamen, sciant omnes, primum ac potissimum suum debitum pro fidei diffusione esse, vitam christianam profunde vivere. Eorum enim fervor in Dei servitio et erga alios caritas novum spiritualem afflatum toti ecclesiae afferent, quae apparebit ut signum levatum in nationes,2 „lux mundi" (Mt 5, 14) et ,,sal terrae" (Mt 5,13). Hoc testimonium vitae facilius effectum suum obtinebit si una cum aliis coetibus Christianis praestabitur, iuxta normas decreti de oecumenismo.3

Ex hoc renovato spiritu preces et paenitentiae opera Deo sponte offerentur ut opus missionariorum sua foecundet gratia, vocationes missionariae ortum habebunt, opes quibus missiones indigent promanabunt. Ut autem omnes et singuli christifideles praesentem ecclesiae in mundo condicionem plane noverint, et vocem audiant multitudinum clamantium: „Adiuva nos",4 notitiae missionales, modernis etiam instrumentis communicationis socialis adhibitis, tales praebeantur, ut activitatem missionalem suam sentientes, ad tam immensas et profundas hominum necessitates cor aperiant eisque subvenire valeant.

Necessaria quoque est coordinatio notitiarum et cooperatio cum organis nationalibus et internationalibus.

37. Cum autem populus Dei in communitatibus, praesertim dioecesanis et paroccialibus vivat, et in ipsis quodammodo visibilis appareat, ad istas etiam pertinet Christum coram gentibus testificari.

Gratia renovationis in communitatibus crescere nequit nisi unaquaeque spatia caritatis ad terminos terrae dilatet, similemque curam habeat de iis qui longe ac de illis qui propria membra sunt.

Sic tota communitas precatur, cooperatur et activitatem inter gentes exercet per filios suos quos Deus ad hoc praestantissimum munus eligit.

Perutile erit, dummodo ne negligatur opus missionale universale, coniunctionem servare cum missionariis ex ipsa communitate ortis, vel cum paroecia aut dioecesi aliqua missionum, ut communio inter communitates visibilis fiat, et in mutuam cedat aedificationem.

38. Episcopi omnes, ut membra corporis episcoporum collegio apostolorum succedentis, non solum pro aliqua dioecesi, sed pro totius mundi salute consecrati sunt. Mandatum Christi evangelium praedicandi

l Cf. **Eph 4,13.**
2 Œ Is 11, 12.
3 Cf. conc. Vat. Π, Decr. de oecumenismo, *Unttatu Redintegratio,* **n. 12: AAS 57 (1965), p. 99 (v. supra p. 915).**
4 Œ Ac 16, 9.

36. As members of the living Christ, incorporated into him and made like to him through baptism as well as through confirmation and the eucharist, all the faithful are in duty bound to cooperate in the expansion and spreading of his body, so that as soon as possible they may bring it to fullness.[1]

Therefore, let all sons and daughters of the church have a lively awareness of their responsibility for the world; let them foster in themselves a genuinely catholic spirit and devote their energies to the work of evangelisation. However, let all keep in mind that the first and most important obligation they have in spreading the faith is to lead a profound Christian life. Indeed their fervour in the service of God and their charity towards others will be like a new spiritual breeze for the whole church, which will appear like a sign raised up among the nations,[2] "the light of the world" (Mt 5,14) and "the salt of the earth" (Mt 5,13). This living witness will more readily achieve its effect if it is provided in company with other Christian groups, in acordance with the norms of the decree on ecumenism.[3]

From this renewed spirit, prayers and works of penance will be spontaneously offered to God, that he may make fruitful by his grace the work of missionaries; missionary vocations will spring up; the resources which the missionaries stand in need of will flow. So that each and every one of Christ's faithful may be fully acquainted with the present state of the church in the world, and may hear the voice of the multitude crying "Help us",[4] missionary information — with use also being made of the mass media — should be provided, such that the faithful may appreciate missionary activity as their own, and may open their hearts to such immense and deep needs of their fellow human beings and may be able to come to their assistance.

Coordination of information and cooperation with national and international organisations is also necessary.

37. Since the people of God lives in communities, especially diocesan and parochial, and in a certain way is visibly manifest in them, these communities too are called upon to bear witness to Christ before the nations.

The grace of renewal cannot increase in communities unless each of them expands the scope of its charity to the very ends of the earth, and has a concern for those who are far away which is similar to the concern they have for their own members.

So the entire community prays, cooperates and works among the nations through those of its daughters and sons whom God has chosen for this outstanding work.

Without neglecting the universal aspect of missionary work, it will be very useful to keep contact with the missionaries who have sprung from the community itself, or with some parish or diocese in the missions, so that the union between the communities may be made visible and contribute to mutual upbuilding.

38. All bishops, as members of the body of bishops which succeeds the college of apostles, have been consecrated not only for a particular diocese but for the salvation of the entire world. The command of Christ to preach the

1 See Eph 4, 13.
' See Is **II**, 12.
3 See Vatican council II, Decree on ecumenism, *Unitatis Redintegratio,* no. 12: AAS 57 (1965), p. 99 (see above p. 915).
* See Ac 16, 9.

omni creaturae[4] eos, cum Petro et sub Petro, primo immediate afficit. Inde oritur illa communio et cooperatio ecclesiarum quae hodie tam necessaria est ad opus evangelizationis prosequendum. Vi istius communionis singulae ecclesiae sollicitudinem omnium aliarum ferunt, proprias necessitates sibi invicem aperiunt, res suas mutuo communicant, cum dilatatio corporis Christi munus totius collegii episcoporum sit.[6]

In sua dioecesi, cum qua unum constituit, episcopus opus missionale suscitans, promovens, dirigens, spiritum et ardorem missionalem populi Dei praesentem et quasi visibilem reddit, ita ut tota dioecesis missionaria evadat.

Episcopi erit in suo populo, praesertim inter infirmos et aerumnis oppressos, animas suscitare quae orationes et paenitentiae opera Deo corde aperto pro mundi evangelizatione offerant; vocationes iuvenum et clericorum ad instituta missionalia libenter fovere, gratoque animo ferre, si Deus quosdam eligat qui actuositati ecclesiae missionali inserantur; congregationes dioeccsanas hortari et adiuvare ut propriam partem in missionibus assumant; opera institutorum missionalium apud suos fideles promovere, sed praesertim opera pontificalia missionalia. Istis enim operibus iure primus locus tribui debet quippe quae media sunt tum ad catholicos inde ab infantia sensu vere universali et missionario imbuendos, tum ad excitandam efficacem collectionem subsidiorum in bonum omnium missionum pro cuiuscumque necessitate.[7] Cum vero in dies crescat necessitas operariorum in vinea Domini, et sacerdotes dioecesani desiderent et ipsi partes semper maiores in mundi evangelizatione habere, sancta synodus exoptat ut episcopi, gravissimam considerantes penuriam sacerdotum qua evangelizatio multarum regionum impeditur, aliquos e melioribus suis sacerdotibus, qui se ad opus missionale offerant, debita praeparatione peracta, ad dioeceses clero carentes mittant, ubi saltem ad tempus ministerium missionale in spiritu servitii exerceant.[8]

Ut autem episcoporum activitas missionalis in bonum totius ecclesiae efficacius exerceri possit, expedit ut conferentiae episcopales negotia moderentur quae ad ordinatam cooperationem propriae regionis spectant.

In suis confcrentiis agant episcopi de sacerdotibus cleri dioecesani gentium evangelizationi devovendis; de certa stipe quam unaquaeque dioecesis propriis redditibus proportionatam quotannis pro opere missionum dare tenetur;[9] de modis et mediis quibus missiones directe sub-

4 Cf. Mr 16, 15.

6 Cf. conc. Vat. II, Const, dogm. dc ecclesia, *Lumen Gentium,* **nn. 23-24: AAS 57 (1965), pp. 27-29 (v. supra p. 867-868).**

7 Cf. benedictus XV, *Maximum illud,* **30 nov. 1919: AAS 11 (1919), pp. 453-454; Pius XI,** *Rerum Ecclesiae,* **28 febr. 1926: AAS 18 (1926), pp. 71-73; Pius** *Erangelii Praecones,* *2* **iun. 1951: AAS 43 (1951), pp. 525-526; Id.,** *Fidei Donum,* **15 ian. 1957: AAS 49 (1957), p. 241.**

8 Cf. Pius XII, *Fidet Dor.um,* **15 ian. 1957: AAS 49 (1957), pp. 245-246.**

*** Conc. Vat. II, Decr. de pastorali episcoporum munere in ecclesia,** *Christus Dominus,* **n. 6 (v. supra p. 922-923).**

gospel to every creature5 primarily and immediately affects them, with Peter and under Peter. From this springs that union and cooperation of churches, which today is so necessary in order to carry out the work of evangelisation. In virtue of this union, each of the churches is concerned for all the others; they reveal to one another their particular needs; they share what they have with one another, since rhe spreading of the body of Christ is the task of the entire college of bishops.6

In his own diocese, with which he is one, the bishop, by arousing, promoting and directing missionary work, makes present and as it were visible the missionary spirit and zeal of the people of God, so that the entire diocese becomes missionary.

It will be the task of the bishop to encourage in his people, especially among the sick and the suffering, those who with a generous heart will offer prayers and works of penance to God for the evangelisation of the world; he should gladly promote vocations to missionary institutes among young people and clerics, and he should be grateful if God chooses some of them to engage in the church's missionary activity; he should exhort and help diocesan congregations to make their own contribution to the missions; he should promote the work of missionary institutes among his own faithful, especially the pontifical missionary works. For to these works the first place is rightly assigned, since they are the means by which Catholics from their very infancy are imbued with a genuinely universal and missionary spirit; they are also the means which ensure an effective collection of resources for the good of all the missions, in accordance with the needs of each one.7*Since the need for workers in the vineyard of the Lord grows daily greater, and diocesan priests desire to play a growing part in the evangelisation of the world, the synod desires that bishops, bearing in mind the very grave shortage of priests which hinders the evangelisation of many regions, should send to those dioceses that lack clergy, after due preparation, some of their better priests who offer themselves for missionary work, where at least temporarily they will exercise a missionary ministry in a spirit of service?

But in order that the missionary activity of the bishops may be more effectively directed to the good of the entire church, it will be helpful if episcopal conferences keep control over all matters which relate to organised cooperation in their own region.

In their conferences the bishops should deliberate about the following: dedicating priests from the diocesan clergy to the evangelisation of the nations; the financial contribution which each diocese, in proportion to its resources, is obliged to give annually for the work of the missions;9 the direction and

' See Mk 16, 15.

6 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* nos. 23-24: AAS 57 (1965), pp. 27–29 (see above pp. 867-868).

See Benedict XV, Encyclical *Maximum illud,* 30 Nov. 1919: AAS 11 (1919), pp. 453-454; Pius XI, Encyclical *Rerum Ecclesiae,* 28 Feb. 1926: AAS 18 (1926), pp. 71-73; Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951 : AAS 43 (1951), pp. 525-526; Id., Encyclical *Fidei Donum,* 15 Jan. 1957: AAS 49 (1957), p. 241.

s See Pius XII, Encyclical *Fidei Donum,* 15 Jan 1957: AAS 49 (1957), pp. 245-246.

See Vatican council 11, Decree on the pastoral office of bishops in the church, *Christus Dominus,* no. 6 (see above pp. 922-923).

veniuntur dirigendis et ordinandis; de institutis missionalibus et seminariis cleri dioecesani pro missionibus adiuvandis et, si opus est, fundandis; de arctioribus nexibus inter huiusmodi instituta et dioeceses fovendis.

Ad conferendas episcopales pariter pertinet opera instituere et promovere quibus illi qui laboris et studii causa ex terris missionum immigrant fraterne excipiantur et congruenti pastorali cura adiuventur. Per eos enim populi longinqui vicini quodammodo fiunt et communitatibus antiquitus christianis optima occasio offertur cum nationibus quae evangelium nondum audierunt colloquendi et eis in proprio officio amoris et adiumenti genuinum Christi vultum ostendendi.10 11

39. Presbyteri personam Christi gerunt et cooperatores sunt ordinis episcopalis, in triplici sacro munere quod natura sua ad missionem ecclesiae spectat.11 Penitus ergo intelligant suam vitam etiam in servitium missionum consecratam esse. Cum autem per proprium suum ministerium — quod praecipue in eucharistia, quae ecclesiam perficit, consistit — cum Christo capite communicent et alios ad hanc communionem adducant, non possunt non sentire quantum adhuc ad plenitudinem corporis desit, et quantum proinde praestandum sit ut in dies crescat. Curam ergo pastoralem ita ordinabunt, ut dilatationi evangelii apud non-christianos prosit.

Presbyteri in cura pastorali zelum pro mundi evangelizatione inter fideles excitabunt et conservabunt, per catechesim et praedicationem eos instruendo de munere ecclesiae Christum gentibus annuntiandi; familias Christianas edocendo de necessitate et honore vocationes missionales inter proprios filios et filias colendi; in iuvenibus scholarum et catholicarum associationum fervorem missionalem fovendo ita ut ex illis futuri evangelii praecones oriantur. Fideles doceant pro missionibus orare et ab eisdem eleemosynas quaerere ne erubescant, quasi mendici pro Christo animarumque salute facti.12

Professores seminariorum et universitatum iuvenes veram condicionem mundi et ecclesiae docebunt, ut necessitas impensioris evangelizationis non-christianorum eis appareat et eorum zelum nutriat. In tradendis vero disciplinis dogmaticis, biblicis, moralibus et historicis rationes missionales in illis contentas in lucem ponant, ut hoc modo conscientia missionaria in futuris sacerdotibus formetur.

40. Instituta religiosa, vitae contemplativae et activae, maximam hucusque partem in mundi evangelizatione habuerunt et habent. Eorum merita sacrosancta synodus libenter agnoscit et Deo gratias agit pro tot impensis in Dei gloriam et in servitium animarum praestitis, eademque hortatur ut indefesse in opere incepto prosequantur, cum sciant virtutem caritatis, quam ex vocatione perfectius colere tenentur, ad spiritum et laborem vere catholicum se impellere et obligare.13

10 **Pius XII,** *Fidei Dorum,* **15 ian. 1957: AAS 49 (1957), p. 245.**

11 **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 28: AAS 57 (1965), p. 34 (v. supra p. 872-874).**

12 **a. Pius XI,** *Herum Ecclesiae,* **28 febr. 1926: AAS 28 (1926), p. 72.**

12 **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Lumen Gentium,* **n. 44: AAS 57 (1965), p. 50 (v. supra p. 885).**

organisation of the ways and means by which the missions are directly helped; the help to be given to, and if necessary the founding of, missionary institutes and seminaries of the diocesan clergy for the missions; fostering closer ties between institutes of this kind and the dioceses.

It likewise pertains to episcopal conferences to establish and promote works by which those who immigrate from mission territories for reasons of work or of study, may be received into the community and helped with appropriate pastoral care. For through them people who are far off become in a certain sense close, and an excellent opportunity is offered to communities that are traditionally Christian of engaging in dialogue with the nations which have not yet heard the gopsel, as well as of showing them, by their own service of loving assistance, the true face of Christ.10*1

39. Priests represent Christ and they collaborate with the bishops in that triple sacred function which, of its very nature, is bound up with the mission of the church.11 Let them therefore be profoundly aware that their lives have also been consecrated to the service of the missions. Since by their own ministry — centred chiefly on the eucharist, which brings the church to its completion — they are in communion with Christ the head, and lead others to this communion, they cannot but be aware how much is lacking to the fullness of his body, and how much accordingly needs to be achieved so that it may grow daily. Consequently they should so arrange their pastoral care that it may contribute to the spread of the gospel among non-Christians.

In their pastoral work, priests will stir up and maintain among the faithful a zeal for the evangelisation of the world, instructing them through catechesis and preaching about the duty of the church to proclaim Christ to the nations; by teaching Christian families about the need and the privilege of fostering missionary vocations among their sons and daughters; by encouraging missionary enthusiasm among young people from catholic schools and associations, so that they may be the source of future heralds of the gospel. They should teach the faithful to pray for the missions and ought not to be ashamed to ask alms from them, becoming so to speak beggars for Christ and the salvation of souls.1"

Seminary and university professors will teach young people the true conditions of the world and the church, so that the need for a more intense evangelisation of non-Christians may be clear to them and may nourish their zeal. In teaching dogmatic, biblical, moral and historical courses, they should throw light on the missionary aspects that are contained in them, so that as a result a missionary awareness will be formed in future priests.

40. Religious institutes, of both the contemplative and the active life, have had up to now, and still have, a very important role in the evangelisation of the world. This synod gladly acknowledges their merits and gives thanks to God for so many sacrifices undertaken for the glory of God and the service of souls. It exhorts them to persevere tirelessly in the work they have begun, since they know that the virtue of charity, which because of their vocation they are bound to practise more perfectly, impels and obliges them to a spirit and a task that is truly catholic.13

10 Pius XII, Encyclical *Fidei Donum,* 15 Jan. 1957: AAS 49 (1957), p. 245.

" See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 28: AAS 57 (1965), p. 34 (see above pp. 872-874).

12 See Pius XI, Encyclical *Rerum Ecclesiae,* 28 Feb. 1926: AAS 28 (1926), p. 72.

11 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 44: AAS 57 (1965), p. 50 (see above p. 885).

Instituta vitae contemplativae per suas orationes, paenitentiae opera et tribulationes, maximum momentum habent in conversione animarum, cum Deus sit qui rogatus mittit operarios in messem suam,u animos non-christianorum ad audiendum evangelium aperit,14*et verbum salutis in eorum cordibus foecundat.14 Imo rogantur haec instituta ut domos in s locis missionum condant, sicut non pauca iam fecerunt, ut ibi, modo tradionibus genuine religiosis populorum accommodato, vitam degentes, praeclarum testimonium maiestatis et caritatis Dei, necnon et unionis in Christo, inter non-christianos reddant.

Instituta vero vitae activae, sive finem stricte missionalem prosequantur 10 sive non, sincere coram Deo sese interrogent utrum actuositatem suam in expansionem regni Dei inter gentes extendere valeant; utrum quaedam ministeria aliis relinquere possint, ita ut suas vires pro missionibus impendant; utrum activitatem in missionibus incipere possint, aptando, si necesse fuerit, suas constitutiones, ad mentem tamen fundatoris; utrum is sodales sui pro viribus in activitate missionali participent; utrum eorum consuetudo vitae sit testimonium evangelii indoli et condicioni populi accommodatum.

Cum autem Spiritu sancto inspirante, in dies crescant in ecclesia instituta saecularia, eorum opera, sub auctoritate episcopi, multiplici ratione in 20 missionibus fructuosa esse potest, ut signum plenae deditionis ad evangelizationem mundi.

41. Laici ad opus evangelizationis ecclesiae cooperantur et tamquam testes simul et viva instrumenta missionem eius salvificam participant,1718 praesertim si a Deo vocati ab episcopis ad hoc opus assumuntur. 25

In terris iam Christianis laici ad evangelizationis opus cooperantur, cognitionem et amorem erga missiones in seipsis et in aliis fovendo, vocationes in propria familia, in associationibus catholicis et in scholis excitando, subsidia cuiusque generis offerendo, ut donum fidei, quod gratis receperunt, aliis donari possit. 30

In terris autem missionum, laici, sive advenae sive autochtoni, in scholis doceant, res temporales gerant, in activitate paroeciali et dioecesana collaborent, varias formas apostolatus laicorum instituant atque promoveant, ut fideles novellarum ecclesiarum quamprimum propriam partem in vita ecclesiae assumere possint.19 35

Laici tandem cooperationem oeconomico-socialem populis in via evolutionis libenter praebeant; quae cooperatio eo magis laudanda est, quo magis ad ea instituta fundanda spectat, quae structuras fundamentales vitae socialis attingunt, vel ad formationem eorum ordinantur, qui responsabilitatem publicae rei habent. 40

14 **Cf. Mt 9, 38.**
14 **Cf. Ac 16,14.**
14 **Cf. 1 Cor 3, 7.**
17 **Cf. conc. Vat. II, Const, dogm.de ecclesia,** *Lumen Gentium,* **nn. 33, 35: AAS 57 (1965), pp. 39, 40-41 (v. supra p. 876-878).**
18 **Cf. Pius XII,** *ErangeliiPraeconer,* **2 iun. 1951: AAS 43 (1951), pp. 510-514; loannes XXIII,** *Princepr Pariorum,* **28 nov. 1959: AAS 51 (1959), pp. 851-852.**

Institutes of the contemplative life, through their prayers, works of penance and hardships, are of the greatest importance in the conversion of souls. For it is God, when he is asked to do so, who sends workers into his harvest,[14] opens the spirit of non-Christians to listen to the gospel,[15] and makes fruitful in their hearts the word of salvation.[16] These institutes are further requested to establish houses in mission territories, as some have already done, so that spending their lives there in a way that is adapted to the genuinely religious traditions of the peoples, they may bear glorious witness among non-Christians to the majesty and charity of God, as well as to unity in Christ.

Institutes of the active life, whether or not they pursue a strictly missionary goal, should sincerely question themselves in the sight of God as to whether they may be able to extend their activity so as to expand the kingdom of God among the nations; whether they may be able to leave certain ministries to others, so that they may devote their energies to the missions; whether they could commence missionary activity, adapting, if necessary, their constitutions, in accordance however with the mind of the founder; whether their members take part in missionary activity according to their abilities; whether their life-style is a witness to the gospel that is appropriate to the character and condition of the people.

Since, under the inspiration of the holy Spirit, secular institutes are continually increasing in the church, their works, under the authority of the bishop, can be fruitful in many ways in the missions, as a sign of total dedication to the evangelisation of the world.

41. Laypeople cooperate in the church's work of evangelisation and have a share in its saving mission both as witnesses and as living instruments,[17] especially if, called by God, they are assigned by the bishops to this work.

In the lands that are already Christian, laypeople cooperate in the work of evangelisation by fostering knowledge and love of the missions in themselves and in others; by encouraging vocations in their own family, in catholic associations and in schools; by offering aid of whatever kind, so that the gift of faith which they have freely received may be given to others.

In missionary lands, however, laypeople, whether they are foreigners or natives, should teach in schools, administer temporal affairs, collaborate in parish and diocesan activity, set up and promote various forms of the apostolate of the laity, so that the faithful of the young churches may be able, as soon as possible, to play their proper part in the life of the church.[18]

Finally, laypeople should readily offer their socio-economic cooperation to peoples who are on the path of development. This cooperation is all the more praiseworthy in so far as it is concerned with the founding of those institutes which affect the fundamental structures of social life, or are directed towards the formation of those who have responsibility for government.

14 See Mt 9, 38.
15 See Ac 16, 14.
16 See 1 Cor 3, 7.
1 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* nos. 33, 35: AAS 57 (1965), pp. 39-41 (see above pp. 876-878).
18 See Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), pp. 510-514; John XXIII, Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), pp. 851-852.

Peculiari laude digni sunt illi laici qui, in universitatibus vel institutis scientificis, suis investigationibus historicis vel scientifico-religiosis cognitionem populorum et religionum promovent, evangelii praecones adiuvando, et dialogum cum non-christianis praeparando.

Cum aliis christianis, cum non-christianis, speciatim cum membris consociationum internationalium fraterno animo collaborent, semper id prae oculis habentes, ut ..aedificatio terrenae civitatis in Domino fundetur ad ipsumque dirigatur4: 19

Ad haec omnia munera obeunda, necessaria indigent laici praeparatione technica et spirituali, quae in institutis ad hoc destinatis dari debet, ut eorum vita testimonium inter non-christianos pro Christo sit, secundum verbum apostoli: „Sine offensione estote ludaeis et gentibus et ecclesiae Dei; sicut et ego per omnia omnibus placeo, non quaerens quod mihi utile est, sed quod multis, ut salvi fiant4* (1 Cor 10, 32-33).

Conclusio

42. Patres concilii una cum Romano pontifice, officium regnum Dei ubique diffundendi gravissime sentientes, omnes evangelii praecones peramanter salutant, eos praesertim qui pro Christi nomine persecutionem patiuntur, socii eorum passionum effecti.20

Eodem amore quo Christus erga homines flagravit, et ipsi exardescunt. Conscii autem Deum esse qui efficit ut regnum suum in terris adveniat, una cum omnibus christifidelibus preces effundunt, ut per intercessionem virginis Mariae reginae apostolorum, gentes quamprimum ad agnitionem veritatis adducantur21 et claritas Dei quae in facie Christi lesu resplendet per Spiritum sanctum omnibus illucescat.22

Decretum de presbyterorum ministerio et vita

Prooemium

1. Presbyterorum ordinis in ecclesia excellentiam iam pluries haec sacrosancta synodus in memoriam omnium revocavit.1 Cum tamen huic ordini in ecclesiae Christi renovatione partes maximi momenti et in dies quidem difficiliores assignentur, perutile visum est fusius et profundius de presbyteris tractare; ea quae hic dicuntur omnibus presbyteris applicantur,

” Cf. conc. Vat. Π, Const, dogm. de ecclesia, *Lumen Gentium,* **n. 46: AAS 57 (1965), p. 52 (v. supra p. 887, 14-15).**

10 Cf. Pius XII, *Evangelii Praeconet,* **2 iun. 1951: AAS 43 (1951), p. 527; loannes XXIII,** *Princeps Pastorum,* **28 nov. 1959: AAS 51 (1959), p. 864.**

« Cf. 1 Tm 2, 4.

«« Cf. 2 Cor 4, 6.

1 Conc. Vat. II, Const, de sacra liturgia. *Sacrosanctum Concilium :* **AAS 56 (1964), pp. 97 ss. (v. supra p. 820 ss.); const, dogm. de ecclesia.** *Lumen gentium :* **AAS 57 (1965), pp. 5 ss. (v. supra p. 849 ss.); decr. de pastorali episcoporum munere in ecclesia,** *Christus Dominus* **(v. supra p. 921 ss.); decr. de institutione sacerdotali,** *Optatam totius* **(v. supra p. 947 ss.).**

Worthy of special praise arc those lay people who, in universities and scientific institutes, promote through their historical and scholarly investigations the knowledge of peoples and religions. In this way they are of assistance to the heralds of the gospel and prepare the way for dialogue with non-Christians.

Let them collaborate as brothers and sisters with other Christians and with non-Christians, especially with the members of international associations, always bearing in mind that "the structure of the earthly city should be founded on the Lord and should be directed towards him".19

In order to discharge all these tasks, laypeople are in need of the necessary technical and spiritual preparation, w'hich should be imparted in institutes set up for this purpose, so that their life may be a witness for Christ among non-Christians, in accordance with the words of the apostle: "Give no offence to Jews or to gentiles or to the church of God, just as I try to please everybody in everything I do, not seeking my own advantage, but that of many, that they may be saved" (1 Cor 10, 32-33).

Conclusion

42. The fathers of the council together with the Roman pontiff, deeply aware of their duty to spread the kingdom of God all over the world, affectionately salute all the heralds of the gospel, especially those who suffer persecution for the name of Christ, and are made companions of their sufferings.20

They are themselves burning with the same love with which Christ yearned for human beings. Aware however that it is God who brings about the coming of his kingdom on earth, they pour out their prayers, together with all Christ's faithful, that through the intercession of the virgin Mary, queen of the apostles, they may be led as soon as possible to the acknowledgement of the truth,21 and the glory of God which shines in the face of Christ Jesus may give light to all through the holy Spirit.22

Decree on the ministry and life of priests

Introduction

1. This holy synod has many times reminded all of the splendour of the order of priests in the church.1 But, as this order is assigned a role of the highest importance and of daily increasing difficulty in the renewal of the church of Christ, it seems of value to treat the subject of priests at greater length and in greater depth. These words are addressed to all priests, particularly those

19 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 46: AAS 57 (1965), p. 52 (see above p. 887).

20 See Pius XII, Encyclical *Evangelii Praecones,* 2 June 1951: AAS 43 (1951), p. 527; John XXIII, Encyclical *Princeps Pastorum,* 28 Nov. 1959: AAS 51 (1959), p. 864.

21 See 1 Tm 2, 4.

22 See 2 Cor 4, 6.

' See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium:* AAS 56 (1964), pp. 97 ff. (see above pp. 820 if.); Dogmatic constitution on the church, *Lumen Gentium:* AAS 57 (1965), pp. 5 ff. (see above pp. 849 ff.); Decree on the pastoral office of bishops in the church, *Christus Dominus* (see above pp. 921 ff.); Decree on priestly formation. *Optatam totius* (see above pp. 947 ff.).

speciatim iis qui curac animarum inserviunt, congrua congruis referendo ad religiosos presbyteros quod attinet. Presbyteri enim, sacra ordinatione atque missione, quam ab episcopis recipiunt, promoventur ad inservien-dum Christo magistro, sacerdoti et regi, cuius participant ministerium, quo ecclesia in populum Dei, corpus Christi et templum Spiritus sancti, hic in terris, indesinenter aedificatur. Quapropter, ut in adiunctis pastorali-bus et humanis persaepe tam funditus mutatis eorum ministerium efficacius sustineatur atque eorundem vitae melius provideatur, sacrosancta haec synodus quae sequuntur declarat ac decernit.

Cap. I. Presbyteratus in missione ecclesiae

2. Dominus lesus, „quem Pater sanctificavit et misit in mundum" (Io 10, 36), unctionis Spiritus qua unctus est[1] totum corpus suum mysti-cum particeps reddit: in eo enim omnes fideles sanctum et regale sacer-dotium efficiuntur, spirituales offerunt hostias Deo per lesum Christum, et virtutes annuntiant eius, qui de tenebris eos vocavit in admirabile lumen suum.[3] Nullum ergo datur membrum quod in missione totius corporis partem non habeat, sed unumquodque sanctificare debet lesum in corde suo,[4] et spiritu prophetiae testimonium de lesu reddere.[5]*

Idem vero Dominus, inter fideles, ut in unum coalescerent corpus, in quo „omnia membra non eundem actum habent"* (Rm 12, 4), quosdam instituit ministros, qui, in societate fidelium, sacra Ordinis potestate pollerent sacrificium offerendi et peccata remittendi,[9] atque sacerdotali officio publice pro hominibus nomine Christi fungerentur. Itaque, missis apostolis sicut ipse missus erat a Patre,[7] Christus, per ipsos apostolos, consecrationis missionisque suae participes effecit eorum successores, episcopos,[8] quorum munus ministerii, subordinato gradu, presbyteris traditum est,[9] ut in ordine presbyteratus constituti, ad rite explendam missionem apostolicam a Christo concreditam, ordinis episcopalis essent cooperatores.[10]

1 **Cf. Mt 3, 16; Lc 4, 18; Ac 4, 27; 10, 38.**

' **Cf. 1 Pt 2, 5 et 9.**

4 **Cf. 1 Pt 3,15.**

s **Cf. Ap 19, 10; conc. Vat. II, Const, dogm. dc ecclesia,** *Lumen Genitum,* **n. 35: AAS 57 (1965), pp. 40-41 (v. supra pp. 877-878).**

s **Cf. conc. Trid., sess. XX1I1, cap. 1 et can. 1: D 957 et 961 (1764 ct 1771) (v. supra p. 742 ct p. 743).**

7 **Cf. Io 20, 21; conc. Vat. II, Const, dogm. de ecclesia.** *Lumen gentium,* **n. 18: z\AS 57 (1965), pp. 21-22 (v. supra p. 863).**

9 **Cf. conc. Vat. II, Const, dogm.de ecclesia.** *Lumen gentium,* **n. 28: AAS 57 (1968), pp. 33-36 (v. supra p. 872).**

• **Cf. ibid.**

10 **Cf.** *Pontificale romanum,* **de ordinatione presbyterorum, praefatio. Haec verba iam inveniun-tur in** *Sacramentario reronensi:* **ed. L. C. Mohlberg, Romae 1956, p. 122; item in** *Minaii Francorum:* **cd. L. C. Mohlberg, Romae 1957, p. 9; item in** *Libro Sacramentorum Romanae Eccleiiae:* **ed. L. C. Mohlberg, Romae 1960, p. 25; item in** *Pontificali romano-germanico:* **cd. Vogel-Elzc, Città del Vaticano 1963, vol. I, p. 34.**

involved in the service and care of souls, and relevant applications should be made to the situation of religious priests. For, by the sacred ordination and mission they receive from bishops, priests are promoted to the service of Christ the teacher, priest and king whose ministry they share, so that the church may be unceasingly built up here on earth into the people of God, the body of Christ and the temple of the holy Spirit. And so, with the aim that more effective support be given to their ministry, and better provision made for their life, in pastoral and human situations that have undergone profound change, this synod declares and decrees what follows.

Chapter 1. The priesthood in the mission of the church

2. The lord Jesus, "whom the Father consecrated and sent into the world" (Jn 10, 36), gave his whole mystical body a share in the anointing of the Spirit with which he was anointed.' In that body all the faithful together become a holy and royal priesthood, offer spiritual sacrifices to God through Jesus Christ, and declare the wonderful deeds of him who called them out of darkness into his marvellous light.2 Hence, while each member has a part to play in the mission of the whole body, all must reverence Jesus in their hearts4 and give testimony to Jesus by the spirit of prophecy.5

However, that the body might fit together into a unity in which "the members do not all have the same function" (Rm 12,4), the same Lord appointed some as ministers who would have the sacred power of Order within the company of the faithful, to offer sacrifice and to forgive sins,6 and would publicly discharge their priestly function for people in the name of Christ. So after sending out the apostles as he himself had been sent by the Father,78 Christ through these same apostles appointed bishops as their successors to share his own consecration and mission^ the bishops' office of service was delegated to priests in a subordinate capacity,9 men ordained into the presbyteral order to be collaborators with the episcopal order in carrying out the apostolic mission entrusted to them by Christ.10

2 See Mt 3, 16; Lk 4, 18; Ac 4, 27; 10, 38.

1 See 1 Pt 2, 5 and 9.

4 See 1 Pt 3, 15.

' See Ap 19, 10; Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 35: AAS 57 (1965), pp. 40-41 (sec above pp. 877-878).

6 See council of Trent, session 23, chapter 1 and canon 1: D 957 and 961 (1764 and 1771) (see above pp. 742-743).

Secjn 20, 21 ; Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 18: AAS 57 (1965), pp. 21–22 (see above p. 863).

8 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 28: AAS 57 (1965), pp. 33-36 (see above p. 872).

9 See ibid.

See *Roman Pontifical,* Ordination of priests. Preface. These words are already found in *Sacramentarium Veronense·,* ed. L. C. Mohlberg, Rome 1956, p. 122; in *Missale Francorum:* ed. L. C. Mohlberg, Rome 1957, p. 9; in *Liber Sacramentorum Romanae Ecclesiae:* ed. L. C. Mohlberg, Rome 1960, p. 25; in *Pontificale Romanum-Germanicum:* ed. Vogel-Elze, Vatican City 1963, vol. I, p. 34.

Offidum presbyterorum, urpote ordini episcopali coniunctum, participat auctoritatem qua Christus ipse corpus suum exstruit, sanctificat et regit. Quare sacerdotium presbyterorum initiationis christianae sacramenta quidem supponit, peculiari tamen illo sacramento confertur, quo presbyteri, unctione Spiritus sancti, speciali charactere signantur et sic Christo sacerdoti configurantur, ita ut in persona Christi capitis agere valeant.11

Munus apostolorum cum pro sua parte participent, presbyteris gratia datur a Deo ut sint ministri Christi lesu in gentibus, sacro evangelii munere fungentes, ut fiat oblatio gentium accepta, sanctihcata in Spiritu sancto.12 Per evangelii enim apostolicum nuntium convocatur et congregatur populus Dei, ita ut omnes ad hunc populum pertinentes, sanctificari cum sint Spiritu sancto, seipsos offerant „hostiam viventem, sanctam, Deo placentem" (Rm 12, 1). Per presbyterorum autem ministerium sacrificium spirituale fidelium consummatur in unione cum sacrificio Christi, unici mediatoris, quod per manus eorum, nomine totius ecclesiae, in eucharistia incruente et sacramentaliter offertur, donec ipse Dominus veniat.13 Ad hoc tendit atque in hoc consummatur presbyterorum ministerium. Eorum enim ministratio, quae ab evangelico nuntio incipit, e sacrificio Christi suam vim et virtutem haurit, atque eo tendit ut „tota ipsa redempta civitas, hoc est congregatio societasque sanctorum, universale sacrificium offeratur Deo per sacerdotem magnum, qui etiam se ipsum obtulit in passione pro nobis, ut tanti capitis corpus essemus".14 Finis igitur quem ministerio atque vita persequuntur presbyteri est gloria Dei Patris in Christo procuranda. Quae gloria in eo est quod homines opus Dei in Christo perfectum conscie, libere atque grate accipiunt, illudque in tota vita sua manifestant. Presbyteri itaque, sive orationi et adorationi vacent, sive verbum praedicent, sive eucharisticum sacrificium offerant et cetera sacramenta administrent, sive alia pro hominibus exerceant ministeria, conferunt cum ad gloriam Dei augendam tum ad homines in vita divina provehendos. Quae omnia, dum ex paschate Christi manant, in glorioso eiusdem Domini adventu consummabuntur, cum ipse tradiderit regnum Deo et Patri.15

3. Presbyteri, ex hominibus assumpti et pro hominibus constituti in iis quae sunt ad Deum ut offerant dona et sacrificia pro peccatis,16 cum ceteris hominibus tamquam cum fratribus conversantur. Sic et dominus lesus, Filius Dei, homo ad homines a Patre missus, habitavit in nobis et voluit per omnia fratribus assimilari, absque tamen peccato.17 Ipsum iam imitati sunt sancti apostoli, et testatur beatus Paulus, doctor gentium,

11 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen gentium,* n. 10: AAS 57 (1965), pp. 14-15 (v. supra p. 856-857).

12 Cf. Rm 15, 16 gr.

13 Cf. 1 Cor 11,26.

11 Augustinus, *De initate Dei,* 10, 6: PL 41, 284.

15 Cf. 1 Cor 15, 24.

16 Œ Heb 5, 1.

17 Cf. Heb 2, 17; 4, 15.

As it is joined to the episcopal order, the priesthood shares in the authority with which Christ himself constitutes, sanctifies and rules his body. Hence the priesthood of the presbyteral order presupposes the sacraments of Christian initiation, but is conferred by the particular sacrament in which priests are sealed with a special mark by the anointing of the holy Spirit, and thus are patterned to the priesthood of Christ, so that they may be able to act in the person of Christ, the head of the body.11

As they share in their measure the responsibilities of the apostles, God gives grace to priests to be ministers of Jesus Christ to the nations, carrying out the sacred work of the gospel, so that the offering of the nations may be acceptable, sanctified by the holy Spirit.12 For by the apostolic proclamation of the gospel the people of God is summoned and gathered, so that all who belong to this people, consecrated as they are by the holy Spirit, may offer themselves "as a living sacrifice, holy and acceptable to God" (Rm 12, 1). Through the ministry of priests the spiritual self-offering of the faithful is celebrated in union with the sacrifice of Christ, the one mediator, in that by their hands it is offered in the name of the whole church in a sacramental and unbloody manner in the eucharist, until the Lord himself shall come.13 This is the goal of the whole ministry of priests, and in this is it brought to full expression. For their service begins from the proclamation of the gospel, draws its force and strength from the sacrifice of Christ, and has as its goal that "the whole city of God's redeemed, namely the assembly and community of the saints, may be offered as a worldwide sacrifice to God through the great high priest, who in turn offered himself for us in his passion, that we might be the body of so great a head".14 So the aim pursued by priests in their ministry and life is that glory be given to God the Father in Christ. That glory consists in human beings consciously, freely and thankfully accepting the work of God that was brought to perfection in Christ, and manifesting it in their whole lives. Hence priests, in giving time to prayer and adoration, in preaching the gospel message, in offering the eucharistie sacrifice and administering the other sacraments, and in performing other services for people, contribute both to increasing the glory of God and to developing the life of God in the human race. All these activities, flowing as they do from the paschal mystery of Christ, will reach their fulfilment at the glorious coming of the same Lord, when he delivers the kingdom to God his Father.15

3. Priests, chosen from among human beings and appointed to act on their behalf in relation to God, to offer gifts and sacrifices for sins,16 treat with other people as their brothers and sisters. So too the lord Jesus, the Son of God, a man sent by the Father to humankind, lived among us and wished to be the same as his sisters and brothers in everything but sin.17 The holy apostles followed his example and the blessed Paul, the teacher of the nations "set apart for the gospel

" See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 10: AAS 57 (1965), pp. 14-15 (see above pp. 856-857).

12 Sec Rm 15, 16 Greek text.

'' Sec 1 Cor 11, 26.

14 Augustine, *De civitate Dei (City of God),* 10, 6: PL 41, 284; CChr 48, 279.

15 See 1 Cor 15, 24.

16 Sec Heb 5, 1.

17 Sec Heb 2, 17; 4, 15.

^segregatus in evangelium Dei'4 (Rm 1» 1), omnia omnibus se factum esse ut omnes faceret salvos.13 Presbyteri novi testamenti, vocatione quidem et ordinatione sua, quodam modo in sinu populi Dei segregantur, non tamen ut separentur, sive ab eo, sive a quovis homine, sed ut totaliter consecrentur operi ad quod Dominus eos assumit.14 Ministri Christi esse non possent nisi alius vitae quam terrenae testes essent et dispensatores, sed neque hominibus inservire valerent si ab eorum vita condicionibusque alieni remanerent. Ipsum eorum ministerium speciali titulo exigit ne huic saeculo sese conformentsimul tamen requirit ut in hoc saeculo inter homines vivant, et sicut boni pastores oves suas cognoscant, easque etiam quae non sunt ex hoc ovili adducere quaerant, ut et ipsae vocem Christi audiant ct hac unum ovile et unus pastor.?2 Quod ut consequi valeant multum conferunt virtutes quae in humano consortio merito aestimantur, ut sunt cordis bonitas, sinceritas, robur animi et constantia, assidua iustitiae cura, urbanitas aliaeque, quas apostolus Paulus commendat, dicens: „Quaecumque sunt vera, quaecumque pudica, quaecumque iusta, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae, si qua virtus, si qua laus disciplinae, haec cogitate4' (Ph 4, 8).M

18 **Cf. 1 Cor 9,19-23 vg.**

19 **Cf. Ac 13,2.**

20 **„Huiusmodi vero religiosae ac moralis perfectionis studium magis magisque excitatur externis etiam condicionibus, in quibus ecclesia vitam agit; nequit enim ea immobilis manere atque incuriosa vicissitudinis humanarum rerum, quae circa sunt et multiplicem vim habent ad eius agendi rationem, eique modum et condiciones imponunt. Pro comperto sane est, ecclesiam ab humana consortione non seiungi, sed in ea versari, ideoque ipsius filios ab eadem moveri ac duci, eiusque cultum civilem imbibere, legibus obtemperare, mores induere. Haec vero ecclesiae consuetudo cum humana societate continenter difficiles parit quaestiones, quae nunc potissimum praegraves sunt. (...) Gentium Apostolus ita suae aetatis Christianos hortabatur:** *Nolite iugum ducere cum infidelibus. Quae enim participatio iustitiae cum iniquitate Ï aut quae societas luci ad tenebras ?… aut quae pars fideli cum infideli ?* **(2 Cor 6, 14-15). Hanc ob causam qui in praesenti educatores praeceptoresque in ecclesia agunt, eos ncccsse est catholicam iuventutem commonefacere praestantissimae condicionis suae, atque officii, quod inde nascitur, vivendi in hoc mundo, non autem ad huius mundi sensum, convenienter ad hanc precationem, a Christo lesu pro discipulis suis factam:** *Non rogo ut tollas eos de mundo, sed ut serves eos a malo : de mundo non sunt, sicut et ego non sum de mundo* **(Io 17, 15-16). Quam precationem asciscit sibi ecclesia.**

Nihilominus tamen huiuscemodi discrimen non idem significat atque disiunctionem; neque neglegentiam declarat, neque metum, neque contemptionem. Etenim cum ecclesia se ab hominum genere discernit, adeo huic non obsistit, ut potius cum eo coniungatur": Paulus VI, Litt. encyd. *Ecclesiam suam,* **6 aug. 1964: AAS 56 (1964), pp. 627 et 638.**

« **Cf. Rm 12, 2.**

23 **Cf. Io 10, 14-16.**

23 **Cf. Polycarpus,** *Epist. ad Philippenses,* **VI, 1: „Et presbyteri sint ad commiserationem proni, misericordes erga cunctos, aberrantia reducentes, visitantes infirmos omnes, non neglegentes viduam aut pupillum aut pauperem; sed solliciti semper de bono coram Deo et hominibus, abstinentes ab omni ira, acceptione personarum, iudicio iniusto, longe recedentes ab omni avaritia, non cito credentes adversus aliquem, non severi nimium in iudicio, scientes, nos omnes debitores esse peccati": ed. F. X. Funk,** *Patres Apostolici,* **I, p. 273.**

of God" (Rm 1,1), avows that he became all things to all, that he might save all.[18] The priests of the new covenant are in a way set apart by their vocation and ordination within the fold of God's people, not to separate themselves from that people or from any individual person, but to devote themselves wholly to the task for which God chooses them.[19] They could not be servants of Christ, if they did not witness to and make available a life other than the earthly one; nor could they serve people if they remained aloof from the conditions of their lives.[20] Their very ministry makes a special claim that they should not conform to this world;[21] but at the same time it demands that they should live in this world among its people, know their own flock as good shepherds do, and look for ways to attract those not of this fold to hear the voice of Christ, so that there may be one fold and one shepherd.[22] In bringing this about the qualities which people rightly value in their daily intercourse are of great assistance, such as kindness of heart, sincerity, perseverance and strength of mind, unremitting concern for justice, good manners, and other qualities that the apostle Paul commends when he says: "Whatever is true, whatever is honourable, whatever is just, whatever is holy, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Ph 4, 8).[23]

,s See 1 Cor 9, 19-23 Vulgate.

19 See Ac 13, 2.

20 "In the pursuit of this kind of religious and moral perfection, the church is stimulated by circumstances outside itself. Indeed, it cannot remain unaffected by changes in the human condition; it cannot be indifferent to them. They surround it, and they have considerable influence on its way of doing things; they affect and place conditions on its manner of life. It is evident that the church is not cut off from human affairs. It is immersed in them, and therefore its children are drawn to the same things and influenced by the same things; they breathe the culture of the world, accept its laws and absorb its customs. This contact of the church with human society continually brings up difficult problems, and today they are extremely difficult. (...) The apostle of the gentiles thus exhoned the Christians of his time: *Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? OJ what fellowship has light with darkness? ... Or what has a believer in common with an unbeliever?* (2 Cor 6, 14-15). For this reason today's educators and teachers in the church must advise catholic youth of their privileged situation, and of the duty which flows from it of living in this world, not in the manner of the world, but in a way conformed to the prayer that Jesus said for his disciples: *I do not pray that you take them out of the world, but that you keep them from evil. They are not of the world, even as lam not of the world* (Jn 17, 15-16). The church adopts this prayer as its own.

This distinction, however, is not the same as a separation; it does not mean neglecting the world, fearing it or despising it. For when the church makes a distinction between itself and the human race, it does so not to put itself in opposition to the latter but to be more joined to it": Paul VI, Encyclical *Ecclesiam suam,* 6 Aug. 1964: AAS 56 (1964), pp. 627 and 638.

21 See Rm 12, 2.

22 See Jn 10, 14-16.

23 See Polycarp, *Epist. ad Philippenses (Letter to the Philippians),* VI, 1: "Priests should be inclined to sympathise, to show mercy to all, to bring back those who have wandered astray, to visit all the sick. They should not neglect the widow, the orphan or the pauper. Their concern should always be to do good before God and people; they should always refrain from anger, discrimination and unjust judgment; they should have nothing to do with avarice; they should be slow to believe anything unfavourable about anyone; they should not be too harsh in judging; they should know that we are all sinners": cd. F. X. Funk, *Patres Apostolicis* Tubingen 1901, I, p. 273.

Cap. П. Presbyterorum ministerium

I. Presbyterorum munera

4. Populus Dei primum coadunatur verbo Dei vivi,[1] quod ex ore sacerdotum omnino fas est requirere? Cum enim nemo salvari possit, qui prius non crediderit,[2*] presbyteri, utpote episcoporum cooperatores, primum habent officium evangelium Dei omnibus evangelizandi,[4] ut, mandatum exsequentes Domini: „Euntes in mundum universum praedicate evangelium omni creaturae" (Air 16,15),[5*] populum Dei constituant et augeant. Verbo enim salutari in corde non fidelium suscitatur et in corde fidelium alitur fides, qua congregatio fidelium incipit et crescit, secundum illud apostoli: „Fides ex auditu, auditus autem per verbum Christi" (Rm 10, 17). Omnibus ergo debitores sunt presbyteri, ut cum eis communicent veritatem evangelii® qua in Domino gaudent. Sive igitur, conversationem inter gentes habentes bonam, ad Deum glorificandum eas adducunt,[7] sive, aperte praedicantes, mysterium Christi non credentibus annuntiant, sive catechesim christianam tradunt vel ecclesiae doctrinam explanant, sive sui temporis quaestiones sub luce Christi tractare student, eorum semper est non sapientiam suam, sed Dei Verbum docere omnesque ad conversionem et ad sanctitatem instanter invitare.[8] Sacerdotalis vero praedicatio, in hodiernis mundi adiunctis haud raro perdifficilis, ut auditorum mentes aptius moveat, verbum Dei non modo generali

1 **Cf. 1 Pt 1, 23; Ac 6, 7; 12, 24. „Praedicaverunt (apostoli) verbum veritatis, et genuerunt ecclesias": Augustinus,** *Enarr. in Ps.,* **44, 23: PL 36, 508.**

* *Ci.* **Ml 2, 7; 1 Tm 4, 11-13; 2 Tm 4, 5; Tt 1, 9.**

» *Cf.* **Mr 16,16.**

4 **Cf. 2 Cor 11, 7. De presbyteris, utpote qui sint episcoporum cooperatores, valent quoqut illa, quae de episcopis dicuntur. Cf.** *Statuta Ecclesiae Antiqua,* **c. 3 (ed. Ch. Munier, Paris 1960, p. 79);** *Decretum Gratiani,* **G 6, D. 88 (cd. Friedberg, I, 307); cone. Trid., sess. V, decr. 2, n. 9** *(Cone. Oec. Decreta,* **ed. Herder, Romae 1962, p. 645 [669]); Sess. XXIV, decr.** *de reform.,* **c. 4 (p. 739 [763]); cone. Vat. 11, Const, dogm. de ecclesia,** *Lumen gentium,* **n. 25: AAS 57 (1965), pp. 29-31 (v. supra p. 869).**

4 **Cf.** *Constitutiones Apostolorum,* **II, 26,7: ..(Presbyteri) sint doctores scientiae divinae, cum et ipse Dominus nos mandaverit dicens: Euntes docete ed. F. X. Funk,** *Didascalia et Constitutiones Apostolorum,* **I, Paderborn 1905, p. 105. —** *Sacramentarium leonianum* **et cetera sacramentaria usque ad** *Pontificale romanum,* **praefatio in ordinatione presbyterorum: „Hac providentia, Domine, apostolis Filii tui doctores fidei comites addidisti, quibus illi orbem totum secundis praedicatoribus (vel: praedicationibus) impleverunt" —** *Liber Ordinum Liturgiae Mo^arabicae,* **praefatio ad ordinandum presbyterum: „Doctor plebium et rector sublectorum, teneat ordinate catholicam fidem, et cunctis annuntiet veram salutem": ed. M. Ferotin,** *Le Liber Ordinum en usage dans ГEglise Wisigptbique et Mozarabe d'Espagne : Monumenta Ecclesiae Liturgica,* **vol. V, Paris 1904, coi. 55, lin. 4-6.**

4 **Cf. Gal 2, 5.**

7 **Q. 1 Pt 2, 12.**

8 **Cf. Ritum ordinationis presbyteri in ecclesia Alexandrina iacobitarum: „... Congrega populum tuum ad verbum doctrinae, quemadmodum nutrix, quae fovet filios suos": H. Denzinger,** *Ritus Orientalium,* **Torn. П, Wurzburg 1863, p. 14.**

Chapter 2. The ministry of priests

/. *The function ofpriests*

4. The people of God are initially gathered into one by the message of the living God,[1] and it is in every way appropriate to look to priests for this.[2] As no one can be saved without first having faith,[3] priests as the fellow-workers of bishops have as their first charge to announce the gospel of God to all.[4] Thus they carry out the command of the Lord: "Go into all the world and preach the gospel to the whole creation" (Mk 16, 15);[5] and thus they bring the people of God into being and increase it. For by the message of salvation faith is aroused in the heart of the non-believer and strengthened in the heart of the believer, and thereby the assembly of believers originates and grows, as the apostle says: "Faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rm 10, 17). Hence priests owe it to all to share with them the truth of the gospel[6] in which they themselves rejoice in the Lord. If, then, their standing is high among the uncommitted and they lead them to give glory to God;[7] or if by open proclamation they announce the mystery of Christ to non-believers; or if they give Christian instruction and explain the teachings of the church; or if they try to handle the questions of the day in the light of Christ; then it is always their function to present, not their own wisdom, but the Word of God, and to persist in drawing all to conversion and holiness.[8] If in their preaching priests are really to reach the minds of their audience, which is often very difficult in modern conditions, then they must not merely expound God's message in a

1 See 1 Pt 1, 23; Ac 6, 7; 12, 24. "(The apostles) preached the word of truth, and brought churches to birth": Augustine, *Enarr. in Ps. (Exposition of the Psalms),* 44, 23: PL 36, 508; CChr 38, 510.

2 Sec Ml 2, 7; 1 Tm 4, 11-13; 2 Tm 4, 5; Tt 1, 9.

5 See Mk 16, 16.

4 See 2 Cor 11, 7. As priests are fellow-workers of bishops, what is said about bishops applies to them too. See *Statuta Ecclesiae Antiqua,* canon 3 (ed. C. Munier, Paris 1960, p. 79); *Deaetum Gratiani,* C. 6, D. 88 (ed. Friedberg, I, 307); council of Trent, session 5, decree 2, no. 9 (see above p. 669); session 24, decree *On reform,* canon 4 (see above p. 763); Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 25: AAS 57 (1965), pp. 29-31 (see above p. 869).

5 See *Apostolic Constitutions,* II, 26, 7: "(Priests) should be teachers of sacred science, as the Lord himself commanded when he said: Go and teach ...": ed. F. X. Funk, *Didascalia et Constitutiones Apostolorum,* I, Paderborn 1905, p. 105. *Leonine Sacramentary* and other sacramentaries up to the *Roman Pontifical,* Preface of the ordination of priests: "By this providence, Lord, you have added to the apostles of your Son fellow' teachers of the faith, through whom the apostles have filled the whole world with a second set of preachers (or: preaching)". *Liber Ordinum* of the Mozarabic liturgy, Preface of the ordination of a priest: "Teacher of peoples and ruler of subjects, may he keep intact the catholic faith and announce true salvation to all": ed. M. Ferotin, *Le Liber Ordinum en usage dans PEglise Wisigothique et Mozarabe d'Espagne: Monumenta Ecclesiae Liturgica,* vol. V, Paris 1904, coi. 55, lines 4-6.

8 See Gal 2, 5.

7 See 1 Pt 2, 12.

8 See Rite of priestly ordination in the Alexandrian Jacobite church: "... Gather your people to the word of doctrine like a foster-mother who nourishes her children": FL Denzinger, *Ritus Orientalium,* Tome II, Wurzburg 1863, p. 14.

et abstracto tantum exponere debet, sed concretis applicando vitae circumstantiis veritatem evangelii perennem.

Ita ministerium verbi multiformiter exercetur, secundum diversas audientium necessitates et praedicantium charismata. In regionibus vel coetibus non Christianis, nuntio evangelico homines ad fidem et sacramenta salutis adducuntur,9 in ipsa autem communitate Christianorum, praesertim pro illis qui parum intellegere vel credere videntur quod frequentant, verbi praedicatio requiritur ad ipsum ministerium sacramentorum, quippe quae sint sacramenta fidei, quae de verbo nascitur et nutritur;10 quod praecipue valet pro liturgia verbi in missarum celebratione, in qua inseparabiliter uniuntur annuntiatio mortis et resurrectionis Domini, responsum populi audientis et oblatio ipsa qua Christus novum foedus confirmavit in sanguine suo, cui oblationi fideles, et votis et sacramenti perceptione, communicant.11

5. Deus, qui solus sanctus et sanctificator est, voluit quasi socios et adiutores sibi assumere homines qui operi sanctificationis humiliter inserviant. Hinc presbyteri a Deo, ministrante episcopo, consecrantur, ut, participes sacerdotii Christi speciali ratione effecti, in sacris celebrandis tamquam ministri agant eius, qui suum sacerdotale munus per Spiritum suum iugiter pro nobis in liturgia exercet.12 Baptismate quidem homines in populum Dei introducunt; sacramento poenitentiae peccatores cum Deo et ecclesia reconciliant; oleo infirmorum aegrotantes alleviant; celebratione praesertim missae sacrificium Christi sacramentaliter offerunt. In omnibus autem sacramentis conficiendis, ut iam primaevae ecclesiae temporibus testatus est beatus Ignatius martyr,13 presbyteri diversis rationibus cum episcopo hierarchice colligantur, et sic eum in singulis fidelium congregationibus quodammodo praesentem reddunt.14 Cetera autem sacramenta, sicut et omnia ecclesiastica ministeria, et opera apostolatus, cum sacra eucharistia cohaerent et ad eam ordinantur.15 In

* **Cf. Mt 28, 19; Mc 16, 16; Tertullianus,** *De baptismo,* **14, 2 (CChr, Series latina, I, p. 289, 11-13); Athanasius,** *Ads. Arianos,* **2, 42: PG 26, 237 A-B; Hieronymus,** *In Mt.,* **28, 19: Pl. 26, 226 D: „Primum docent omnes gentes, deinde doctas intingunt aqua. Non enim potest fieri ut corpus baptismi recipiat sacramentum, nisi ante anima fidei susceperit veritatem**; Thomas,** *Expositio primae Decretalis,* **5 1: „Salvator noster discipulos ad praedicandum mittens, tria eis iniunxit. Primo quidem ut docerent fidem; secundo ut credentes imbuerent sacramentis**: ed. Marietti, Oparrv/a** *Theologica,* **Taurini-Romae 1954,1138.**

10 Cf. conc. Vat. II, Const, de sacra liturgia, *Sacrosanctum Concilium,* **n. 35,2: AAS 56 (1964), p. 109 (v. supra p. 827).**

11 Cf. ibid., nn. 33, 35, 48, 52, pp. 108-109, 113,114 (v. supra p. 827-828; 830; 831).

19 Cf. ibid., n. 7, pp. 100-101 ; Pius XII, Litt. encycl. *Mystici Corporis,* **29 iun. 1943: AAS 35 (1943), p. 230 (v. supra p. 822).**

13 Ignatius M., *Smym.,* **8,1-2: ed. F. X. Funk, p. 240;** *Constitutiones Apostolorum,* **VIII, 12, 3: cd. F. X. Funk, p. 496; VIII, 29, 2, ibid. p. 532.**

14 Cf. conc. Vat. II, Const.dogm.de ecclesia. *Lumen gentium,* **n.28: AAS 57 (1965), pp. 33-36 (v. supra p. 873).**

15 „Eucharistia vero est quasi consummatio spiritualis vitae, et omnium sacramentorum finis: Thomas,** *Summa Tbeol.* **III, q. 73, a. 3 c; cf.** *Summa Theol.* **ΠΙ, q. 65, a. 3.**

general and abstract way, but apply the enduring truth of the gospel to the concrete situations of life.

The ministry of the word is discharged in a variety of ways, according to the differing needs of the hearers and the gifts of the speakers. In regions or communities that are not Christian, people are drawn to faith and the sacraments of salvation by the preaching of the gospel.9 In Christian communities, however, particularly where attendance appears to go with little understanding or belief, preaching of the word is necessary for the administration of the sacraments, since they are sacraments of faith, which is born and nourished by hearing the message;10 this is especially true of the liturgy of the word during the celebration of mass, in which there is an indivisible unity between the annunciation of the death and resurrection of the Lord, the response of those who hear it, and the offering whereby Christ sealed the new covenant in his blood, in which the faithful now share by their prayers and their receiving of the sacrament.11

5. God, who alone is holy and can alone make holy, wished to gather people somewhat as his companions and helpers to give humble service to his work of sanctifying. For this priests are consecrated by God through the ministry of a bishop; then, made sharers in a special way in the priesthood of Christ, they may act in the celebration of the sacred rites as the ministers of him who in the liturgy continues to exercise his priestly role for our sakes by his Spirit.12 By baptism they bring people into the people of God; in the sacrament of penance they reconcile sinners with God and the church; they console those who are ill with the oil of the sick; above all in the celebration of mass they offer in a sacramental way the sacrifice of Christ. In all administration of the sacraments, however, as the blessed martyr Ignatius testified in the earliest days of the church,13 priests are in various ways hierarchically bound to the bishop, and in a sense make him present in all gatherings of the faithful.14 15 The other sacraments, and indeed all ministrations in the church and apostolic works, are attached to and lead towards the holy eucharist.13 For the most holy eucharist holds within itself the

9 See Mt 28, 19; Mk 16, 16; Tertullian, *De Baptismo (On baptism),* 14, 2 (CChr, Series latina, I, p. 289, 11-13); Athanasius, *Adv. Arianos (Against the Arians),* 2, 42: PG 26, 237 A-B; Jerome, *In Mt. (On Matthew),* 28, 19: CChr 77, 282; PL 26, 226 D: "First let them teach all nations, and then pour water on those who have learned. It cannot be that the body receives the sacrament of baptism, unless the soul has first received the truth of the faith"; Thomas Aquinas, *Expositio primae Decretalis,* §1 : "Sending his disciples to teach, our Saviour enjoined on them three things: first, that they teach the faith; second, that they confer the sacraments on believers": ed. Marietti, *Opuscula Theologica,* Turin-Rome 1954, 1138.

10 See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* no. 35, 2: AAS 56 (1964), p. 109 (see above p. 827).

" See ibid., nos. 33, 35, 48, 52, pp. 108-109, 113-114 (see above pp. 827-828, 830-831).

12 See ibid., no. 7, pp. 100-101 (see above p. 822); Pius XII, Encyclical *Mystici Corporis,* 29 June 1943: AAS 35 (1943), p. 230.

13 Ignatius of Antioch, *Smym. (To the Smymaeans),* 8, 1-2: ed. F. X. Funk, *Patres Apostolici,* I, p. 240; *Apostolic Constitutions,* VIII, 12, 3: ed. F. X. Funk, *Didascalia et Constitutiones,* I, p. 496; VIII, 29, 2, ibid. p. 532.

14 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 28: AAS 57 (1965), pp. 33-36 (see above p. 873).

15 "The eucharist indeed is a kind of consummation of the spiritual life and the goal of all the sacraments": Thomas Aquinas, *Summa Theologiae,* 111, quest. 73, art. 3 c; see ibid., Ill, quest. 65, art. 3.

sanctissima enim eucharistia totum bonum spirituale ecclesiae continetur,1* ipse scilicet Christus, pascha nostrum panisque vivus per carnem suam Spiritu sancto vivificatam et vivificantem vitam praestans hominibus, qui i«A invitantur et adducuntur ad seipsos, suos labores cunctasque res crea- $ tas una cum ipso offerendos. Quapropter eucharistia ut fons et culmen totius evangelizationis apparet, dum catechumeni ad participationem eucharistiae paulatim introducuntur, et fideles, iam sacro baptismate et confirmatione signati, plene per receptionem eucharistiae corpori Christi inseruntur.

i0 Est ergo eucharistica synaxis centrum congregationis fidelium cui presbyter praeest. Edocent igitur presbyteri fideles divinam victimam in sacrificio missae Deo Patri offerre atque cum ea oblationem vitae suae facere; in spiritu Christi pastoris instituunt eos peccata sua corde contrito ecclesiae in sacramento poenitentiae submittere, ita ut magis magisque in is dies ad Dominum convertantur, memores verborum eius: „Poenitentiam agite, appropinquavit enim regnum caelorum" (Mt 4, 17). Ipsos pariter edocent sacrae liturgiae celebrationes ita participare, ut sinceram oratio- nem in eis quoque attingant; eos ad spiritum orationis semper perfectio- rem per totam vitam exercendum, pro uniuscuiusque gratiis et nécessitan- te bus, manuducunt, omnesque ad officia proprii status observanda, et profectiores ad consilia evangelii, modo cuique congruo exercenda, alliciunt. Erudiunt proinde fideles ut possint hymnis et canticis spirituali- bus in cordibus suis cantare Domino, gratias agentes semper pro omnibus in nomine domini nostri lesu Christi, Deo et Patri.17 Laudes et gratiarum 2s actiones quas adhibent in eucharistiae celebratione ipsi presbyteri ad diversas horas diei dilatant in divino persolvendo officio, quo quidem nomine ecclesiae, pro toto populo sibi commisso, immo pro universo mundo, Deum deprecantur.

Domus orationis in qua sanctissima eucharistia celebratur et servatur, so fidelesque congregantur, et in qua praesentia Filii Dei salvatoris nostri in ara sacrificali pro nobis oblati, in auxilium atque solarium fidelium colitur, nitida, orationi et sacris sollemnibus apta esse debet.18 In ea pastores et fideles invitantur ut grato animo respondeant dono ipsius, qui per humanitatem suam continuo vitam divinam in membra corporis sui « infundit.19 Curent presbyteri scientiam et artem liturgicam recte colere, ut,

18 **Cf. Thomas,** *Summa Tbeol.* **III, q. 65, a. 3, ad 1 ; q. 79, a. 1, c, et ad i.**

17 **Cf. Eph 5, 19-20.**

18 **Cf. Hieronymus,** *Epist.,* **114,2: „... sacrosque calices, et sancta velamina, et caetera, quae ad cultum dominicae pertinent passionis ... ex consortio corporis et sanguinis Domini eadem qua corpus eius et sanguis maiestate veneranda": PL 22, 934. Cone. Vat. II, Const, de sacra liturgia,** *Sacrosanctum Concilium,* **nn. 122-127: AAS 56 (1964), pp. 130-132 (v. supra p. 841-842).**

19 **„Insuper visitationem sanctissimi sacramenti, in nobilissimo loco et quam honorificentis- sime in ecclesiis secundum leges liturgicas adservandi, interdiu facere ne omittant, utpote quae erga Christum dominum, in eodem praesentem, sit et grati animi argumentum et amoris pignus et debitae adorationis officium": Paulus VI, Litt. encycl.** *Mysterium Fidei,* **3 sept. 1965: AAS 57 (1965), p. 771.**

whole spiritual treasure of the church,16 namely Christ himself, our passover and our living bread, who through his flesh, now made alive and life-giving by the Spirit, offers life to human beings, who are in turn invited and drawn to offer themselves, their labours and all creation in union with him. Hence the eucharist is seen to be the beginning and end of all preaching of the gospel, in that catechumens are led forward step by step to sharing in it, and the faithful, already sealed by the holy sign of ownership in baptism and confirmation, are fully absorbed into the body of Christ by its reception.

The eucharistie assembly is, therefore, the centre of the gathering of the faithful over which the priest presides. Priests instruct the faithful to offer the divine victim to God the Father in the sacrifice of the mass, and to make the offering of their lives with him; in the spirit of Christ the shepherd they teach them to submit their sins to the church in the sacrament of penance with a contrite heart, and thereby to turn daily more and more to the Lord, bearing in mind his words: "Repent, for the kingdom of heaven is at hand" (Mt 4, 17). They teach them to share in the celebrations of the liturgy in a way that involves real prayer of their own; they lead them ever forward in deepening the spirit of prayer throughout their lives, in accordance with the gifts and the needs of each one; they encourage all to carry out their duties in life, and the more advanced to practise the evangelical counsels in ways proper to each. Further, they show the faithful how to make melody to the Lord with their hearts in hymns and spiritual songs, always giving thanks for everything in the name of our lord Jesus Christ to God the Father.17 Priests themselves spread throughout the hours of the day the praise and thanksgiving of their eucharistie celebration as they complete the divine office, and in the name of the church pray to God for all the people entrusted to them, and indeed for the whole world.

The house of prayer in which the most holy eucharist is celebrated and reserved, and the faithful congregate, and where foAthe support and solace of the faithful the presence of the Son of God our saviour, offered for us on the altar of sacrifice, is venerated, should be spotlessly clean and arranged in a suitable way for prayer and the sacred mysteries.18 In it pastors and faithful alike are invited to respond with grateful hearts to the self-gift of him who through his humanity ceaselessly pours his divine life into the members of his body.19 Priests should carefully study liturgical knowledge and art, to the end that through their service

16 See Thomas Aquinas, *Summa Theologiae,* III, quest. 65, art. 3, to 1; quest. 79, an. 1, c, and to I.

17 See Eph 5, 19-20.

18 See Jerome, *Epist. (Letters),* 114, 2: "... the holy chalices and holy vestments and all that pertains to the cult of the Lord's passion ... from their connection with the body and blood of the Lord, these things should be venerated as one would venerate his body and blood": PL 22, 934. Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* nos. 122-127: AAS 56 (1964), pp. 130-132 (see above pp. 841-842).

19 "Moreover in the course of the day the faithful should not omit to visit the blessed sacrament, which according to the liturgical laws must be kept in the churches with the greatest possible reverence and in a most honourable place. Such visits are proof of gratitude and an expression of love to our lord Christ present in the sacrament, and a duty of the adoration that we owe": Paul VI, Encyclical, *Mysterium Fidei,* 3 Sept. 1965: AAS 57 (1965), p. 771.

suo ministerio liturgico, a christianis communitatibus sibi commissis perfectius in dies laudetur Deus, Pater et Filius et Spiritus sanctus.

6. Munus Christi capitis et pastoris pro sua parte auctoritatis exercentes, presbyteri, nomine episcopi, familiam Dei, ut fraternitatem in unum animatam, colligunt, et per Christum in Spiritu ad Deum Patrem adducunt.[20] Ad hoc autem ministerium exercendum, sicut ad cetera munera presbyteri, confertur potestas spiritualis, quae quidem ad aedificationem datur.[21] In aedificanda autem ecclesia, presbyteri cum omnibus eximia humanitate ad exemplar Domini conversari debent. Neque iuxta placita hominum,[22] sed iuxta exigentias doctrinae et vitae christianae erga eos agere debent, eos docentes et ut filios etiam carissimos monentes,[23] secundum verba Apostoli: „Insta opportune, importune, argue, obsecra, increpa in omni patientia et doctrina" (2 Tm 4, 2).[24][25]

Quapropter ad sacerdotes, qua in fide educatores, pertinet curare sive per se sive per alios, ut singuli fideles ad suam propriam vocationem secundum evangelium excolendam, ad sinceram operosamque caritatem, et ad libertatem, qua Christus nos liberavit,[26] in Spiritu sancto adducantur. Parum proderunt caeremoniae, etsi pulchrae, vel consociationes, etsi florentes, si non ordinantur ad educandos homines ad maturitatem Christianam consequendam.[24] Quam ut promoveant, eis auxilio erunt presbyteri ut in ipsis eventibus magnis vel parvis, quid res exigant, quae sit Dei voluntas perspicere valeant. Edoceantur etiam christiani ut non sibi solum vivant, sed, secundum exigentias novae legis caritatis, unusquisque sicut accepit gratiam, in alterutrum illam administret,[27][28] ita omnes officia sua in communitate hominum christiane absolvant.

Quamvis vero omnibus debitores sint, presbyteri tamen peculiari modo commendatos sibi habent pauperes et tenuiores cum quibus Dominus ipse sese sociatum ostendit,[23] et quorum evangelizatio signum messianici operis datur.[29] Peculiari etiam diligentia prosequentur iuniores, et insuper coniuges ac parentes, qui ut in amicales coetus conveniant optandum est, ad sese mutuo adiuvandos ut christiane in vita saepe ardua facilius pleniusque agant. Meminerint presbyteri religiosos omnes viros ac mulieres, quippe qui pars praecellens sint in domo Domini, speciali cura dignos esse ad eorum spiritualem profectum in bonum totius ecclesiae. Maxime

20 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen gentium,* **n. 28: AAS 57 (1965), pp. 33-36 (v. supra p. 873).**

21 Cf. 2 Cor 10, 8; 13,10.

22 Cf. Gal 1, 10.

23 Cf. 1 Cor 4, 14.

24 Cf. *Didascalia,* **II, 34, 3; II, 46, 6; II, 47,1** ; *Constitutiones Apostolorum,* **II, 47,** 1 : **ed. F. X. Funk,** *Didoscalia et Constitutiones,* **I, pp. 116, 142 et 143.**

25 Cf. Gal 4, 3; 5,1 et 13.

24 Cf. Hieronymus, *Epist., 5%,* **7: „Quae utilitas est parietes fulgere gemmis, et Christum in paupere fame periditari?": PL 22, 584.**

27 Cf. 1 Pt 4, 10 ss.

28 Cf. Mt 25. 34-45.

28 Cf. Lc 4,18.

of the liturgy the Christian communities entrusted to them may ever give more perfect praise to God, Father and Son and holy Spirit.

6. As they fulfil within their own measure of responsibility the role of Christ the head and the shepherd, priests gather the family of God in the name of the bishop into one fellowship inspired for one purpose, and lead them in the Spirit through Christ to God the Father.20 Spiritual power is given to priests to carry out this ministry, as for their other duties: it is given for the development of the body.21 In building up the church priests should treat everyone with the greatest humanity, after the pattern of the Lord. They should behave towards them as the needs of Christian life and instruction require, not as human convention suggests,22 teaching them and correcting them as dearly loved children,23 as the apostle says: "Be urgent in season and out of season, convince, rebuke and exhort, be unfailing in patience and in teaching" (2 Tm 4, 2).2425

Hence it is for priests, as educators in the faith, to see either personally or through others that every one of the faithful is led by the holy Spirit to develop their own vocation in the light of the gospel, with a love that is personal and active, and with the freedom wherewith Christ has set us free.23 Of little use are ceremonies, however beautiful, or societies, however flourishing, if they are not geared to producing Christian maturity.26 In developing this priests can help people to see what situations, great or small, require and to discern the will of God. Christians should be taught to live not only for their own interests but, as the new law of love demands, to employ for others the gifts they have received,2728 and in this way all will fulfil their social functions in a Christian manner.

Though they are in debt to all, priests should regard as specially in their care the poor and lowly with whom the Lord identified himself,and whose evangelisation is set forth as a sign that the Messiah is at work.29 Young people, too, should be the object of special care, together with married couples and parents : it is to be hoped that they may come together in friendly groups, so as to help each other to live more easily and fully as Christians in a way of life that is often hard. Let priests keep in mind all religious, both men and women: as they hold a privileged place in the house of God, they deserve special care of their spiritual development for the benefit of the whole church. But most of all should

20 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 28: AAS 57 (1965), pp. 33-36 (see above p. 873).
21 See 2 Cor 10, 8; 13, 10.
22 See Gal 1, 10.
23 See 1 Cor 4, 14.
24 See *Didascaha,* II, 34, 3; II, 46, 6; II, 47, 1 ; *Apostolic Constitutions,* II, 47, 1 : ed. F. X. Funk, *Didascalia et Constitutiones,* I, pp. 116, 142 and 143.
25 See Gal 4, 3; 5, 1 and 13.
26 See Jerome, *Epist. (Letters),* 58, 7: "What use are walls gleaming with jewels, while Christ is threatened with hunger in a poor person?": PL 22, 584.
27 See 1 Pt 4, 10 if.
28 Sec Mt 25, 34-45.
29 See Lk 4, 18.

tandem solliciti sint aegrotantium et morientium, eos visitantes et in Domino confortantes.30

Munus vero pastoris non ad fidelium singillatim curam habendam coarctatur, sed etiam ad genuinam communitatem christianam eflormandam proprie extenditur. Spiritus autem communitatis debite ut colatur, non tantum ecclesiam localem sed et universam ecclesiam amplecti debet. Communitas autem localis non suorum dumtaxat fidelium curam fovere, sed etiam zelo missionali imbuta viam ad Christum omnibus hominibus parare debet. Specialiter tamen sibi commendatos habet catechumenos et neophytos, qui gradatim ad vitam christianam cognoscendam et ducendam educandi sunt.

Nulla tamen communitas Christiana aedificatur nisi radicem cardinemque habeat in sanctissimae eucharistiae celebratione, a qua ergo omnis educatio ad spiritum communitatis incipienda est.31 Quae celebratio ut sincera et plena sit tam ad varia caritatis opera mutuumque adiutorium quam ad missionalem actionem, necnon ad varias christiani testimonii formas, ducere debet.

Praeterea caritate, oratione, exemplo et poenitentiae operibus, ecdesialis communitas veram erga animas ad Christum adducendas maternitatem exercet. Ipsa enim instrumentum efficax constituit quo nondum credentibus via ad Christum eiusque ecclesiam indicatur vel sternitur, quo etiam fideles excitantur, aluntur et ad pugnam spiritualem roborantur.

In exstruenda vero Christianorum communitate, presbyteri numquam alicui ideologiac vel factioni humanae inserviunt, sed, ut evangelii praecones et ecclesiae pastores, ad corporis Christi spirituale incrementum consequendum operam impendunt.

II. Presbyterorum habitudo ad alios

7. Presbyteri omnes, una cum episcopis, unum idemque sacerdotium et ministerium Christi ita participant, ut ipsa unitas consecrationis missionisque requirat hierarchicam eorum communionem cum ordine episcoporum,32 quam optime aliquando in liturgica concelebratione

30 Aliae categoriae nominari possunt, v. g. migrantes, nomades, etc. De quibus agitur in: conc. Vat. II, Decr. de pastorali episcoporum munere in ecdcsia, *Christus Dominus* **(v. supra p. 928).**

31 Cf. *Didascalia,* **II, 59,1-3:„Docens autem iubc et hortare populum in ecclesia frequentare et penitus numquam deesse, sed convenire semper et ecclesiam non angustare, cum se subtrahunt, et minus membrum facere corpus Christi ... Nolite ergo vosmet ipsos, cum sitis membra Christi, spargere ab ecclesia, cum non coadunamini; Christum enim caput habentes secundum promissionem ipsius praesentem et communicantem vobis, nolite ipsi vos neglegere nec alienare salvatorem a membris suis ncc scindere ncc spargere corpus eius ...": ed. F. X. Funk, I, p. 170; Paulus VI, Allocutio iis qui ex italico clero interfuerunt coetui XIII per hebdomadam habito Urbiveti v. „di aggiomamento pastorale", 6 sept. 1963: AAS 55 (1963). pp. 750 ss.**

31 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen gentium,* **n. 28: AAS 57 (1965), p. 35 (v. supra p. 872-873).**

they be concerned for the sick and the dying, visiting them and strengthening them in the Lord.'0

The task of the pastor is not limited to care of the faithful as individuals, but also properly extends to the formation of real Christian community. If the feeling for community is rightly formed, it should embrace not only the local but also the universal church. The local community should not stop at fostering concern for its own, but be inspired by missionary zeal to prepare the way to Christ among all peoples. They should be particularly attentive to those under instruction and to the recently baptised, who need to be led by stages to understand and to lead the Christian life.

No Christian community can be built without roots and foundations in the celebration of the most holy eucharist, and from this all education in the sense of community must begin.'| For this celebration to be full and sincere it must lead as much to the many works of charity and mutual aid as to missionary activity, and indeed to other forms of Christian witness.

Furthermore, by charity, prayer, example and penitential exercises, the Christian community plays a truly motherly part in drawing souls to Christ. For it is itself an effective means, for those who do not yet believe, of pointing and preparing the way to Christ and his church, and of arousing the faithful, nourishing and arming them for their spiritual warfare.

In building up Christian community priests are serving no human ideology or interest group but, as heralds of the gospel and pastors of the church, they are spending their energy on achieving the spiritual development of Christ's body.

/1. *The relation ofpnests to others*

7. All priests share with bishops in one and the same priesthood and ministry of Christ, but in such a way that the very unity of their consecration and mission requires their hierarchical communion with the order of bishops;32 this they fittingly express by concelebrating from time to time in the liturgy, and by

Other classes could be mentioned, such as migrants, travellers, etc. These are treated in Vatican council II, Decree on the pastoral office of bishops in the church, *Christus Dominus* (see above p. 928).

n See *Didascaha,* II, 59, 1-3: "In your teaching tell the people to come to church and not to stay away. Tell them to come together always and not to constrict the church by staying away and so making the body of Christ shorn of a member ... Do not let yourselves be separated from the church by not being united in one, for you are members of Christ. When you have Christ the head present, by his own promise, and communicating with you, do not neglect yourselves, do not separate the saviour from his members, do not cut or scatter his body .. cd. F. X. Funk, I, p. 170; Paul VI, Allocution to the Italian clergy at the 13th congress of "pastoral renewal" at Orvieto, 6 Sept. 1963: AAS 55 (1963), pp. 750 ff.

' See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 28: AAS 57 (1965), p. 35 (see above pp. 872-873).

manifestant» et cum quibus coniuncti proritentur se eucharisticam synaxim celebrare.[33] Episcopi igitur.propter donum Spiritus sancti quod presbyteris in sacra ordinatione datum est, illos habent ut necessarios adiutores et consiliarios in ministerio et munere docendi, sanctificandi et pascendi plebem Dei.[34] Quod enixe, iam ab antiquis ecclesiae temporibus, liturgica documenta proclamant, dum sollemniter postulant a Deo super presbyterum ordinandum infusionem spiritus »,gratiae et consilii, ut adiuvet ac gubernet populum in corde mundo[44*35] quemadmodum in eremo Moysis spiritus in mentes septuaginta virorum prudentium propagatus est,[3·] „quibus ille adiutoribus usus, in populo innumeras multitudines facile gubernavit[44.37] Propter hanc ergo in eodem sacerdotio atque ministerio communionem, episcopi ut fratres et amicos suos habeant presbyteros,[38] eorumque bonum» tam materiale quam praesertim spirituale ipsis pro viribus cordi sit. Potissimum enim in illos sacerdotum suorum sanctitudinis grave recidit onus:[39] maximam ergo curam exerceant in continua

33 Cf. sic dictam *Ecclesiasticam Apostolorum,* **XVIII: presbyteri sunt symmystai et synepimachoi episcoporum: ed. Th. Schermann,** *Die aligemeine Kircbenordnung,* **I, Paderborn 1914, p. 26; A. Hamack»** *DieQuellen der /***og.** *apostoliscben Kircbenordnung,* **T. u. U.» II, 5, p. 13, n. 18 ct 19; Pseudo-Hieronymus,** *De Septem Ordinibus Ecclesiae :* **»,... in benedictione cum episcopis consortes mysteriorum sunt ed. A. W. Kalff, W urzburg 1937, p. 45; Isidorus Hispalensis,** *De Ecclesiasticis Officiis,* **II. c. VII: ..Praesunt enim ecclesiae Christi, et in confectione divini corporis et sanguinis consones cum episcopis sunt, similiter et in doctrina populorum» et in officio praedicandi PL 83, 787.**

34 Cf. *Didascalia,* **II, 28, 4: ed. F. X. Funk, p. 108;** *Constitutiones Apostolorum,* **II, 28, 4; II» 34, 3: ibid., pp. 109 et 117.**

35 /ω.» VIII» 16» 4: ed. F. X. Funk. I, p. 523; cf. *Epitome Const. Apost.*, **VI: ibid., II, p. 80, 3-4;** *Testamentum Domini :* **„... da ei spiritum gratiae, consilii et magnanimitatis, spiritum presbyteratus ... ad coadiuvandum et gubernandum populum tuum in opere, in metu, in corde puro[44]: trad. I. E. Rahmani, Mogunnae 1899, p. 69. Item in** *Trad. Apost. :* **ed. B. Botte,** *La Tradition Apostolique de Saint Hippolyte,* **Munster i. W. 1963, p. 20.**

M Cf. Nm 11, 16-25.

37 Pontificale romanum,De **ordinatione presbyterorum, praefatio; quae verba iam habentur in** *Sacramentario leomano, Sacramentariogelasiano* **et** *Sacramentario gregpriano.* **Similia inveniuntur in liturgiis orientalibus: cf.** *Trad. Apost. :* **„... respice super servum tuum istum et impartira spiritum gratiae et consilii praesbyteris ut adiubet et gubernet plebem tuam in corde mundo, sicuti respexisti super populum electionis tuae et praecepisti Moysi ut elegeret praesbyteros quos replesti de spiritu tuo quod tu donasti famulo tuo[44] : ex antiqua versione latina Veronensi, ed B. Botte,** *La Tradition Apostolique de S. Hippolyte. Essai de reconstruction,* **Munster i. W. 1963, p. 20;** *Const. Apost.* **VIII, 16, 4: cd. F. X. Funk. I» p. 522,16-17;** *Epit. Const. Apost.* **VI: ed. F. X. Funk, II, p. 80, 5-7;** *Testamentum Domini :* **trad. I. E. Rahmani, Moguntiae 1899, p. 69;** *Euchologion Serapionis,* **XXVII: ed. F. X. Funk,** *Didascaha et Constitutiones,* **II, p. 190, lin. 1-7 ;** *Ritus Ordinationis in nfu Maronitarum :* **trad. H. Denzinger,** *Ritus Orientalium,* **II, Würzburg 1863, p. 161. Inter patres citari possunt: Theodorus Mopsuestenus, in /** *Tim.* **3, 8.· ed. Swetc, II, pp. 119-121 ; Theodoretus7j2Me'J/*0* ◢** *Numeros,* **XVIII: PG 80, 369 C — 372 B.**

38 Cf. cone. Vat. II, Const, dogm. de ecclesia. *Lumen gentium,* **n. 28: AAS 57 (1965), p. 35 (v. supra p. 873).**

38 Cf. loannes XX11I» Litt. encycl. *Sacerdotii Nostri primordia,* 1 **aug. 1959: AAS 51 (1959), p. 576; Pius X, Exhortatio ad clerum** *Haerent animo,* **4 aug. 1908: Pii X Acu, vol. IV (1908), pp. 237 ss.**

proclaiming that it is in union with them that they celebrate the eucharistie meal?' In view, then, of the gift of the Spirit given to priests in ordination, bishops regard them as necessary helpers and advisers in the ministry and office of teaching, sanctifying and shepherding the people of God.34 This the liturgical documents proclaim loudly from the earliest ages of the church, as they solemnly beg of God an outpouring of the spirit "of grace and counsel·' on the priest to be ordained, "that he may aid and guide the people with a pure heart"?5 as in the desert the spirit of Moses was spread in the minds of the seventy men of wisdom,36 "with whose help he more easily governed the huge masses of the people".3 Because of this communion in the same priesthood and ministry, bishops should regard priests as their brothers and friends? and have very much to heart their material and, even more, spiritual welfare. Their chief and most serious responsibility is the holiness of their priests:39 so they should take

•5 See the so-called *Apostolic Church Order.* XVIII: priests are the co-celebrants of the mysteries and co-soldiers with bishops: ed. T. Schermann, *Die aligemeine Kirchenordnung.* I, Paderborn 1914, p. 26; A. Harnack, *Die Quellen der sog. apostolischen Kirchenordnung.* TU, II, 5, p. 13, notes 18 and 19; Pseudo-Jerome, *De Septem Ordinibus Ecclesiae (Seven Orders of the Church): "...* in the blessing they are sharers with bishops in the mysteries": ed. A. W. Kalff, Würzburg 1937, p. 45; Isidore of Seville, *De Ecclesiasticis Offrais (Ecclesiastical Offices).* 11, ch. 7: "For they preside over the church of Christ, and are sharers with the bishops in the celebration of the divine body and blood, as they are in teaching the people and in their role as preachers": PL 83, 787.

See *Didascalia.* Il, 28, 4: ed. F. X. Funk, *Didascalia et Constitutiones.* I, p. 108; *Apostolic Constitutions,* II, 28, 4; II, 34, 3: ibid., pp. 109 and 117.

Ibid., VIII, 16, 4: ed. F. X. Funk, I, p. 523; see *Epitome of the Apostolic Constitutions.* VI: ibid., II, p. 80, 3-4; *Testament of the Lord: "...* give him the spirit of graciousness, counsel and greatness of heart, the spirit of the presbyterate ... to help and guide your people in toil, in fear, in purity of heart": ed. I. E. Rahmani, *Testamentum Domini.* Mainz 1899, p. 69. Also in *Apostolic Tradition:* ed. B. Botte, *La Tradition Apostolique de Saint Hippolyte,* Münster 1963, p. 20.

? See Nm 11, 16-25.

Roman Pontifical, Ordination of priests, Preface. These words are already found in the *Leonine Sacramentary. Gelasian Sacramentary* and *Gregorian Sacramentary.* Similar words are found in eastern liturgies: see *Apostolic Tradition:* .. look upon your servant and impart to him the spirit of grace and counsel, that he may aid the priests and rule your people with a clean heart, as you looked upon your chosen people and commanded Moses to select elders whom you filled with your spirit, which you have given to your servant": from the ancient Latin version of Verona, ed. B. Botte, *La Tradition Apostolique de S. Hippolyte. Essai de reconstruction.* Münster 1963, p. 20; *Apostolic Constitutions.* VIII, 16, 4: ed. F. X. Funk, *Didascalia et Constitutiones,* I, p. 522, 16-17; *Epitome oj the Apostolic Constitutions.* VI: ed. F. X. Funk, ibid., II, p. 80, 5-7; *Testament of the Lord:* ed. I. E. Rahmani, *Testamentum Domini,* Mainz 1899, p. 69; *Euchologion of Serapion.* XXVII: ed. F. X. Funk, *Didascalia et Constitutiones,* II, p. 190, lines 1-7; *Rite of Ordination* in the Maronite liturgy: ed. H. Denzinger, *Ritus Orientalium.* II, Würzburg 1863, p. 161. Among the fathers can be cited: Theodore of Mopsuestia, *In I Tim. (On 1 Timothy).* 3, 8: ed. Swete, II, pp. 119-121; Theodoret, *Quaestiones in Numeros (Questions on Numbers),* XVIII: PG 80, 369C-372B.

See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 28: AAS 57 (1965), p. 35 (see above p. 873).

See John XXIII, Encyclical *Sacerdotii Nostri primordia.* 1 Aug. 1959: AAS 51 (1959), p. 576; Pius X, Exhortation to the clergy *Haerent animo.* 4 Aug. 1908: *Acta* of Pius X, vol. 4 (1908), pp. 237 ff.

rormatione presbyterii sui.'[0] Eos libenter audiant, immo consulant ct cum cis colloquantur de iis quae ad necessitates operis pastoralis et ad bonum dioecesis spectant. Ut vero id ad effectum deducatur, habeatur, modo hodiernis adiunctis ac necessitatibus accommodato,[41] forma ac normis iure determinandis, coetus seu senatus[42] sacerdotum, presbyterium repraesentantium, qui episcopum in regimine dioeceseos suis consiliis efficaciter adiuvare possit.

Presbyteri autem, ante oculos habentes plenitudinem sacramenti ordinis qua episcopi gaudent, in ipsis revereantur auctoritatem Christi supremi Pastoris. Suo igitur episcopo sincera caritate et oboedientia adhaereant.[43] Quae sacerdotalis oboedientia, cooperationis spiritu perfusa, fundatur in ipsa participatione ministerii episcopalis, quae presbyteris per sacramentum ordinis et missionem canonicam confertur.[44]

Unio presbyterorum cum episcopis eo magis nostris diebus requiritur quod aetate hac nostra, diversis ex causis, incepta apostolica non tantum multiplices formas induere, verum etiam limites unius paroeciae vel dioecesis praetergredi necesse est. Nullus ergo presbyter seorsum ac veluti singillatim suam missionem satis adimplere valet, sed tantum viribus unitis cum aliis presbyteris, sub ductu eorum, qui ecclesiae praesunt,

8. Presbyteri, per ordinationem in ordine presbyteratus constituti, omnes inter se intima fraternitate sacramentali nectuntur; specialiter autem in dioecesi cuius servitio sub episcopo proprio addicuntur unum presbyterium efformant. Etsi enim diversis officiis mancipentur, unum tamen

40 Cf. conc. Vat. II, Dccr.de pastorali episcoporum munere in ecclesia, *Christies Dominus,* nn. 15 et 16 (v. supra p. 926-927).

41 In iure condito iam habetur capitulum cathédrale» tamquam episcopi »,senatus et consilium" (CIC, c. 391), vel, eo deficiente» coetus consultorum dioecesanorum (cf. QC, cc. 423-428). In votis tamen est talia instituta ita recognoscere, ut hodiernis adiunctis atque necessitatibus melius provideatur. Uti pater, huiusmodi coetus presbyterorum differt a consilio pastorali de quo in conc. Vat. II, Dccr. *Christus Dominus*» de pastorali episcoporum munere in ecclesia, 28 oct. 1965, n. 27, cui pertinent etiam laici, et cuius est tantummodo pervestigare quae ad pastoralia opera spectant. De presbyteris ut consiliariis episcoporum videri possunt *Didas· calia,* II, 28, 4: ed. F. X. Funk, I, p. 108; it. *Const. Apost.*, Ii, 28, 4: ed. F. X. Funk, I, p. 109; Ignatius M.,Λι^π., 6,1 :ed. F. X. Funk, p. 194; *Trail.*,3,1 : ed. F. X. Funk, p. 204; Origenes, *Contra Celsum,* III, 30: Presbyteri sunt consiliarii seu bouleytai: PG 11» 957 D — 960 A.

41 Ignarius M.,Λι^ρτ.,6,1 = Hortor, ut in concordia Dei omnia peragere studearis, episcopo praesidente loco Dei et presbyteris loco senatus apostolici, et diaconis mihi suavissimis concreditum habentibus ministerium lesu Christi, qui ante saecula apud Patrem erat et in fine apparuit": ed. F. X. Funk, p. 195; Ignarius M., *Trail.,* 3,1 : »,Cuncti similiter revereantur diaconos ut lesum Christum, sicut et episcopum, qui est typus Patris, presbyteros autem ut senatum Dei et concilium apostolorum. Sine his ecclesia non vocatur": ibid., p. 204; Hieronymus, *In Isaiam,* II, 3: PL 24» 61 D: „Et nos habemus in ecclesia senatum nostrum, coetum presbyterorum".

43 Cf. Paulus VI, Allocutio ad Urbis curiones et quadragenarii temporis oratores in aede sixtina habita, die 1 marrii 1965: AAS 57 (1965), p. 326.

44 Cf. *Const. Apost.,* VIII» 47, 39: „Presbytcri... absque sententia episcopi nihil peragant; ipse enim est, cui commissus est populus Domini et a quo de animabus eorum ratio poscetur": ed. F. X. Funk, p. 577.

the utmost trouble over the continuing formation of their body of priests.40 They must be very ready to listen to them, indeed to ask their advice and to discuss with them all that concerns the pastoral needs and well-being of the diocese. To bring this about there should be set up, in a way appropriate to modern circumstances and needs,41 a council or senate42 of priests, with a constitution and rules to be determined by law, to represent the priests of the diocese and to give effective help to the bishop, by their advice, in the running of It.

Priests for their part, bearing in mind the fullness of the sacrament of order given to bishops, should respect in them the authority of Christ the supreme shepherd. They should, therefore, be loyal to their own bishop with true love and obedience.43 Such obedience on the part of priests is permeated with a spirit of cooperation, and is founded on that very sharing in the episcopal ministry which is conferred on them through the sacrament of order and their canonical mission.4445

Close union between priests and bishops is needed all the more today in that, for a variety of reasons, it is necessary for apostolic initiatives not only to take on many different forms, but to go beyond the limits of any one parish or diocese. So no priest can adequately fulfil his charge by himself or in isolation, but only by combining his efforts with those of other priests, under the leadership of those who preside over the church.

8. All priests, in that by their ordination they join the presbyteral order, are bound together by close sacramental bonds of brotherhood; more particularly do they form one priestly body in the diocese to the service of which they are attached under its bishop. Though engaged in a variety of duties, they neverthe-

'■ See Vatican council II, Decree on the pastoral office of bishops in the church, *Christus Dominus,* nos. 15 and 16 (see above pp. 926-927).

In prevailing law there is already a cathedral chapter, as a kind of "senate and council" of the bishop (CIC, canon 391), or failing that a body of diocesan consultors (see C1C, canons 423-428). It is, however, desirable to reshape such bodies in a way to cater for modem needs and circumstances. As is clear, such a council of priests differs from the pastoral council treated in Vatican council H's Decree on the pastoral office of bishops in the church, *Christus Dominus,* 28 Oct. 1965, no. 27 (see above p. 932), to which laity also belong and which is solely concerned with the pastoral works of the diocese. On priests as counsellors of bishops see *Didascalia,* II, 28, 4: ed. F. X. Funk, *Didascalia et Constitutiones,* I, p. *IQS; Apostolic Constitutions,* II, 28, 4: ibid., p. 109; Ignatius of Antioch, *Magn. (To the Magnesians),* 6, 1: ed. F. X. Funk, *Patres Apostolia,* I, p. 194; *Trail. (To the Trallians),* 3, 1: ibid., p. 204; Origen, *Contra Celsum (Against Celsus),* III, 30: Priests are counsellors: PG 11, 957D-960A.

42 Ignatius of Antioch, *Magn. (To the Magnesians),* 6, 1: "I exhort you to strive to do all things in the peace of God, the bishop presiding in the place of God and the priests in place of the senate of apostles, and the deacons who are so dear to me having entrusted to them the ministry of Jesus Christ, who was with the Father before all ages and finally appeared": ed. F. X. Funk, *Patres Apostolia,* 1, p. 195; Ignatius of Antioch, *Trail. (To the Trallians),* 3, 1: "Likewise let all reverence the deacons as Jesus Christ, as also the bishop who is the image of the Father, and the priests «as the senate of God and the council of apostles; without these one cannot speak of a church": ibid., p. 204; Jerome, *In Isaiam (On Isaiah),* II, 3: CChr 73, 46; PL 24, 61D: "We also have in the church our senate, the body of priests".

45 See Paul VI, Allocution to the clergy and Lenten preachers of Rome, in the Sistine chapel, 1 March 1965: AAS 57 (1965), p. 326.

See *Apostolic Constitutions,* VIII, 47, 39: "Priests ... should do nothing without the agreement of the bishop: for it is to him that the people of God is entrusted, and from whom an account of their souls will be required": ed. F. X. Funk, *Didascalia et Constitutiones,* I, p. 577.

gerunt sacerdotale pro hominibus ministerium. Ad idem enim opus ut cooperentur mittuntur omnes presbyteri, sive ministerium paroeciale vel supraparoeciale exerceant, sive scientiae investigandae aut tradendae operam conferant, sive etiam manibus laborent, ipsorum operariorum, ubi id probante quidem competenti auctoritate expedire videatur, sortem participantes, sive tandem alia opera apostolica vel ad apostolatum ordinata adimpleant. Ad unum omnes quidem conspirant, ad aedificationem nempe corporis Christi, quae, nostris praesertim temporibus, multiplicia officia necnon novas accommodationes requirit. Quapropter magni momenti est ut omnes presbyteri, sive dioecesani sive religiosi, sese invicem adiuvent, ut semper sint cooperatores veritatis.45 Cum ceteris ergo membris huius presbyterii, unusquisque specialibus apostolicae caritatis, ministerii et fraternitatis nexibus coniungitur: quod iam ab antiquis temporibus liturgice significatur, cum presbyteri adstantes super novum electum, simul cum episcopo ordinante, manus imponere invitentur, et cum sacram eucharistiam unanimo corde concelebrant. Singuli ergo presbyteri cum confratribus suis uniuntur vinculo caritatis, orationis et omnimodae cooperationis, atque ita manifestatur illa unitas qua Christus voluit suos in unum esse consummatos, ut cognoscat mundus Filium missum esse a Patre.48

Quam ob rem, qui sunt provectioris aetatis iuniores vere ut fratres suscipiant eosque in primis inceptis et oneribus ministerii adiuvent, itemque mentem eorum, etsi a propria diversam, intellegere satagant atque incepta eorum cum benevolentia prosequantur. Iuvenes pariter revereantur aetatem atque experientiam seniorum cumque illis de rebus curam animarum spectantibus consilia conferant et libenter collaborent.

Spiritu fraterno ducti, presbyteri hospitalitatem ne obliviscantur,47 colant beneficentiam et communionem bonorum,43 praesertim solliciti eorum qui sunt aegroti, afflicti, laboribus nimis onerati, solitarii, e patria exsules, necnon eorum qui persecutionem patiuntur.49 Etiam ad relaxandum animum libenter et cum gaudio conveniant, memores verborum quibus ipse Dominus apostolos defatigatos invitabat: „Venite seorsum in desertum locum, et requiescite pusillum" (Mc 6, 31). Insuper, ut presbyteri in vita spirituali et intellectuali colenda mutuum iuvamen inveniant, ut aptius in ministerio cooperari valeant utque a periculis solitudinis forte orientibus eripiantur, aliqua vita communis vel aliquod vitae consortium inter eos foveatur, quod tamen plures formas, iuxta diversas necessitates personales vel pastorales, induere potest, nempe cohabitationem, ubi possibilis est, vel communem mensam, vel saltem frequentes ac periodicos conventus. Magni quoque habendae sunt et diligenter promovendae associationes quae, statutis a competenti ecclcsia-

45 Cf. 3 Io 8.
48 Cf. Io 17, 23.
« Q. Heb 13, 1-2.
« Cf. Heb 13, 16.
l» Cf. Mt 5, 10.

less exercise λ single priestly ministry for people. For all are sent to cooperate in the same task, whether their ministry is at parish or higher level, whether they are engaged in study or teaching, whether they share the lot of manual workers when this is approved as expedient by the relevant authority, or whether they carry out other activities that are directly or indirectly apostolic. All are aiming at one end, namely to build up the body of Christ; and this requires, particularly today, many varied functions and new adjustments. It is, then, of great importance that all priests, whether diocesan or religious, should so help each other as to be fellow workers in the truth.[45] Each one, therefore, is bound to the other members of this priestly body by special links of apostolic love, service and brotherhood. This has been expressed from ancient times in the liturgy, when all the priests encircling the newly chosen member are invited to lay their hands on him with the ordaining bishop, and when they concelebrate the eucharist with united hearts. So each is bound to his brother priests by bonds of love, prayer and joint work of all kinds, and thereby is shown forth the consummation of unity that Christ desired for his own, that the world may learn that the Son has been sent by the Father.[46][47][8]

Hence older priests should genuinely accept the younger as brothers, help them in the early stages and tasks of their ministry, do their best to understand an outlook that may be different from their own, and give kindly assistance to their endeavours. On their side, younger priests should respect the age and experience of their elders, seek their advice on matters regarding the care of souls, and willingly work with them.

In a brotherly spirit priests should be hospitable to each other,[4"] showing kindness and sharing their goods,[4$] with special concern for any who are sick, in distress, overworked, lonely, or exiles from their homeland, and all who endure persecution.[49] They should also be very pleased to meet for recreation, remembering the words in which the Lord invited his weary apostles: "Come away by yourselves to a lonely place, and rest awhile" (Mk 6,31). In addition, in order to get mutual help in developing their spiritual and intellectual life, and thereby both advance their ability to work together in their ministry and be removed from the dangers that may arise from a solitary life, priests should foster a measure of common or shared life: this can take various forms according to differing personal or pastoral needs, such as living together where this is possible, or a common table, or at least frequent and regular occasions of meeting. Great value should be set on, and careful promotion given to, those associations of priests, with constitutions approved by proper church authority,

45 See 3 Jn 8.
46 Seejn 17, 23.
47 See Heb 13, 1-2.
48 See Heb 13, 16.
49 See Mt 5, 10.

stica auctoritate recognitis, per aptam et convenienter approbatam vitae ordinationem et per iuvamen fraternum, sanctitatem sacerdotum in exercitio ministerii fovent, et sic toti ordini presbyterorum servire intendunt.

Demum, ratione eiusdem communionis in sacerdotio, se sciant presbyteri specialiter obligatos erga eos qui aliquibus difficultatibus laborant; quibus tempestivum praebeant auxilium, etiam si opus sit eos discrete monendo. Illos autem qui in quibusdam defecerunt fraterna caritate atque magno animo semper prosequantur, pro ipsis instantes preces Deo effundant cisque continuo sese praebeant ut revera fratres et amicos.

9. Novi testamenti sacerdotes, licet sacramenti ordinis ratione praestantissimum ac necessarium in populo et pro populo Dei munus patris et magistri exerceant, tamen simul cum omnibus christifidelibus sunt discipuli Domini, Dei vocantis gratia eius regni participes facti.[50] Cum omnibus enim in fonte baptismi regeneratis presbyteri sunt fratres inter fratres,[51] utpote membra unius eiusdemque Christi corporis, cuius aedificatio omnibus demandata est.[52]

Presbyteros igitur sic oportet praeesse, ut non quae sua sunt quaerentes, sed quae Iesu Christi,[53] cum fidelibus laicis operam coniungant et in medio eorum se gerant ad exemplum magistri, qui inter homines „non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis" (Mt 20, 28). Presbyteri sincere laicorum dignitatem atque propriam, quam laici in missione ecclesiae habent panem, agnoscant et promoveant, iustam etiam libertatem, quae omnibus in civitate terrestri competit, sedulo in honore habeant. Libenter audiant laicos, eorum desideria fraterne considerantes, eorumque experientiam et competentiam in diversis campis humanae actionis agnoscentes, ut simul cum ipsis signa temporum recognoscere queant. Probantes spiritus si ex Deo sint,[54] charismata laicorum multiformia, tam humilia quam altiora, cum sensu fidei detegant, cum gaudio agnoscant, cum diligentia foveant. Inter alia vero dona Dei quae in fidelibus abundanter inveniuntur, peculiari cura digna sunt, quibus non pauci ad altiorem vitam spiritualem attrahuntur. Item cum fiducia laicis in servitium ecclesiae officia committant, eis agendi libertatem et spatium relinquentes, immo eos ut opera etiam sua sponte aggrediantur opportune invitantes.[55]

50 Cf. 1 Tb 2, 12; Col 1, 13.

41 Cf. Mt 23, 8. „Opus est deinde, ut ea re quod hominum pastores, patres et magistri esse cupimus, idciro eorum fratres agamus": Paulus VI, Litt. encycl. *Ecclesiam suam,* **6 aug. 1964: AAS 58 (1964), p. 647.**

51 Cf. Eph 4, 7 et 16; *Const. Apost.,* **VIII, 1,20: „Quin etiam neque episcopus in diaconos vel presbyteros se extollat neque presbyteri in plebem; ex utrisque enim coetus compositio exstat": ed. F. X. Funk, I, p. 467.**

54 Cf. Ph 2, 21.

M Cf. 1 lo 4. 1.

“ Cf. cone. Vat. II, Const, dogm. de ecclesia, *Laimen gentium,* **n. 37: AAS 57 (1965), pp. 42-43 (v. supra p. 879).**

which develop the holiness of priests in the exercise of their ministry by an appropriate and approved way of life, and by brotherly support, and thereby aim to serve the whole presbyteral order.

Finally, priests should be aware that, in virtue of their communion in the priesthood, they are under special obligation to any who are struggling with difficulties, giving them timely help and even, should the need arise, a discreet word of caution. If any have seriously failed in some way, they should treat them with largeness of mind and brotherly affection, constantly praying with earnestness to God for them, and behaving as true friends and brothers.

9. Although the priests of the new covenant exercise in and for God's people the exalted and necessary roles of father and teacher in virtue of the sacrament of order, yet together with all Christ's faithful they are disciples of the Lord, given a share in his kingdom by the grace of God who called them.50 Reborn like everyone else in the baptismal font, they are brothers among brothers and sisters,51 members of one and the same body of Christ which all are bidden to foster?2

Priests should therefore be over others as men concerned not with their own interests but with those of Jesus Christ?3 They should work together with the faithful and deal with them after the example of their master, who among his fellows "came not to be served but to serve, and to give his life as a ransom for many" (Mt 20, 28). Priests should sincerely acknowledge and promote the standing of the laity and their proper role in the church's mission. They should fully respect the rightful freedom which belongs to all in human society. They should readily listen to lay people, considering their wishes as those of sisters and brothers, recognising their experience and competence in various fields of human activity, so as to join with them in reading the signs of the times. They are to test the spirits to see whether they are of God?4 discern with a sense of faith the manifold gifts, both exalted and ordinary, that the laity have, acknowledge them gladly and foster them with care. Among other gifts of God found in abundance among the laity, those deserve special attention which attract quite a number to a more mature spiritual life. They should, then, confidently entrust responsibilities to the laity in the service of the church, giving them scope and freedom for action, and indeed inviting them when appropriate to take up works on their own initiative?3

50 See 1 Th 2, 12; Col 1, 13.

51 See Mt 23, 8. "From the very fact that we wish to be fathers, pastors and teachers to people, it follows that we must act as their brothers": Paul VI, Encyclical *Ecclesiam suam,* 6 Aug. 1964: AAS 58 (1964), p. 647.

52 See Eph 4, 7 and 16. *Apostolic Constitutions,* VIII, 1, 20: "The bishop moreover should not set himself up over the deacons or priests, nor the priests over the people; for the structure of the assembly is made up of members of both": ed. F. X. Funk, *Didascalia et Constitutiones,* I, p 467.

53 See Ph 2, 21.

54 See 1 Jn 4, 1.

55 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 37: AAS 57 (1965), pp. 42-43 (see above p. 879).

Presbyteri demum in medio laicorum positi sunt ut omnes ad caritatis unitatem ducant,.caritate fraternitatis invicem diligentes, honore invicem *praevenientes' (Rm 12, 10). Eorum igitur est diversas mentes ita componere ut nemo in fidelium communitate extraneum se sentiat. Boni communis, cuius nomine episcopi curam habent, sunt defensores, atque simul veritatis strenui assertores, ne fideles omni vento doctrinae circumferantur?8 Peculiari sollicitudini eorum committuntur qui a praxi sacramentorum, immo a fide forsan defecerunt, quos quidem ut boni pastores adire non omittent.

Ad praescripta de oecumenismo attendentes,57 non obliviscentur fratrum qui plena nobiscum ecclesiastica communione non fruuntur.

Commendatos sibi tandem habebunt illos omnes qui Christum salvatorem suum non agnoscunt.

Ipsi vero christindeles conscii sint se obligatos esse presbyteris suis, et ideo filiali amore eosdem, pastores suos et patres, prosequantur; item, eorum sollicitudines participantes, oratione et opere quantum fieri possit auxilio sint suis presbyteris, ut hi aptius difficultates superare et fructuosius officia sua adimplere valeant.53

77/. *Presbyterorum distributio et meationes sacerdotales*

10. Donum spirituale, quod presbyteri in ordinatione acceperunt, illos non ad limitatam quandam et coarctatam missionem praeparat, sed ad amplissimam et universalem missionem salutis „usque ad ultimum terrae (Ac 1, 8), nam quodlibet sacerdotale ministerium participat ipsam universalem amplitudinem missionis a Christo apostolis concreditae. Christi enim sacerdotium, cuius presbyteri vere participes facti sunt, ad omnes populos et ad omnia tempora necessario dirigitur, neque ullis limitibus sanguinis, nationis vel aetatis coarctatur, ut iam in figura Melchisedech arcano modo praefiguratur?9 iMeminerint igitur presbyteri omnium ecclesiarum sollicitudinem sibi cordi esse debere. Quapropter presbyteri illarum dioecesium, quae maiore vocationum copia ditantur, libenter se paratos praebeant, permittente vel exhortante proprio ordinario, ad suum ministerium in regionibus, missionibus vel operibus cleri penuria laborantibus exercendum.

Normae praeterea de incardinatione et excardinatione ita recognoscantur ut, pervetere hoc instituto firmo manente, ipsum tamen hodiernis pastoralibus necessitatibus melius respondeat. Ubi vero ratio apostolatus postulaverit, faciliora reddantur non solum apta presbyterorum distributio, sed etiam peculiaria opera pastoralia pro diversis coetibus socialibus,

88 **Cf. Eph. 4,14.**

87 **Cf. conc. Vat. II, Decr. de oecumenismo,** *Unitatis redintegratio :* **AAS 57 (1965), pp. 90 ss. (v. supra p. 908 ss.).**

88 **Cf. conc. Vat. II, Const, dogm. de ecclesia.** *Lumen gentium,* **n. 37: AAS 57 (1965), pp. 42-43 (v. supra p. 879-880).**

88 **Cf. Heb 7, 3.**

Furthermore, priests arc set amidst the laity to lead all to a loving unity, "loving one another with the affection of brothers and sisters, outdoing one another in showing honour" (Rm 12, 10). It is for them to accommodate different points of view so that no one in the community feels left out. It is for them to defend the common good, which they guard in the name of the bishop, and at the same time to declare the truth firmly, so that the faithful may not be carried about by every wind of doctrine.56 To their special care are entrusted those who have lapsed from receiving the sacraments, or perhaps even from the faith, and as good pastors they will not fail to approach them.

Bearing in mind the guidelines on ecumenism,57 they should not forget those Christians not in full communion with us.

Finally, they will take into their care all who do not acknowledge Christ as their saviour.

For their part, may Christ's faithful be aware that they are in debt to their priests, and so regard these their pastors with filial love as their fathers. May they also share their priests' concerns and help them as much as they can with prayer and practical assistance, so that they may more easily overcome difficulties and fulfi their mission with greater fruitfulness.5859

///. *Distribution ofpriests, andpriestly vocations*

10. The spiritual gift that priests have received in ordination prepares them, not for any narrow and limited mission, but for the most universal and all-embracing mission of salvation "to the end of the earth" (Ac 1, 8). For every priestly ministry shares in the universal scope of the mission that Christ entrusted to his apostles. The priesthood of Christ, in which priests truly share, is of necessity directed to all people at all times and is restricted by no limits of blood, nation or age, as was already mysteriously foreshadowed in the figure of Melchizedech/9 Priests, then, should bear in mind that they ought to care for all the churches. Hence in dioceses more richly endowed with vocations, priests are to show themselves ready, with the permission and encouragement of their own bishop, to exercise their ministry in territories, missions or works that suffer from shortage of clergy.

The rules of incardination and excardination should be revised so that, while this ancient institution remains in force, it is made to correspond better to the pastoral needs of today. Where the nature of the apostolate so requires, there must be greater facility, not only in allocating priests geographically, but in carrying out special pastoral works for different groups in society, in any region

'6 See Eph 4, 14.

57 See Vatican council II, Decree on ecumenism. *Unitatis redintegratio·*. AAS 57 (1965), pp. 90 ff. (see above pp. 908 ff.).

58 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium.* no. 37: AAS 57 (1965), pp. 42-43 (sec above pp. 879-880).

59 See Heb 7, 3.

quae in aliqua regione, vel natione aut in quacumque terrarum orbis parte perficienda sunt. Ad hoc ergo quedam seminaria internationalia, peculiares dioeceses vel praelaturae personales et alia huiusmodi utiliter constitui possunt, quibus, modis pro singulis inceptis statuendis et salvis semper iuribus ordinariorum locorum, presbyteri addici vel incardinari queant in bonum commune totius ecclesiae.

Ad novam tamen regionem, praesertim si illius linguam et mores nondum bene cognoverint, in quantum fieri potest, presbyteri ne mittantur singuli, sed, ad exemplum Christi discipulorum,80 saltem bini vel terni, ut ita mutuo sibi sint adiutorio. Pariter expedit sollicitam curam adhibere de eorum vita spirituali, necnon de eorum valetudine mentis et corporis; et, quatenus id fieri possit, loca et condiciones laboris pro ipsis praeparentur iuxta uniuscuiusque adiuncta personalia. Magnopere expedit simul ut, qui novam nationem petunt, apte cognoscere curent non solum linguam illius loci, sed etiam peculiarem indolem psychologicam et socialem illius populi cui in humilitate servire volunt quam perfectissime cum eodem communicantes, ita ut exemplum sequantur Pauli apostoli, qui de se ipso dicere potuit: „Nam cum liber essem ex omnibus, omnium me servum feci, ut plures lucrifacerem. Et factus sum ludaeis tamquam ludaeus, ut ludaeos lucrarer ..." (1 Cor 9, 19-20).

11. Pastor et episcopus animarum nostrarum,81 ita suam ecclesiam constituit, ut populus quem elegit et acquisivit sanguine suo82 semper et usque in finem saeculi suos habere deberet sacerdotes, ne umquam christiani essent sicut oves non habentes pastorem.83 Quam voluntatem Christi agnoscentes, apostoli, suggerente Spiritu sancto, suum esse officium duxerunt ministros eligendi ,,qui idonei erunt et alios docerc" (2 Tm 2, 2). Quod officium sane pertinet ad ipsam missionem sacerdotalem, qua quidem particeps fit presbyter sollicitudinis totius ecclesiae, ne in populo Dei hic in terris operarii umquam desint. Quoniam tamen „rectori navis et navigio deferendis ... causa communis exsistit",81 ideo universus populus christianus edoceatur suum esse officium diversimode cooperandi, per instantem orationem itemque per alia media quae sibi praesto sunt,85 ut semper ecclesia illos habeat sacerdotes, qui necessarii sint ad missionem suam divinam explendam. Primum igitur presbyteris summopere cordi sit verbi ministerio proprioque testimonio vitae, spiritum servitii et verum gaudium paschale aperte manifestantis, sacerdotii excellentiam et necessitatem fidelibus ante oculos ponere, ac quos, sive iuvenes sive adultiores, prudenter ad tantum ministerium idoneos iudicaverint, nullis parcendo curis neque incommodis adiuvare ut se rite praeparent ac proinde aliquando, plena eorum libertate externa et interna

60 Cf. Lc 10, 1.
« Cf. 1 Pt 2, 25.
82 Cf. Ac 20, 28.
« Cf. Mt 9, 36.
w Pontfaale romanum, **De ordinatione presbyterorum.**
w Cf. conc. Vat. II. Decr. de institutione sacerdotali *Optatam toiiur,n.* **2 (v. supra p. 948-949).**

or nation or in any part of the world, To this end it may be useful to found some international seminaries, or special dioceses or personal prelatures and similar institutions, to which priests, by means to be adapted to each particular venture but always with due regard to the rights of local ordinaries, could be attached or incardinatcd for the good of the whole church.

As far as possible, priests should not be sent one at a time to a new region, especially if they have not yet learned its language and customs, but at least in twos or threes, after the example of Christ's disciples,60 so that they can support each other. It is also important to take special care of their spiritual life, and of their health of mind and body; and as far as possible places and conditions of work should be prepared for them to suit each one's personal situation. It is also of great value for those going to an unfamiliar nation to acquire a thorough knowledge, not only of the language, but of the particular psychological and social characteristics of the people to whom they wish to render humble service, and with whom they desire to communicate as well as possible, following in the footsteps of the apostle Paul who was able to say of himself: "For though I am free from all people, I have made myself a slave to all, that I might win more. To the Jews I became as a Jew, to win the Jews …" (1 Cor 9, 19-20).

11. The shepherd and guardian of our souls61 established his church in such a way that the people he chose and obtained with his own blood62 should have their own priests till the end of time, and that Christians should never be as sheep without a shepherd.63 Recognising this desire of Christ, the apostles at the prompting of the holy Spirit regarded it as their duty to choose as ministers "people who will be able to teach others also" (2 Tm 2,2). Indeed this obligation goes with the priest's own mission, by which he comes to share in care for all the churches and in concern that labourers shall never be lacking among God's people here on earth. Since, however, "a common cause unites … the captain of a ship and its passengers",64 the whole Christian people should be taught that it is their obligation to work together in their various ways, by prayer and by other available means,65 to see that the church always has the priests it needs to fulfil its divine mission. It should therefore be of heartfelt concern to priests to open the eyes of the faithful to the excellence and necessity of the priesthood, by their preaching and by the witness of their own lives as showing clearly a spirit of service and a great easter joy; and they should spare no trouble or inconvenience in helping younger or older men, whom they seriously judge suitable for so great a ministry, to make due preparation and to be able to be called one day by their bishops in full liberty of spirit and without external pressures. Constant

60 See Lk 10, 1.
61 See 1 Pt 2, 25.
62 See Ac 20, 28.
63 See Mt 9, 36.
M Roman Pontifical, Ordination of priests.
65 See Vatican council II, Decree on priestly formation, *Optatam totius,* no. 2 (see above pp. 948-949).

servata, ab episcopis vocari possint. Ad hunc finem prosequendum, maximae utilitatis est diligens ac prudens directio spiritualis. Parentes et magistri, atque omnes ad quos spectat quocumque modo institutio puerorum ac iuvenum, eos sic erudiant, ut sollicitudinem Domini pro grege suo cognoscentes et necessitates ecclesiae considerantes, parati sint » generose Domino vocanti respondere cum propheta: „Ecce ego, mitte me" (Is 6, 8). Haec tamen vox Domini vocantis nequaquam ita exspec- tanda est, ac si modo quodam extraordinario ad aures futuri presbyteri perveniat. Ipsa enim potius ex signis intellegenda et diiudicanda est, quibus cotidie voluntas Dei prudentibus Christianis innotescit; quae signa attente a presbyteris consideranda sunt.88

Ipsis ergo valde commendantur opera vocationum, sive dioecesana sive nationalia.e7In praedicationibus, in catechesi, in scriptis periodicis, diserte declarentur oportet necessitates ecclesiae tam localis quam universalis, sensus et praestantia ministerii sacerdotalis in vivida luce ponantur, quippe is in quo cum tantis oneribus tanta gaudia componantur, et in quo praeser- tim, ut docent patres, potest dari Christo maximum testimonium amoris.88

Cap. III. Presbyterorum vita

I. Presbyterorum adperfectionem vocatio

12. Sacramento ordinis presbyteri Christo sacerdoti configurantur, « ut ministri capitis, ad totum eius corpus quod est ecclesia exstruendum et aedificandum, tamquam ordinis episcopalis cooperatores. Iam quidem in baptismi consecratione, sicut omnes christifideles, signum et donum acceperunt tantae vocationis et gratiae ut, vel in infirmitate humana,1 perfectionem prosequi possint et debeant, iuxta verbum Domini: „Estote ergo vos perfecti sicut et Pater vester coelestis perfectus est" (Mt 5, 48). Ad illam vero perfectionem acquirendam peculiari ratione tenentur sacerdotes, quippe qui, Deo in ordinis receptione novo modo consecrati, Christi aeterni sacerdotis viva instrumenta efficiantur, ut mirabile opus

M „La voce di Dio che chiama si esprime in due modi diversi, mcravigliosi e convergenti: uno interiore, quello della grazia, quello dello Spirito santo, qucllo ineffabile del fascino interiore chc la „voce sìlenziosa e potente del Signore csercita nelle insondabili profondità deD'anima umana; c uno esteriore, umano, sensibile, sociale, giuridico, concreto, qucllo dei ministro qualificato della parola di Dio,quellodell'apostolo,quello della gerarchia, strumento indispensabile, istituitoe voluto da Cristo, come veicolo incaricato di tradurre in linguaggio sperimentabile ii messaggio dei Verbo e dei prccetto divino. Cosi insegna con san Paolo la dottrina cattolica: *Quomodo audient sine praedicante … Fides ex auditu* **(Rm 10, 14 et 17)"**: **Paulus VI, Allocutio habita die 5 maii 1965:** *LOsservatore Romano,* **6 maggio 1965, p. 1.**

e? Cf. cone. Vat. II, Decr. de institutione sacerdotali,*Optatam totius,* **n. 2 (v. supra p. 949).**

M Hoc docent Patres,dum explicant verba Christi Petro:„Amas me? ... Pasce oves mcas" (Io 21, 17): sic loannes Chrysostomus, *De sacerdotio,* **II, 2: PG 48, 633; Gregorius Magnus,** *Reg. Past. Liber,* **P. I, c. 5: PL 77. 19 A.**

1 Cf. 2 Cor 12» 9.

and discerning spiritual direction is of the greatest value in achieving this aim. Parents and teachers and all concerned in any way with the instruction of boys and young men should train them to be aware of the Lord's care for his flock, and of the needs of the church, and to be ready to respond generously when the Lord calls them, echoing the prophet: "Here I am, send me" (Is 6, 8). It is in no way to be expected that this summons of the Lord should come to the ears of the future priest in some extraordinary manner. Rather is it to be discerned and recognised by those signs which make the will of God clear to sensitive Christians from day to day; these are the signs which priests should weigh with close attention.66

Activities promoting vocations at diocesan or national level are highly commended to priests.67 In sermons, instructions and periodicals attention should be expressly drawn to the needs of the church both local and universal, and the meaning and high quality of the priestly ministry be brought out more clearly — a ministry in which great joys combine with unremitting toil, and in which above all, as the fathers teach, the greatest witness of love can be given to Christ.68

Chapter 3. The life of priests

I. The call oj priests to perfection

12. By the sacrament of order priests are fashioned in the image of Christ the priest, as servants of the head, for the building and development of his whole body, the church, as co-workers with the bishops. Already in the consecration of baptism, along with all Christ's faithful, they have received the sign and gift of so great a grace and call that, even in the weakness of the human condition, they both can and should aspire to perfection, as our Lord said: "You, therefore, must be perfect, as your heavenly Father is perfect" (Mt 5, 48). But priests are specially bound to attain that perfection because they are consecrated to God in a new way by receiving the sacrament of order and are made the living instruments of Christ the eternal priest, to carry out through time his wondrous work

66 "The voice of God that calls is expressed in two different ways, wondrous and converging: the one interior, that of grace, that of the holy Spirit, the inexpressible way of that interior charm exercised by the silent and powerful voice of the Lord in the unsearchable depths of the human soul; the other exterior, human, perceivable, social, juridical, concrete, that of the qualified minister of the word of God, that of the apostle, that of the hierarchy, the indispensable instrument instituted and willed by Christ, as the vehicle charged with translating into perceptible language the message of the Word and of the divine command. Catholic doctrine so teaches with St Paul: *How are they to hear, if no one preaches? ... Faith then depends on hearing* (Rm 10, 14 and 17)": Paul VI, Allocution on 5 May 1965: *LOsservatore Romano,* 6 May 1965, p. 1.

67 See Vatican council II, Decree on priestly formation. *Optatam totius,* no. 2 (see above p. 949).

68 This the fathers teach as they comment on the words of Christ to Peter: "Do you love me? ... Feed my sheep" (Jn 21, 17): for example, John Chrysostom, *De sacerdotio (The priesthood),* II, 2: PG 48, 633; Gregory the Great, *Reg. Past. Liber (Pastoral Care),* part I, ch. 5: PL 77, 19A.

1 See 2 Cor 12, 9.

eius, quod superna efficacitate universum hominum convictum redintegravit, per tempora persequi valeant? Cum ergo omnis sacerdos, suo modo, ipsius Christi personam gerat, particulari quoque gratia ditatur ut, inserviendo plebi commissae et universo populo Dei, eius perfectionem aptius prosequi possit, cuius partes sustinet, utque humanae infirmitati carnis medeatur sanctitas illius, qui nobis factus est pontifex ..sanctus, innocens, impollutus, segregatus a peccatoribus[4*] (Heb 7, 26).

Christus, quem Pater sanctificavit seu consecravit et misit in mundum,' „dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum ŏperum (Tt 2, 14), et sic per passionem intravit in gloriam suam;[4] simili modo presbvteri, unctione Spiritus sancti consecrati et a Christo missi, in seipsis opera carnis mortificant et hominum servitio totaliter se devovent, et sic in sanctitate qua in Christo ditati sunt ad perfectum virum[5] progredi valent.

Itaque, ministerium Spiritus et iustitiae' exercentes, dummodo sint docibiles Spiritui Christi qui eos vivificat et ducit, in vita spiritus firmantur. Per ipsas enim cotidianas sacras actiones, sicut et per integrum suum ministerium, quod cum episcopo et presbyteris communicantes exercent, ipsi ad vitae perfectionem ordinantur. Ipsa autem sanctitas presbyterorum ad proprium ministerium fructuose complendum plurimum confert: quamvis enim gratia Dei etiam per indignos ministros opus salutis explere possit, tamen per illos ordinaria lege praeoptat Deus sua mirabilia ostendere, qui, dociliores impulsui et ductui Spiritus sancti facti, ob suam intimam cum Christo unionem ct vitae sanctimoniam, cum apostolo dicere valeant: „Vivo autem, iam non ego, vivit vero in me Christus (Gal 2, 20).

Quapropter haec sacrosancta synodus, ad suos fines pastorales renovationis internae ecclesiae, diffusionis evangelii in universo mundo, necnon colloquii cum mundo hodierno attingendos, vehementer hortatur omnes sacerdotes ut, aptis adhibitis mediis ab ecclesia commendatis,[7] ad illam semper maiorem sanctitatem nitantur, qua evadant in dies aptiora instrumenta in servitium totius populi Dei.

13. Sanctitatem propria ratione consequentur presbyteri munera sua sincere et indefesse in Spiritu Christi exercentes.

1 **Cf. Pius XI, Litt. encyd.** *Ad catholici jacerdotii,* **20 dec. 1935: AAS 28 (1936), p. 10.**

' **Cf. Io 10, 36.**

* **Cf. Lc 24, 26.**

5 **Cf. Eph 4,13.**

• **Cf. 2 Cor 3, 8-9.**

7 **Cf. inter alia:**

Pius X, Exhortatio ad derum, *Haerent animo,* **4 aug. 1908: S. Pii X Acta, vol. IV (1908), p. 237 ss.**

Pius XI, Litt. encyd. *Ad catholici cacerdotti,* **20 dec. 1935: AAS 28 (1936), p. 5 ss.**

Pius XII, Adhort. ap. *Menti Noctrae,* **23 sept. 1950: AAS 42 (1950), p. 657 ss.**

loannes XXIII, Litt. encyd. *Sacerdotii Noitri primordia,* 1 **aug. 1959: AAS 51 (1959), p. 545 ss.**

which with heavenly power restored the whole human family.2 As every priest in his own way bears the person of Christ, he is enriched with special grace to enable him more easily to strive after the perfection of him whose part he takes, in his service of the people entrusted to him and of the whole people of God. Through grace the weakness of human frailty is healed by the holiness of the one who became for us a priest "holy, blameless, unstained, separated from sinners" (Heb 7, 26).

Christ, whom the Father sanctified or consecrated and sent into the world,3 "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous of good deeds" (Tt 2, 14), and so entered through his passion into his glory.4 In the same way priests, who are consecrated by the anointing of the holy Spirit and sent out by Christ, put to death in themselves the works of the flesh and give themselves wholly to the service of people; thus are they able to grow towards the maturity of manhood,' in the holiness with which they are endowed by Christ.

Thus, as they administer the dispensation of the Spirit and of righteousness,6 their spiritual life is consolidated, as long as they are sensitive to the Spirit of Christ who gives them life and guidance. It is through the daily sacred actions, and through the whole of their ministry, which they carry out in communion with the bishop and his priests, that they are led to perfection of life. The holiness of priests greatly contributes to the fruitfulness of their ministry: for, though the grace of God can achieve the work of salvation even through unworthy ministers, yet in the ordinary way of things God prefers to manifest his wonders through those who have become highly sensitive to the movement and guidance of the holy Spirit, and because of their close union with Christ and holiness of life are able to say with the apostle: "It is no longer I who live, but Christ who lives in me" (Gal 2, 20).

And so this synod, with an eye to its pastoral aims of renewing the church interiorly, of spreading the gospel throughout the world, and of dialogue with the modern world, earnestly exhorts all priests to use every relevant means approved by the church7 in striving for that ever greater holiness, which will make them day by day more fitting instruments for the service of the whole people of God.

13. Priests will achieve the holiness proper to their state by sincere and untiring fulfilment of their duties in the Spirit of Christ.

2 See Pius XI, Encyclical *Ad catholici sacerdotii,* 20 Dec. 1935: AAS 28 (1936), p. 10.

3 Seejn 10, 36.

4 See Lk 24, 26.

Sec Eph 4, 13.

6 See 2 Cor 3, 8-9.

See among others:

Pius X, Exhortation to the clergy, *Haerent animo,* 4 Aug. 1908: *Acta* of Pius X, vol. IV (1908), pp. 237 ff.

Pius XI, Encyclical *Ad catholici sacerdotii,* 20 Dec. 1935: AAS 28 (1936), pp. 5 ff.

Pius XII, Apostolic exhortation *Menti Nostrae,* 23 Sept. 1950: AAS 42 (1950), pp. 657 ff.

John XXIII, Encyclical *Sacerdotii Nostri primordia,* 1 Aug. 1959: AAS 51 (1959), pp. 545 ff.

Verbi Dei ministri cum sint, cotidie legunt et audiunt Dei verbum quod alios docere debent; quod si simul in seipsos recipere saragant, perfectiores in dies fient Domini discipuli, iuxta verba Pauli apostoli ad Timotheum: „Haec meditare, in his esto: ut profectus tuus manifestus sit omnibus. Attende tibi et doctrinae: insta in illis. Hoc enim faciens et s teipsum salvum facies et eos, qui te ** audiunt (1 Tm 4, 15-16). Quaerentes enim quomodo aptius contemplata aliis tradere possint,8* profundius sapient „investigabiles divitias ** Christi (Eph 3, 8) et multiformem sapientiam Dei.' Prae oculis habentes Dominum esse qui corda aperit10 et sublimitatem non ex ipsis sed e Dei virtute provenire,11 in ipso actu verbi io tradendi intimius cum Christo magistro coniungentur eiusque Spiritu ducentur. Ita communicantes cum Christo, Dei participant caritatem, cuius mysterium, a saeculis absconditum,12 in Christo revelatum est.

Ut sacrorum ministri, praesertim in sacrificio missae, presbyteri personam specialiter gerunt Christi, qui seipsum ad sanctificandos is homines victimam dedit; ideoque invitantur ut quod tractant imitentur, quatenus mortis dominicae mysterium celebrantes, membra sua a vitiis et concupiscentiis mortificare procurent.13 In mysterio sacrificii eucharistici, in quo munus suum praecipuum sacerdotes adimplent, opus nostrae redemptionis continuo exercetur,14 et ideo enixe commendatur eius *to* celebratio cotidiana, quae quidem etiam si praesentia fidelium haberi non possit, actus est Christi et ecclesiae.15 Ita, dum presbyteri cum actu Christi sacerdotis se coniungunt, cotidie se totos Deo offerunt, et, dum corpore Christi nutriuntur, ex corde participant Eius caritatem qui se in cibum dat fidelibus. Similiter in sacramentis administrandis cum intentione et « caritate Christi uniuntur; quod speciali ratione efficiunt, cum sacramenti poenitentiae fungendo muneri omnino semperque paratos se ostendant quotiescumque id a fidelibus rationabiliter petitur. In officio divino recitando, vocem praebent ecclesiae, quae in oratione, nomine totius generis humani, perseverat, una cum Christo, qui est „semper vivens ad so interpellandum pro ** nobis (Heb 7, 25).

8 **Cf. Thomas,** *Summa Tbeol.,* **П-П, q. 188, a. 7.**

» **Cf. Eph 3, 9-10.**

10 **Cf. Ac 16, 14.**

11 **Cf. 2 Cor 4, 7.**

11 **Cf. Eph 3, 9.**

18 **Cf.** *Pontificale romanum,* **de ordinatione presbyterorum.**

14 **Cf.** *Missale romanum,* **oratio super oblata dominicae IX post pentecosten.**

ls „.Quaelibet enim missa, etsi a sacerdote privatim celebratur, privata tamen non est, sed actus Christi et ecclesiae; quae quidem ecclesia in sacrificio,quod offert, seipsam tamquam universale sacrificium discit offerre et unicam et infinitam redemptricem sacrificii crucis virtutem universo mundo ad salutem applicat. Unaquaeque enim missa quae celebratur, non pro aliquorum tantum sed pro totius etiam mundi salute offertur (...) Paterne igitur et enixe commendamus sacerdotibus, qui potissimum gaudium nostrum et corona nostra sunt in Domino, ut ... quotidie digne et devote missam celebrent“: Paulus VI, Litt. encycl. *Mysterium Fidei,* **3 sept. 1965: AAS 57 (1965), pp. 761-762. Cf. conc. Vat. II, Const, de sacra liturgia.** *Sacrosanctum Concilium,* **nn. 26 et 27: AAS 56 (1964), p. 107 (v. supra p. 826).**

As they arc ministers of the word of God, they daily read and listen to God's word which they have to teach to others. If they also know how to take it into themselves, they will become every day more perfect followers of the Lord, as in the apostle Paul's words to Timothy: "Practise these duties, devote yourselves to them, so that all may see your progress. Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers" (1 Tm 4, 15-16). As they seek how best to hand on to others what they have contemplated/ they will more deeply appreciate "the unsearchable riches of Christ" (Eph 3, 8) and the manifold wisdom of God.[8][9] Keeping ever in view that it is God who opens hearts,[10] and that transcendent power comes from God and not from them, [11] they will in the course of delivering the gospel message be more closely united with Christ the teacher and led by his Spirit. In communion with Christ they share God's love, the secret of which, though hidden from the ages,[12] was revealed in Christ.

As ministers of sacred rites, especially in the sacrifice of the mass, they bear in a special way the person of Christ who gave himself as a victim to sanctify humankind; hence they are invited to imitate what they handle, so that as they celebrate the mystery of the Lord's death, they may strive to put to death evil habits and desires in themselves.[13] In the mystery of the eucharistie sacrifice, in which priests fulfil their highest office, the work of our redemption is carried out;[14] and so they are strongly urged to celebrate daily, for even if the faithful cannot be present this is an act of Christ and of the church.[15] Thus priests offer themselves wholly to God each day as they unite themselves with the priestly action of Christ, and in being nourished by the body of Christ they fill their hearts with the love of him who gives himself as food for the faithful. In the same way, as they administer the sacraments they unite themselves with the desire and love of Christ; this they achieve in a special way if they show themselves to be fully ready at any moment to hear confessions, whenever the faithful reasonably make this request. As they recite the divine office they give a voice to the church, which persists in prayer in the name of the whole human race and in union with Christ, who "always lives to make intercession for us" (Heb 7, 25).

8 See Thomas Aquinas, *Summa Theologiae,* II–II, quest. 188, art. 7.
9 See Eph 3, 9-10.
10 See Ac 16, 14.
11 See 2 Cor 4, 7.
12 See Eph 3, 9.
13 See *Roman Pontifical,* Ordination of priests.
14 See *Roman Missal,* Prayer over the gifts for 9th Sunday after Pentecost.
15 "A priest may offer a mass in private, but no mass is a private thing; it is an act of Christ and of the church. In offering this sacrifice, the church learns to offer itself as a sacrifice for all, and it applies the single, boundless, redemptive power of the sacrifice of the cross for the salvation of the entire world. The fact is that ever}' mass that is celebrated is offered, not for the salvation of some individuals alone, but for the salvation of the whole world (...) Therefore, from a paternal and solicitous heart we earnestly recommend to priests, who are our special joy and our crown in the Lord, that ... they worthily and devoutly offer mass each day": Paul VI, Encyclical *Mysterium Fidei,* 3 Sept. 1965: AAS 57 (1965), pp. 761–762. See Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* nos. 26 and 27: AAS 56 (1964), p. 107 (see above p. 826).

Populum Dei regentes et pascentes, caritate boni pastoris incitantur ut animam suam dent pro ovibus suis,[1]' parati quoque ad supremum sacrificium, exemplum sequentes sacerdotum qui etiam hodiernis temporibus vitam suam ponere non renuerünt; educatores in fide cum sint, et ipsi habentes ..fiduciam in introitu sanctorum in sanguine Christi" (Heb 10, 19) ad Deum accedunt „cum vero corde in plenitudine fidei" (Heb 10, 22); spem erigunt firmam pro fidelibus suis,[17] ut possint consolari eos qui in omni pressura sunt,per exhortationem qua et ipsos Deus exhortatur;[18] communitatis rectores ascesim pastoris animarum propriam colunt, propriis commodis renuntiantes, non quod sibi utile est quaerentes sed quod multis, ut salvi fiant,[19] semper ulterius progredientes ad opus pastorale perfectius complendum et, ubi opus sit, ad novas vias pastorales ingrediendas parati, sub ductu Spiritus amoris, qui ubi vult spirat.[20]

14. Hodierno in mundo, cum tot sint officia quae obire debent homines cumque tanta sit diversitas problematum quibus anguntur, quaeque saepius ipsis celeriter solvenda sunt, in discrimine haud raro versantur qui sese in diversa dispergant. Presbyteri autem, permultis obligationibus sui muneris implicati et distracti, non sine anxietate quaerere possunt quomodo cum exterioris actionis ratione interiorem vitam suam ad unitatem componere valeant. Quam vitae unitatem, nec mere externa operum ministerii ordinatio, nec sola pietatis exercitiorum praxis, quantumvis ad eam fovendam conferat, efficere potest. Eam vero exstruere valent presbyteri exemplum in ministerio adimplendo sequentes Christi domini, cuius cibus erat voluntatem facere illius qui eum misit ut opus suum perficeret.[21]

Re quidem vera Christus, ut eandem voluntatem Patris in mundo per ecclesiam indesinenter faciat, per ministros suos operatur, et ideo semper principium et fons remanet eorum vitae unitatis. Presbyteri ergo suae vitae unitatem consequentur sese Christo coniungentes in agnitione voluntatis patris et in dono sui ipsius pro grege sibi commisso.[22] Sic boni pastoris partes agendo, in ipso caritatis pastoralis exercitio invenient vinculum perfectionis sacerdotalis ad unitatem eorum vitam et actionem redigens. Haec quidem pastoralis caritas[23] maxime profluit a sacrificio eucharistico, quod ideo centrum et radix totius vitae presbyteri exstat, ita ut quod in sacrificali ara agitur, sacerdotalis animus in se referre studeat. Hoc autem obtineri nequit, nisi ipsi sacerdotes in mysterium Christi oratione semper intimius penetrent.

“ Q. Io 10, 11.
17 Œ 2 Cor 1, 7.
18 Cf. 2 Cor 1, 4.
19 Cf. 1 Cor 10, 33.
M Cf. Io 3, 8.
“ Cf. Io 4, 34.
11 Cf. 1 Io 3, 16.
13 „Sit amoris officium pascere dominicum gregem": Augustinus, *Tract, in Io,* **123, 5: PL 35, 1967.**

As they govern and feed the people of God, they are inspired bv the love of the good shepherd to give their lives for their sheep,[16] ready even for the supreme sacrifice after the example of priests who even in our own times have not hesitated to lay down their lives. Teachers in the faith as they are, they too "have confidence to enter the sanctuary by the blood of Jesus" (Heb 10, 19), and they draw near to God "with a true heart in full assurance of faith" (Heb 10, 22). Their hope for the faithful is unshaken,[17] [18] so that they may be able to comfort those who are in any affliction with the comfort with which they themselves are comforted by God.[19] As leaders of the community they practise the self-denial proper to the shepherd of souls, disregard their own convenience and do not seek their own advantage but that of many, that they may be saved.[19] They press ever ahead to carry out their pastoral task more perfectly and, where the need arises, they are always ready to undertake new pastoral initiatives under the guidance of the Spirit of love, who breathes where he wills.[20]

14. In today's world, with the multiplicity of tasks that people have to perform and the complexity of the problems they have to solve, often at short notice, many feel the strain of being pulled in different directions. For their part priests, distracted as they arc by the manifold duties of their office, may anxiously wonder how to harmonise an interior life with all the external activity. Such a harmony cannot be obtained by a mere outward organisation of work, nor simply by the practice of spiritual exercises, though this does indeed contribute much. Priests can bring unity into their lives by following the example of Christ their lord as they carry out their ministry: his food was to do the will of him who sent him to accomplish his work.[21]

For, to fulfil unceasingly this will of the Father in the world through the church, Christ truly works through his ministers, and so always remains the source and origin of their unity of life. So priests will achieve that harmony by uniting themselves with Christ in recognition of the Father's will, and in the gift of themselves for the flock entrusted to them.[22] In the role of the good shepherd they will find the bond of priestly perfection in the exercise of pastoral love: this integrates their life and action. Such pastoral love[25] is chiefly derived from the eucharistie sacrifice: this is the centre and root of the priest's whole life, in that he strives in a priestly spirit to apply to himself what is done on the altar of sacrifice. This he cannot do unless he penetrates ever more deeply in prayer into the mystery of Christ.

16 See Jn 10, 11.
17 See 2 Cor 1, 7.
18 See 2 Cor 1, 4.
19 See 1 Cor 10, 33.
22 See Jn 3, 8.
21 See Jn 4, 34.
22 See 1 Jn 3, 16.
2J "Mav it be a duty of love to feed the Lord's flock": Augustine, *Tract, tn Io. (Treatises on John),* 123, 5: PL 35, 1967; CChr 36, 678.

Ut unitatem vitae suae etiam concrete vcrificare valeant, omnia incepta sua considerent probantes quae sit voluntas Dei,a' quae nempe sit inceptorum cum normis evangelicae missionis ecclesiae conformitas. Fidelitas enim erga Christum a fidelitate erga ecclesiam suam seiungi nequit. Pastoralis ergo caritas postulat ut presbyteri, ne in vacuum currant,25 in vinculo communionis cum episcopis et cum aliis in sacerdotio fratribus semper laborent. Hac ratione agentes, presbyteri propriae vitae unitatem invenient in ipsa missionis ecclesiae unitate, sicque cum Domino suo, et per eum cum Patre, in Spiritu sancto, unientur, ut possint consolatione repleri et superabundare gaudio.2'

II. Peculiares exigentiae spirituales in vita presbyteri

15. Inter virtutes quae ministerio presbyterorum maxime requiruntur, nominanda est illa dispositio animi qua semper parati sunt non suam voluntatem quaerere, sed voluntatem eius qui misit eos.27 Divinum enim opus ad quod implendum a Spiritu sancto assumpti sunt,28 omnes humanas vires humanamque sapientiam transcendit; nam ..infirma mundi elegit Deus, ut confundat fortia" (1 Cor 1, 27). Propriae igitur infirmitatis conscius, verus Christi minister in humilitate laborat, probans quid sit beneplacitum Deo,29 atque, veluti alligatus Spiritu,30 ab illius voluntate in omnibus ducitur, qui omnes homines vult salvos fieri; quam voluntatem in cotidianis rerum adiunctis detegere et exsequi potest, humiliter inserviendo omnibus qui ei, in munere sibi commisso et in multiplicibus vitae suae eventibus, a Deo concrediti sunt.

Ministerium autem sacerdotale, cum sit ministerium ipsius ecclesiae, nonnisi in communione hierarchica totius corporis adimpleri potest, is Caritas ergo pastoralis presbyteros urget ut, in hac communione agentes, voluntatem propriam per oboedientiam servitio Dei ac fratrum dedicent, in spiritu fidei accipientes et exsequentes quae a summo pontifice et a proprio episcopo necnon ab aliis superioribus praecipiuntur vel commeneantur; libentissime impedentes et superimpendentes seipsos31 in quocumpue munere etiam humiliori et pauperiori quod ipsis concreditur. Hac enim ratione necessariam unitatem servant et firmant cum fratribus suis in ministerio, maxime autem cum eis quos Dominus rectores visibiles ecclesiae suae constituit, et ad aedificationem operantur corporis Christi, quod„per omnem iuncturam subministrationis" crescit.32 Haec oboedientia, quae ad maturiorem libertatem filiorum Dei adducit, natura sua exigit

M Cf. Rm 12, 2.
« Cf. Gal 2, 2.
'' Cf. 2 Cor 7, 4.
« Cf. Io 4, 34; 5, 30; 6, 38.
'' Cf. Ac 13, 2.
M Cf. Eph 5, 10.
***° Cf. Ac 20, 22.**
« Cf. 2 Cor 12, 15.
« Cf. Eph 4, 11-16.

To test the unity of their lives in practice, priests should discern in all their enterprises the will of God,[24] which is that these undertakings should be brought into harmony with the norms of the church's evangelical mission. For fidelity to Christ cannot be separated from fidelity to the church. Pastoral love itself, then, requires that priests should always work in close fellowship with bishops and their fellow priests, lest they should run in vain.[25] If they act in this way, priests will find the unity of their own lives in the unity of the church's mission, and so will be united with their Lord, and through him with the Father in the holy Spirit, and will be able to experience spiritual comfort and abounding joy.[26]

II. Special spiritual needs in the life ofa pnest

15. Among the qualities particularly needed for the priestly ministry is a cast of mind that is ever ready to seek, not their own will, but the will of him who sent them.[27] Carrying out the divine work to which the holy Spirit has called them[28] exceeds all human powers and wisdom: for "God chose what is weak in the world to shame the strong" (1 Cor 1,27). Aware, then, of his own weakness, the true servant of Christ works humbly, trying to learn what is pleasing to God;[29] as one bound in the Spirit,[30] he is in all matters guided by the will of him who willed all to be saved. This will he can discern and follow in the daily round of life, by humble service of all entrusted to him by God in the office committed to him and in the manifold events that fill his days.

As a ministry of the church, the priestly ministry can only be fulfilled in the hierarchical communion of the whole body. Pastoral love therefore impels priests, in the exercise of that communion, to devote their own will, in obedience, to the service of God and their fellow human beings, accepting and putting into effect in a spirit of faith whatever is enjoined or recommended by the supreme pontiff and their own bishop, or other superiors; and gladly to spend themselves and be spent[31] in any task entrusted to them, however lowly and poorly rewarded it may be. In this way they will preserve and strengthen the indispensable unity with their brothers in the ministry, particularly with those whom the Lord has made the visible rulers of his church, and will thus work to build up the body of Christ, which grows "by every joint with which it is supplied".[32] This obedience leads to a more mature freedom in the sons of God.

24 See Rm 12, 2.
25 Sec Gal 2, 2.
26 See 2 Cor 7, 4.
27 Seejn 4, 34; 5, 30; 6, 38.
28 See Ac 13, 2.
29 See Eph 5, 10.
30 See Ac 20, 22.
31 See 2 Cor 12, 15.
32 See Eph 4, 11-16.

ut, dum, in suo munere adimplendo, caritate moti, vias novas ad maius ecclesiae bonum prudenter exquirunt, presbyteri incepta sua fidenter proponant, et necessitudines gregis sibi commissi instanter exponant, parati semper ad illorum se subiiciendos iudicio, qui princeps in ecclesia Dei regenda munus exercent.

Hac humilitate et oboedientia responsabili et voluntaria presbyteri sese Christo conformant, sentientes in se quod et in Christo lesu, qui „semetipsum exinanivit formam servi accipiens ... factus oboediens usque ad mortem“ (Ph 2, 7-8), et hac oboedientia inoboedientiam Adami devicit redemitque, testante Apostolo-: „Per inoboedientiam unius hominis, peccatores constituti sunt multi: ita et per unius oboeditionem, iusti constituentur multi“ (Rm 5,19).

16. Perfecta et perpetua propter regnum coelorum continentia a Christo domino commendata,33per decursum temporum et etiam nostris diebus a non paucis christifidelibus libenter accepta et laudabiliter observata, ab ecclesia speciali modo pro vita sacerdotali semper permagni habita est. Est enim signum simul et stimulus caritatis pastoralis atque peculiaris fons spiritualis foecunditatis in mundo.34 Non exigitur quidem a sacerdotio suapte natura, uti apparet et praxi ecclesiae primaevae35 et ex traditione ecclesiarum orientalium, ubi praeter illos qui cum omnibus episcopis ex dono gratiae coelibatum eligunt servandum, sunt etiam optime meriti presbyteri coniugati: dum vero ecclesiasticum coelibatum commendat, sacrosancta haec synodus nullo modo absimilem illam disciplinam immutare intendit, quae in orientalibus ecclesiis legitime viget, omnesque illos peramanter hortatur, qui in matrimonio presbyteratum receperunt, ut, in sancta vocatione perseverantes, plene et generose vitam suam gregi sibi commisso impendere pergant.33

Coelibatus vero multimodam convenientiam cum sacerdotio habet. Missio enim sacerdotis integra dedicatur servitio novae humanitatis, quam Christus, victor mortis, per Spiritum suum in mundo suscitat, quaeque originem suam „non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo“ (Io 1, 13) habet. Per virginitatem autem vel coelibatum propter regnum coelorum servatum,37 presbyteri nova et eximia ratione Christo consecrantur, ei facilius indiviso corde adhaerent,38 liberius in ipso et per ipsum servitio Dei et hominum sese dedicant, eius regno ac operi regenerationis supernae expeditius ministrant, et sic aptiores fiunt qui paternitatem in Christo latius accipiant. Hoc ergo modo, coram hominibus profitentur se velle indivise muneri sibi commisso dedicari, fideles scilicet despondendi uni viro, illosque exhibendi virginem

M Cf. Mt 19,12.

34 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen gentium,* **n. 42: AAS 57 (1965), pp. 47-49 (v. supra p. 884).**

“ Cf. 1 Tm 3, 2-5; Tt 1,6.

M Cf. Pius XI, Litt. encyd. *Ad catholici racerdotii,* **20 dec. 1935: AAS 28 (1936), p. 28-**

37 Cf. Mt 19,12.

« Cf. 1 Cor 7, 32-34.

Of its nature it requires that, whenever in the fulfilment of their office priests are prompted by love and their own judgment to try new ways of achieving the church's good, they should put forward their proposals with confidence and stress the needs of the flock entrusted to them, but always be prepared to submit to the judgment of those who carry the chief responsibility for ruling the church of God.

With such humble, responsible and voluntary obedience priests mould themselves to Christ's image, having that mind which was also in Christ Jesus, who "emptied himself, taking the form of a servant … and became obedient unto death" (Ph 2, 7-8). By his obedience Christ overcame and redeemed the disobedience of Adam, as the apostle witnesses: "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rm 5, 19).

16. The perfect and perpetual continence for the kingdom of heaven that was commended by Christ our lord,[33] has been willingly accepted and admirably observed by many of the faithful throughout the ages, as in our own day. It has always been held of the greatest value in the church in a special way for the priestly life: it is at once a sign of and a stimulus for pastoral love and a special source of spiritual fruitfulness in the world.[34] It is not of course required by the very nature of the priesthood, as is clear from the practice of the early church'[3] and the tradition of the eastern churches: in these there are admirable married priests side by side with those who, together with all the bishops, have the grace of choosing to observe celibacy. This synod, while commending ecclesiastical celibacy, has no intention of changing that different discipline which lawfully flourishes in eastern churches, and in a loving spirit exhorts all who have received the priesthood in the married state to persevere in their holy vocation, and continue to spend themselves fully and freely on the flock entrusted to them.[36]

Celibacy is in very many ways appropriate to the priesthood. For the whole mission of a priest is a dedication to the service of the new humanity, which Christ who triumphed over death brings into being in the world by his Spirit, and which draws its origin "not of blood nor of the will of the flesh nor of the will of man, but of God" (Jn 1,13). Through virginity or celibacy preserved for the sake of the kingdom of heaven,[37] priests are consecrated to Christ in a new and exalted manner, and more easily cleave to him with singleness of heart;[38] in him and through him they devote themselves with greater freedom to the sendee of God and people; they are more untrammelled in serving his kingdom and his work of heavenly regeneration; and thus they are more equipped to accept a wider fatherhood in Christ. By this state they make an open profession to people that they desire to devote themselves with undivided loyalty to the task en-

[33] See Mt 19, 22.
[34] See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 42: AAS 57 (1965), pp. 47-49 (see above p. 884).
[55] See 1 Tm 3, 2-5; Tt 1, 6.
[36] See Pius XI, Encyclical *Ad catholici sacerdotii,* 20 Dec. 1935: AAS 28 (1936), p. 28.
[37] See Mt 19, 12.
[''] See 1 Cor 7, 32-34.

castam Christo,” et sic arcanum illud evocant connubium a Deo conditum et in futuro plene manifestandum quo ecclesia unicum sponsum Christum habet.10 Signum insuper vivum efficiuntur illius mundi futuri, per fidem et caritatem iam praesentis, in quo filii resurrectionis neque nubent neque ducent uxores.41

His rationibus in mysterio Christi eiusque missione fundatis, coelibatus, qui prius sacerdotibus commendabatur, postea in ecclesia latina omnibus ad ordinem sacrum promovendis lege impositus est. Quam legislationem, ad eos qui ad presbyteratum destinantur quod attinet, sacrosancta haec synodus iterum comprobat et confirmat, confidens in Spiritu donum coelibatus, sacerdotio novi testamenti tam congruum, liberaliter a Patre dari, dummodo qui sacerdotium Christi per sacramentum ordinis participant, immo et universa ecclesia, humiliter et enixe illud expetant. Exhortatur etiam haec sacra synodus omnes presbyteros, qui sacrum coelibatum gratia Dei confisi libera voluntate secundum exemplum Christi acceperunt ut, illi magno animo et toto corde inhaerentes, atque in hoc statu fideliter perseverantes, agnoscant praeclarum illud donum, quod a Patre sibi datum est quodque a Domino tam aperte extollitur,12 necnon prae oculis habeant magna mysteria, quae in eo significantur atque adimplentur. Quo magis autem perfecta continentia in mundo huius temporis a non paucis hominibus impossibilis reputatur, eo humilius et perseverantius presbyteri gratiam fidelitatis, numquam petentibus denegatam, una cum ecclesia expostulabunt, cuncta subsidia supernaturalia et naturalia insimul adhibentes, quae omnibus praesto sunt. Normas praesertim asceticas quae ab experientia ecclesiae probantur et quae in mundo hodierno haud minus necessariae sunt, sequi ne omittant. Rogat itaque haec sacrosancta synodus non solum sacerdotes, sed et omnes fideles, ut eis hoc pretiosum donum coelibatus sacerdotalis cordi sit, petantque omnes a Deo, ut ipse illud donum ecclesiae suae semper abundanter largiatur.

17. Amicabili et fraterna conversatione inter se et cum ceteris hominibus, discere valent presbyteri valores humanos colere et bona creata tamquam Dei dona aestimare. Versantes in mundo sciant tamen semper se secundum verbum Domini magistri nostri non esse de mundo.13 Utentes ergo mundo tamquam non utentes,11 pervenient ad illam libertatem, qua liberati ab omni cura inordinata dociles fiunt ad vocem divinam in vita cotidiana audiendam. Ex hac libertate et docilitate excrescit discretio spiritualis qua recta habitudo ad mundum bonaque terrestria

” **Cf. 2 Cor 11, 2.**

10 **Cf. conc. Vat. Π, Const, dogm. de ecclesia,** *Lumen gentium,* **nn. 42 et 44: AAS 57 (1965), pp. 47-49 et 50-51 (v, supra p. 883-884 et 885-886); decr. de accommodata renovatione vitae religiosae,** *Perfectae caritatis,* **n. 12 (v. supra p. 943).**

11 **Cf. Lc 20, 35-36; Pius XI,** *Litt.cncyd. Ad catholici sacerdotii,2ü* **dec. 1935: AAS 28 (1936), pp. 24-28; Pius XII, Litt. encycl.** *Sacra Virginitas,* **25 mart. 1954: AAS 46 (1954), pp. 169-172.**

« **Cf. Mt 19, 11.**

« **Cf. Io 17, 14-16.**

« **Cf. 1 Cor 7, 31.**

trusted to them, namely to betroth the faithful to one husband and present them as a pure bride to Christ/' and so they appeal to that mysterious marriage, brought into being by God and to be openlv revealed in time to come, in which the church has Christ as her only husband. They become, indeed, a living sign that the world to come, in which the children of the resurrection will neither marry nor be given in marriage, is already present among us through faith and love/|

For these reasons which are rooted in the mystery of Christ and his mission, celibacy was at first commended to priests, and was later imposed by law in the Latin church on all who were to be advanced to holy orders. As regards those destined for the priesthood, this synod once more approves and confirms that law, trusting to the Spirit that the gift of celibacy, so fitting as it is to the priesthood of the new covenant, will be generously given by the Father, as long as those who share in the priesthood of Christ by the sacrament of order, and indeed the whole church, humbly and earnestly ask for it. Further the synod exhorts all priests, who in reliance on God's grace have freely accepted celibacy after the example of Christ, to hold to it with greatness and fullness of spirit, to persevere faithfully in this state, to acknowledge the outstanding gift given them by the Father and so openly extolled by the Lord,[43] and to keep ever in mind the great mysteries that are symbolised and fulfilled in it. The more that perfect continence is regarded as impossible by many people in today's world, the more will priests together with the church humbly and perseveringly beg for the grace of fidelity, never denied to those who ask, while at the same time they avail themselves of all the readily accessible supports, both natural and supernatural. In particular, they should not fail to observe the rules of ascetical practice which have been tested by the experience of the church, and which are no less necessary in the modern world. The synod asks not only priests but all the faithful too to cherish this precious gift of priestly celibacy, and to beg of God that he will ever lavishly bestow it upon his church.

17. In friendly and brotherly dealings with each other and with other people, priests are able to appreciate human values and to regard created things as good gifts of God. But, as they live in the world, let them always realise that, in the words of our Lord and master, they are not of the world.[45] Thus, using the world as if they used it not,[44] they will attain that freedom which liberates them from every disorderly concern and makes them sensitive to the voice of God in their daily lives. Out of such freedom and sensitivity grows a power of spiritual vision, which gives rise to a right attitude to the world and to earthly goods. This

59 See 2 Cor 11,2.

40 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* nos. 42 and 44: AAS 57 (1965), pp. 47-49 and 50-51 (see above pp. 883-886); Decree on the sensitive renewal of religious life. *Perfectae caritatis,* no. 12 (see above p. 943).

41 See Lk 20, 35-36; Pius XI, Encyclical *Ad catholici sacerdotii,* 20 Dec. 1935: AAS 28 (1936), pp. 24-28; Pius XII, Encyclical *Sacra Virginitas,* 25 March 1954: AAS 46 (1954), pp. 169-172.

k See Mt 19, 11.

43 Seejn 17, 14-16.

44 See 1 Cor 7, 31.

invenitur. Quae habitudo ideo pro presbyteris magni est momenti, quia missio ecclesiae in medio mundo adimpletur et quia bona creata profectui personali hominis prorsus sunt necessaria. Grati ergo sint pro omnibus, quae eis Pater coelestis ad vitam recte peragendam largitur. Discernant « tamen oportet in lumine fidei omnia, quae eis occurrant, ut ad rectum usum bonorum Dei voluntati respondentem ducantur et quae missioni suae sunt noxia respuant.

Sacerdotes enim, quippe quorum Dominus sit „pars et ¥ereditas (Nm 18, 20), bonis temporalibus uti debent tantummodo eos in fines, ad i· quos iuxta Christi domini doctrinam ecclesiaeque ordinationem eadem destinari licet.

Bona ecclesiastica proprie dicta, secundum rei naturam, ad normam legum ecclesiasticarum, sacerdotes, adiuvantibus quatenus fieri possit peritis laicis, moderentur atque eadem destinent semper eos in fines ad is quos prosequendos ecclesiae licet bona temporalia possidere, videlicet ad cultum divinum ordinandum, ad honestam cleri sustentationem pro-curandam, necnon ad opera sacri apostolatus vel caritatis, praesertim erga egenos, exercenda.[44] Bona autem quae occasione exercitii alicuius ecclesia-stici officii sibi comparant, salvo iure particulari,[4]· presbyteri, non secus µ ac episcopi, adhibeant imprimis ad suam honestam sustentationem et ad officiorum proprii status adimpletionem; quae vero supersint, in bonum ecclesiae vel in opera caritatis destinare velint. Itaque officium ecclesiasticum ne quaestui habeant neve reditus ab eo provenientes in propriae rei familiaris amplificationem impendant.[47] Quare sacerdotes, ts nequaquam divitiis cor apponentes,[48] omnem cupiditatem semper vitent et ab omni specie mercaturae sedulo abstineant.

Immo ad paupertatem voluntariam amplexandam invitantur, qua Christo manifestius conformentur, et ad sacrum ministerium promptiores fiant. Christus enim propter nos egenus factus est, cum esset dives, ut m illius inopia divites essemus.[49] Apostoli autem exemplo suo testificati sunt gratuitum Dei donum gratis dandum esse,[50] scientes et abundare et penuriam pati.[51] Sed et aliqualis rerum communis usus, ad instar bonorum communionis quae in historia primaevae ecclesiae extollitur,[52] caritati pastorali optime viam sternit; et per eam vivendi formam presbyteri K laudabiliter ad praxim reducere possunt spiritum paupertatis qui a Christo commendatur.

44 Cone. Antioch., can. 25: Msi 2, 1327-1328; *Decretum Gratiani,* **c. 23, C. 12, q. 1 ed. Friedberg, 1, pp. 684-685.**

44 Hoc intellegitur praesertim de iuribus et consuetudinibus in ecclesiis orientalibus vigentibus.

47 Cone. Paris., a. 829, cap. 15: MGH, Legum sectio III, *Concilia,* **t. 2, p. 622, conc. Trid., sess. XXV, decr.** *de reform.,* **cap.** 1 : *Conc. Oec. Decreta,* **ed. Herder, Romae 1962, pp. 760-761 (784-785).**

48 Cf. Ps 62,11 Vg 61. **44 Cf. 2 Cor 8, 9.**

“ Q. Ac 8, 18-25.

41 Cf. Ph 4, 12.

48 Cf. Ac 2, 42-47.

attitude is of great importance for priests in that the church's mission is carried out fully in the world, and that created goods arc very necessary for human development. May they be grateful, then, for all their heavenly Father bestows on them for the proper conduct of life. But may they at the same time learn discernment, in the light of faith, of all that comes their w'ay; so will they come to make proper use of good things in a way that corresponds to the will of God, and to reject all that is harmful to their mission.

Seeing that the Lord is their "portion and their inheritance" (Nm 18, 20), priests should make use of temporal goods only for those purposes to which they may legitimately be applied by the teaching of Christ the lord and by the discipline of the church.

Wnat is in the technical sense church property should be managed by priests, as its nature requires, according to church law and as far as possible with the help of expert laity. They should always apply it for the purposes for which it is permissible for the church to possess temporal goods, namely for the celebration of divine worship, for the reasonable maintenance of clergy, and for carrying out works of the apostolate and of charity, especially to the poor.43 Without prejudice to any particular body of law,46* both priests and bishops should use any goods they acquire in the course of exercising an ecclesiastical function first of all for their own reasonable maintenance, and for the fulfilment of the duties of their state; they may wish to apply anything that remains to the good of the church or to works of charity. They should not regard ecclesiastical office as a source of gain, or spend the revenues accruing from it for the betterment of their own families.4 Hence priests should never set their heart on riches,43 should avoid every appearance of greed, and should carefully refrain from any sort of trading.

Indeed, to be fashioned more clearly in the image of Christ, and to be more available for their sacred ministry, they are invited to embrace voluntary poverty. For Christ, when he was rich, became poor for us, that we might be enriched by his poverty.49 The apostles also bore witness by their example that the freely bestowed gift of God should be freely given,50 experiencing as they did both abundance and penury.51 A certain sharing of property, on the pattern of the communion of goods extolled in the history of the primitive church,52 very well prepares the way for pastoral charity; and by this style of life priests can laudably put into practice the spirit of poverty extolled by Christ.

4' Council of Antioch, canon 25: Msi 2, 1327-1328; *Decretum Gratiani,* canon 23, C. 12, quest. 1 (ed. Friedberg, I, pp. 684-685); trans. Percival, p. 121.

46 This clause is to be understood particularly of any laws and customs prevailing in eastern churches.

4 Council of Paris (829), ch. 15: MGH, Legum sectio III, *Concilia,* tome 2, p. 622; council of Trent, session 25, decree *On reform,* ch. 1 (see above pp. 784-785).

43 See Ps 62, 11 (Vulgate 61).

49 See 2 Cor 8, 9.

50 Sec Ac 8, 18-25.

51 See Ph 4, 12.

52 See Ac 2, 42-47.

Spiritu ergo Domini ducti, qui salvatorem unxit et evangelizare pauperibus misit,53 presbyteri, necnon et episcopi, omnia illa vitent quae pauperes quolibet modo avertere possent, prae ceteris Christi discipulis omnem speciem vanitatis in suis rebus seponentes. Habitationem suam ita disponant, ut haec nemini impervia appareat et ut nemo umquam, s etiam humilior, eam frequentare vereatur.

III, Sxbndia pro prtsbyUrcrum vita

18. Unionem cum Christo ut in omnibus vitae adiunctis fovere valeant, presbyteri, praeterquam exercitio conscio ministerii sui, gaudent mediis communibus et particularibus, novis et veteribus, quae Spiritus sanctus 10 in populo Dei suscitare numquam destitit et quae ecclesia ad suorum membrorum sanctificationem commendat, immo aliquando et iubet.54 Prae omnibus spiritualibus subsidiis illi eminent actus, quibus christi-fideles ex duplici mensa sacrae scripturae et eucharistiae verbo Dei nutriuntur;55quanti momenti sit eorum assidua frequentatio pro sancti- is ficatione presbyterorum propria neminem latet.

Christo salvatori et pastori intime uniuntur sacramentalis gratiae ministri per fructuosam sacramentorum receptionem, speciatim in frequenti poenitentiae sacramentali actu, quippe qui, cotidiana conscientiae discussione praeparatus, necessariam cordis conversionem ad Patris io misericordiarum amorem tantopere foveat. Sub lumine fidei lectione divina enutritae, possunt Dei voluntatis signa et eius gratiae impulsus in variis vitae eventibus sedulo inquirere, et ita missioni suae in Spiritu sancto assumptae dociliores in dies fieri. Talis docilitatis mirum exemplum in beata Maria virgine semper inveniunt, quae, a Spiritu sancto ducta, » seipsam mysterio hominum redemptionis totam devovit;5®quam summi et aeterni sacerdotis matrem et apostolorum reginam, atque ministerii sui praesidium, presbyteri filiali devotione et cultu venerentur ac diligant.

Ad suum ministerium cum fidelitate adimplendum, colloquium coti-dianum cum Christo domino in visitatione et personali cultu sanctissimae 30 eucharistiae sibi cordi sit; recessui spirituali libenter vacent atque directio-nem spiritualem magni habeant. Multimodis, speciatim per probatam orationem mentalem et varias precum formas, quas libere eligunt, presbyteri quaerunt et a Deo enixe rogant illum verae adorationis spiritum, quo ipsi, simul cum plebe sibi commissa, intime se cum Christo novi ss testamenti mediatore uniant, et ita tamquam filii adoptionis clamare possint: „Abba, Pater" (Rm 8, 15).

19. Presbyteri ab episcopo in sacro ritu ordinationis admonentur ut sint „maturi in scientia" et sit doctrina eorum „spiritualis medicina

53 (f. Lc 4, 18. M CE CIC, can. 125 ss.

ss Cf. cone. Vat. II, Dccr. de accommodata renovatione vitae religiosae, *Perfectae caritaiit,* **n. 6 (v. supra p. 941) ; const, dogm. de divina revelatione.** *Dei verbum,* **n. 21 (v. supra p. 979).**

se Cf. conc. Vat. 11, Const, dogm. de ecclesia, *I.umen gentium,* **n. 65: AAS 57 (1965), pp. 64-65 (v. supra p. 896-897).**

Led by the Spirit of the Lord, who anointed the saviour and sent him to preach good news to the poor?' priests as well as bishops should avoid anything that could put off poor people, and more than other disciples of Christ should banish every appearance of ostentation from their affairs. They must appoint their dwellings in such a way that they never appear closed to anyone, and that no one however lowly is hesitant to enter them.

///. *Aids to the life ofpriests*

18. To foster union with Christ in all the circumstances of their lives, priests have at their disposal, in addition to conscientious fulfilment of their ministry, general and particular means, both new and old, which the Spirit of God never ceases to sustain among the people of God, and which the church recommends for the sanctification of its members, and indeed sometimes enjoins.[53] Over and above all other spiritual aids, there stand out those activities in which Christ's faithful are nourished by the word of God at the twofold table of holy scripture and the eucharist.[54] All are fully aware that the constant use of these means is of supreme importance for the sanctification of priests.

The ministers of sacramental grace are closely united to Christ their saviour and shepherd by the fruitful reception of the sacraments, and especially by the frequent practice of sacramental penance: with preparation for it by daily examination of conscience, it greatly fosters the necessary turning of the heart towards love of the Father of all mercies. In the light of faith nourished by the reading of God's word, they will be able to detect with exactness the signs of God's will and the movements of his grace in the various events of life, and so become daily more sensitive to the mission they have taken up in the Spirit. They will always find an outstanding model of this docility in the blessed virgin Mary, who was led by the Spirit to give herself wholly to the mystery of humanity's redemption?[6] may priests love as sons and venerate in their devotions this mother of the eternal high priest, queen of apostles and guardian of their ministry.

To carry out this ministry faithfully, they should be deeply attached to daily conversation with Christ their lord in visits and personal devotion to the blessed sacrament. They should gladly set time aside for spiritual retreats and should hold spiritual direction in high regard. By many means, and particularly by the approved practice of mental prayer and the use of different and freely chosen forms of vocal prayer, priests seek and implore from God the true spirit of adoration, in which they and the flock entrusted to them may be closely united with Christ, the mediator of the new covenant, and so as adopted children may be able to cry out: "Abba, Father" (Rm 8, 15).

19. In the course of the sacred rite of ordination priests are charged by the bishop to be "mature in learning ", and to see that their teaching is "a spiritual

53 See Lk 4, IS.

M See CIC, canons 125 if.

See Vatican council II, Decree on the sensitive renewal of religious life. *Perfectae caritatis,* no. 6 (see above p. 941); Dogmatic constitution on divine revelation, *Dei Verbum,* no. 21 (see above p. 979).

56 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* no. 65: AAS 57 (1965), pp. 64-65 (see above pp. 896-897).

populo Dei".47 Scientia autem ministri sacri sacra esse debet, quia e sacro fonte desumpta et ad sacrum finem directa. Praeprimis itaque hauritur ex lectione et meditatione sacrae scripturae,48 sed et studio sanctorum patrum et doctorum aliorumque traditionis monumentorum fructuose nutritur, Praeterea, ad aptas responsiones reddendas quaestionibus ab hominibus huius aetatis agitatis, presbyteri bene noscant oportet magisterii ac praecipue conciliorum ac Romanorum pontificum documenta, atque consulant optimos et probatos scientiae theologicae scriptores.

Cum vero nostris temporibus cultura humana et etiam scientiae sacrae novo gressu progrediantur, incitantur presbyteri ut scientiam suam de divinis et humanis apte et sine intermissione perficiant, atque ita ad colloquium cum coaetaneis opportunius ineundum se praeparent.

Quo facilius presbyteri in studia incumbant et methodos evangelizationis et apostolatus efficacius addiscant, omni cura ipsis opportuna subsidia comparentur, cuiusmodi sunt institutio, iuxta cuiusque territorii conditiones, cursuum vel congressuum, erectio centrorum pastoralibus studiis destinatorum, constitutio bibliothecarum et apta per personas idoneas studiorum moderatio. Considerent insuper episcopi singuli aut inter se uniti modum opportuniorem efficiendi ut omnes sui presbyteri, statis temporibus, maxime autem paucos post annos ab eorum ordinatione,49 frequentare possint cursum, quo ipsis praebeatur occasio cum ad pleniorem methodorum pastoralium et scientiae theologicae cognitionem acquirendam, tum ad vitam spiritualem roborandam et ad mutuo experientias apostolicas cum fratribus communicandas.80 His aliisque aptis subsidiis peculiari cura iuventur etiam neoparochi et illi qui novo pastorali operi addicuntur, vel qui in aliam dioecesim vel nationem mittuntur.

Tandem solliciti erunt episcopi ut aliqui ad profundiorem rerum divinarum scientiam se dedicent, ut numquam desint magistri ad clericos instituendos idonei, ut reliqui sacerdotes et fideles iuventur ad necessariam sibi doctrinam comparandam, utque sanus in sacris disciplinis foveatur progressus, qui ecclesiae prorsus est necessarius.

20. Servitio Dei dediti in implendo officio sibi commisso, digni sunt presbyteri qui aequam recipiant remunerationem, quia „dignus est operarius mercede sua" (Lc 10, 7),81 atque „Dominus ordinavit iis, qui evangelium annuntiant, de evangelio vivere" (1 Cor 9, 14). Quapropter, quatenus aequae presbyterorum remunerationi non aliunde provisum fuerit, ipsi fideles, quippe in quorum bonum presbyteri operam impendant, vera obligatione tenentur curandi ut eisdem necessaria ad vitam honeste et digne ducendam subsidia procurari valeant. Episcopi autem de hac re

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57 *Pontificale romanum,* **de ordinatione presbyterorum.**

48 **Cf. conc. Vat. II. Const, dogm. de divina revelatione,** *Dei verbum,* **n. 25 (v. supra p. 980).**

” **Hic cursus idem non est ac cursus ille pastoralis, statim post ordinationem perficiendus, de quo in decreto de institutione sacerdotali,** *Optatam totiuj,* **n. 22 (v. supra p. 958).**

40 **Cf. conc. Vat. II, Decr. de pastorali episcoporum munere in ecclesia,***Chrittut Dominus* **n. 16 (v. supra p. 927).**

41 **Cf. Mt 10,10;** 1 **Cor 9, 7;** 1 **Tm 5,18.**

medicine for the people of God"?7 The learning of a sacred minister should itself be sacred, in that it is drawn from a sacred source and directed to a sacred end. This learning derives in the first instance from reading of and meditation on holy scripture?8 but it is further enriched and filled out by study of the fathers and doctors of the church and the other traditional classics. Further, to be able to give appropriate replies to the searching questions put by people today, priests need to be thoroughly familiar with the documents of the magisterium, especially those of councils and popes, and to consult the works of the best and most approved theologians.

As in our day human culture, and the sacred sciences too, progress at a new speed, priests are urged to constant and discriminating development of their own knowledge in both sacred and secular fields, so as to prepare themselves for more informed discussion with people of their time.

To help priests in their study, and in learning methods of evangelisation and apostolic work, every care must be given to provide them with appropriate supports. Such are courses and conferences, adapted to the circumstances of each region, the establishing of centres for pastoral study, the provision of libraries and guidance in study by qualified people. Let bishops consider individually or in groups the best way of ensuring that all their priests at regular intervals, but particularly a few years after their ordination?9 can attend a course which gives them the chance to develop their knowledge of pastoral methods and of academic theology, both to strengthen their spiritual life and to share with their brethren their experience in the apostolate?0 By these and other appropriate means special care will be given to help newly appointed parish priests and any who are allocated to a new pastoral work, or are sent to a new diocese or country.

Finally, bishops should be concerned that some devote themselves to deeper knowledge of the sacred sciences, so that there will never be a dearth of teachers for the intellectual formation of the clergy, or to assist other priests and faithful in acquiring the learning they need, and to foster the healthy progress in the disciplines of theology, which is an absolute necessity for the church.

20. Dedicated as they are to the service of God in fulfilling the charge entrusted to them, priests deserve to receive a fitting remuneration, since "the labourer deserves his wages" (Lk 10, 7),61 and "the Lord commanded that those who proclaim the gospel should get their living by the gospel" (1 Cor 9, 14). Hence, if a just remuneration is not otherwise provided for priests, the faithful themselves are bound by a serious obligation to ensure that the necessary means are raised for them to live in a fitting and worthy manner, seeing that it is for their good that priests work. Bishops are bound to instruct the faithful in their

'7 *Roman Pontifical,* Ordination of priests.

58 See Vatican council II. Dogmatic constitution on divine revelation, *Dei Verbum,* no. 25 (see above p. 980).

59 This course is not the same as the pastoral course to be followed immediately after ordination, which is treated in the Decree on priestly formation, *Optatam totius,* no. 22 (see above p. 958).

60 Sec Vatican council II, Decree on the pastoral office of bishops in the church, *Christus Dominus,* no. 16 (see above p. 927).

61 See Mt 10, 10; 1 Cor 9, 7; 1 Tm 5, 18.

eorum obligatione fideles monere tenentur et curare debent, sive singuli pro sua quisque dioecesi, sive aptius plures simul pro communi territorio, ut normae instituantur, quibus debite consulatur honestae sustentationi eorum qui in populi Dei servitium aliquo munere funguntur vel functi sunt. Remuncratio autem ab uniquoque percipienda, ratione quidem habita tum ipsius muneris naturae tum locorum temporumque condicionum, fundamentaliter eadem sit pro omnibus in iisdem adiunctis versantibus, eorum condicioni sit congrua et eis praeterea tribuat facultatem non solum debite providendi remuneration! eorum qui servitio presbyterorum se dedicant, sed etiam indigentibus per se ipsos aliqua ratione subveniendi, quod ministerium erga pauperes, iam a primis suis exordiis, magno semper in honore ecclesia habuit. Haec remuneratio insuper talis sit, quae presbyteris permittat quotannis debitum et sufficiens habere feriarum tempus, quod quidem, ut presbyteri habere valeant, episcopi curare debent.

Officio vero, quod sacri ministri adimplent, praecipuum momentum tribuere oportet. Quare systema sic dictum beneficiale relinquatur aut saltem ita reformetur ut pars beneficialis, seu ius ad reditus ex dote officio adnexos, habeatur tamquam secundaria, et princeps in iure tribuatur locus ipsi officio ecclesiastico, quod quidem deinceps intellegi debet quodlibet munus stabiliter collatum in finem spiritualem exercendum.

21. Prae oculis semper habeatur exemplum credentium in primaeva ecclesia hierosolymitana, in qua „erant illis omnia communia" (Ac 4, 32), „dividebatur autem singulis prout cuique opus erat" (Ac 4, 35). Summopere itaque congruit ut, in regionibus saltem in quibus cleri sustentatio penitus aut magna ex parte a fidelium oblationibus pendet, bona in hunc finem oblata colligat institutio quaedam dioecesana, quam administrat episcopus, adiuvantibus sacerdotibus delegatis et, ubi utilitas id suadeat, etiam laicis in re oeconomica peritis. In votis quoque est ut praeterea, quantum fieri possit, in singulis dioecesibus vel regionibus constituatur massa bonorum communis, qua valeant episcopi aliis obligationibus erga personas ecclesiae deservientes satisfacere variisque dioecesis necessitatibus occurrere, quaque etiam valeant dioeceses divitiores adiuvare pauperiores, ut illarum abundantia harum inopiam suppleat.[w] Quae etiam massa communis imprimis constituatur oportet ex bonis a fidelium oblationibus, sed ex aliis quoque fontibus, iure determinandis, provenientibus.

In nationibus praeterea ubi praevidentia socialis in favorem cleri nondum apte ordinata est, curent conferentiae episcopales ut, attentis semper legibus ecclesiasticis et civilibus, habeantur sive instituta dioecesana, etiam inter se foederata, sive instituta pro variis dioecesibus simul constituta, sive associatio pro toto territorio condita, quibus, sub vigilantia hierarchiae, satis provideatur tum congruenti praecavendae et adsistentiae sanitariae, quam vocant, tum debitae sustentationi presbyterorum qui infirmitate, invaliditate aut senectute laborant. Sacerdotes vero instituto erecto opem ferant, mod spiritu solidarietatis erga fratres suos, communi-

w Cf. 2 Cor 8, 14

obligation in this matter and to ensure, cither individually in their own diocese or more appropriately by acting jointly for a common territory, that procedures be established for attending properly to the reasonable support of those who perform any function in the service of God's people, or have performed one in the past. The payment received by each, after allowances are made for the nature of a task and for circumstances of time and place, should basically be the same for all working under the same conditions. It should be appropriate to their state and should make it possible for them, not only to provide due recompense for those who devote themselves to the service of priests, but also to a certain extent to give help themselves to the needy. For from its earliest beginnings the church has held ministering to the poor in high honour. Further, priests' remuneration should be enough to allow them sufficient time every year for the holiday they deserve; and bishops must ensure that they are able to get away for this time.

The actual office which sacred ministers fulfil should be regarded as of primary importance. Hence the so-called system of benefices should be abandoned, or at least reformed in such a way that the beneficiary dimension, that is, the right to revenue attached to an endowed office, be treated as secondary, and the primary place in law be given to the ecclesiastical office itself: this is to be understood henceforth as any office which is permanently conferred and is to be carried out for a spiritual purpose.

21. The model of the primitive community of believers in Jerusalem should always be kept in mind: "they had everything in common" (Ac 4, 32), and "distribution was made to each as any had need" (Ac 4, 35). It is therefore very fitting, at least in regions where the support of the clergy depends wholly or largely on the offerings of the faithful, that gifts for this purpose should go into a common diocesan fund under the administration of the bishop, with the help of priests appointed for the purpose and, where advantage is seen in this, of laity experienced in money matters. It is further desirable that, wherever possible, a common fund should be set up in each diocese or region, from which bishops can meet their other obligations to people who serve the church, and respond to various other diocesan needs, and from which the richer dioceses can help the poorer and make good their need from their own plenty.62 This common fund should in the first instance be supplied by the offerings of the faithful, but also from other sources to be legally established.

Furthermore, in countries where social security is not yet adequately supplied to the clergy, epsicopal conferences, always having regard to ecclesiastica and civil law, should see to the provision of diocesan institutions (perhaps federated with each other), or organisations either for a group of dioceses or covering a whole territory, in which adequate provision is made, under the supervision of the hierarchy, for preventive and remedial treatment as well as for proper care of priests afflicted by ill-health, disability or old age. It is for priests to support such institutions, sharing in the sufferings of their brother priests in a spirit of

62 See 2 Cor 8, 14.

cantes tribulationibus eorum, ·3simul considerantes se ita, sine anxietate de sorte futura, alacriore sensu evangelico paupertatem colere atque animarum saluti penitus se tradere posse. Satagant autem ii, ad quos spectat, ut eadem diversarum nationum instituta inter se colligantur, ut firmius robur consequantur latiusque propagentur.

Cmî/mjio et exhortatio

22. Sacrosancta haec synodus gaudia vitae sacerdotalis prae oculis habens, etiam difficultates non praeterire potest, quas in hodiernae vitae adiunctis patiuntur presbyteri. Scit etiam quantum condiciones oeconomicae et sociales, immo et hominum mores, transformantur, quantumque ordo valorum in aestimatione hominum immutatur; ecclesiae ministri inde, immo et nonnumquam christifideles, in hoc mundo quasi alienos ab ipso se sentiunt, anxie quaerentes quibusnam idoneis mediis et verbis cum eodem communicare valeant. Nova enim quae fidei obstant impedimenta, apparens peracti laboris sterilitas necnon acerba quam experiuntur solitudo, eos in periculum adducere possunt ne animo deprimantur.

Mundum autem, qualis hodie dilectioni et ministerio pastorum ecclesiae concreditur, sic Deus dilexit, ut Filium suum unigenitum pro ipso daret.[84] Revera, mundus hic, multis quidem peccatis detentus sed non parvis etiam facultatibus praeditus, ecclesiae lapides vivos[85] praebet, qui coadificantur in habitaculum Dei in spiritu.[68] Idem Spiritus sanctus, dum ecclesiam impellit ut ad mundum huius temporis adeundum novas vias aperiat, congruas quoque ministerii sacerdotalis accommodationes suggerit ac fovet.

Meminerint presbyteri se in opere exercendo numquam solos esse, sed inniti omnipotenti Dei virtute: atque in Christum credentes, qui eos ad sacerdotium suum participandum vocavit, cum omni fiducia suo ministerio sese devoveant, scientes potentem esse Deum ut augeat in eis caritatem.[87] Meminerint etiam fratres in sacerdotio, immo et fideles totius mundi sibi socios habere. Cooperantur enim omnes presbyteri in exsequendo Dei salutari proposito, mysterio scilicet Christi seu sacramento abscondito a saeculis in Deo,[88]quod nonnisi paulatim ad effectum deducitur, diversis conspirantibus ministeriis in aedificationem corporis Christi, donec eiusdem compleatur aetatis mensura. Quae omnia, cum abscondita sint cum Christo in Deo,[69]fide maxime percipi possunt. Fide enim necesse est ambulare duces populi Dei, exemplum sequentes fidelis Abrahae, qui fide „oboedivit in locum exire, quem accepturus erat in hereditatem: et exiit, nesciens quo iret" (Heb 11, 8). Revera mysteriorum Dei dispensator

« Cf. Ph 4,14.
64 Cf. Io 3, 16.
66 a. 1 Pt 2, 5.
66 Cf. Eph 2, 22.
67 Cf. *Pontificale romanum,* De ordinatione presbyterorum
" Cf. Eph 3, 9.
*· Cf. Coi 3, 3,

solidarity with them,6' and realising that they themselves are thus able to pursue evangelical poverty more keenly, and to give themselves fully to the salvation of souls, without worrying about their future. Those concerned should find ways of federating institutions of this kind in different countries, to give them greater stability and to increase their scope.

Conclusion and exhortation

22. This holy synod is aware of the joys of priestly life, but at the same time cannot overlook the difficulties which priests encounter in today's world. It knows how unstable are social and economic conditions, how the standards of society and people's values are changing. The result is that some ministers of the church, and a good number of the faithful, feel themselves out of place in this world and anxiously search for language and other means to communicate with it. New obstacles to faith, the apparent ineffectiveness of much that they do, and the bitter loneliness they experience, can put them in danger of discouragement.

However, God so loved the world, which is today entrusted to the love and sendee of the church's pastors, that he gave his only-begotten Son for it.6465 The truth is that this world, though in the grip of many sins, is endowed with great opportunities, and brings to the surface those living stones of the church,63 which are to be built up for a dwelling place of God in the Spirit.66 The same holy Spirit, who urges the church to open up new ways of approaching today's world, also prompts and encourages the relevant adjustments in the ministry of priests.

Priests should bear in mind that they are never alone in their task, but rest on the strength of the all-powerful God. With trust in Christ, who called them to share his priesthood, they may dedicate themselves with all confidence to their ministry, knowing that God is able to make love grow in them.6 They should recall that they have as companions their brother priests, and indeed the faithful of the whole world. For all priests are working together for God's plan of salvation — the secret of Christ or the mystery hidden for ages in God68 — which is only brought into effect step by step as different forms of service combine to build up the body of Christ, until it reaches the fullness of its stature. As all this is hidden with Christ in God,69 it can chiefly be discerned by faith. It is with faith that the leaders of God's people must walk forward, following the example of Abraham the faithful, who by faith "obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out not knowing where he was to go" (Heb 11,8). In truth the dispenser of the mysteries

63 See Ph 4, 14.
w See Jn 3, 16.
65 See 1 Pt 2, 5.
66 See Eph 2, 22.
6 See *Roman Pontifical,* Ordination of priests.
68 See Eph 3, 9.
69 See Col 3, 3.

assimilari valet homini in agro seminanti, de quo Dominus dixit: ,,Et dormiat, et exsurgat nocte et die, et semen germinet, et increscat dum nescit ille (Mr 4, 27). Ceterum dominus lesus, qui dixit: ..Confidite, ego vici mundum'' (Io 16, 33), his verbis ecclesiae suae non promisit perfectam in hoc saeculo victoriam. Gaudet vero sacrosancta svnodus quod terra evangelii semine inseminata nunc multis in locis fructificat sub ductu Spiritus domini, qui replet orbem terrarum, quique in multorum cordibus sacerdotum atque fidelium spiritum vere missionalem excitavit. De quibus omnibus sacrosancta synodus universis orbis presbyteris peramanter grates agit: „Ei autem, qui potens est omnia facere superabundanter quam petimus aut intelligimus, secundum virtutem, quae operatur in nobis, ipsi gloria in ecclesia, et in Christo lesu" (F.ph 3, 20-21).

Constitutio pastoralis de ecclesia in mundo huius temporis[1]

Prooemium

1. *(De intima coniunctione ecclesiae cum tota familia gentium')* Gaudium et spes, luctus et angor hominum huius temporis, pauperum praesertim et quorumvis afflictorum, gaudium sunt et spes, luctus et angor etiam Christi discipulorum, nihilque vere humanum invenitur, quod in corde eorum non resonet. Ipsorum enim communitas ex hominibus coalescit, qui, in Christo coadunati, a Spiritu sancto diriguntur in sua ad regnum Patris peregrinatione et nuntium salutis omnibus proponendum acceperunt. Quapropter ipsa cum genere humano eiüsque historia se revera intime coniunctam experitur.

2. *(Ad quosnam concilium sermonem dirigat).* Ideo concilium Vaticanum secundum, mysterio ecclesiae penitius investigato, iam non ad solos ecclesiae filios omnesque Christi nomen invocantes, sed ad universos homines incunctanter sermonem convertit, omnibus exponere cupiens quomodo ecclesiae praesentiam ac navitatem in mundo hodierno concipiat. Mundum igitur hominum prae oculis habet seu universam familiam humanam cum universitate rerum inter quas vivit; mundum, theatrum

1 *Constitutio pastoralis ,,De ecclesia in mundo huius temporis" duabus partibus constans, unum quid tamen efficit.*

,,Pastoralis" autem dteitur constitutio ex eo quod, principiis doctrinalibus innixa, habitudinem ecclesiae ad mundum et ad homines bodternos exprimere intendet. Ideo nec in priori parte pastoralis deest intentio, nec iero ut secunda intentio doctrinalis.

In parte quidem priori, ecclesia doctrinam suam evolvit de homine, de mundo in quem homo inseritur, et de habitudine sua ad ipsos. In secunda autem diversos aspectus hodiernae vitae et societatis humanae pressius considerat, et quidem speciatim quaestiones et problemata quae nostris temporibus hac in re urgentiora videntur. Unde fit ut, in hac posteriori parte, materia, principiis doctrinalibus subtecta, non tantum elementis permanentibus, sed etiam contingentibus constet.

Interpretanda est igitur constitutio iuxta normas generales theologicae interpretutionis, et quidem ratione habita, praesertim in secunda eius parte, adtunctorum mutabilium cum quibus res de quibus agitur natura sua connecluntur.

of God may be likened to someone sowing a field, of whom the Lord said: "he sleeps and rises night and day, and the seed sprouts and grows, he knows not how" (Mk 4, 27). At the same time, the lord Jesus who said, "Be of good cheer, I have overcome the world" (Jn 16,33), did not in these words promise his church perfect victory on earth. Yet the synod rejoices that the earth sown with the seed of the gospel is indeed bearing fruit in many lands under the guidance of God's Spirit who fills the whole world, and who has stirred up a truly missionary spirit in the hearts of many priests and faithful. For all this the synod gives thanks with great love to all priests throughout the world: "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus" (Eph 3, 20-21).

Pastoral constitution on the church in the world of today[1]

Preface

1. *(The close link between the church and the whole human family)*
The joys and hopes and the sorrows and anxieties of people today, especially of those who are poor and afflicted, are also the joys and hopes, sorrows and anxieties of the disciples of Christ, and there is nothing truly human which does not also affect them. Their community is composed of people united in Christ who are directed by the holy Spirit in their pilgrimage towards the Father's kingdom and who have received the message of salvation to be communicated to everyone. For this reason it feels itself closely linked to the human race and its history.

2. *(Those whom the council addresses).* Accordingly, after exploring the mystery of the church more deeply, the second Vatican council now immediately addresses itself not just to the church's own daughters and sons and all who call on the name of Christ but to people everywhere, in its desire to explain to all how it understands the church's presence and activity in today's world. This world it sees as the world of men and women, the whole human family in its total environment; the stage of human history notable for its toil, its tragedies and its

[1] *The pastoral constitution "On the church tn the world of today" contains two parts which form a unity.*

The constitution is termed "pastoral" because, while dependent on principles of doctrine, its aim is to express the relationship between the church and the world and people of today. As this pastoral aim is not absent from the first part, so the doctrinal aim is not absent from the second.

In the first part the church develops its doctrine about humanity, the world in which human beings live, and its own relationship to both. In the second it concentrates on several aspects of modem living and human society, and specifically on questions and problems which seem particularly urgent today. /Is a result, this latter part comprises material, subject to doctrinal considerations, which contains both permanent and transient features.

The constitution should therefore be interpreted according to the general norms of theological interpretation and with due regard, especially in the second part, for the naturally changing circumstances of the matters treated.

historiae generis humani, eiusque industria, cladibus ac victoriis signatum; mundum, quem christifideles credunt ex amore creatoris conditum et conservatum, sub peccati quidem servitute positum, sed a Christo crucifixo et resurgente, fracta potestate maligni, liberatum, ut secundum propositum Dei transformetur et ad consummationem perveniat.

3. *(De ministerio homini praebendo).* Nostris autem diebus, genus humanum, de propriis inventis propriaque potentia admiratione commotum, saepe tamen anxias agitat quaestiones de hodierna mundi evolutione, de loco et munere hominis in orbe universo, de sui individualis et collectivi conaminis sensu, denique de ultimo rerum hominumque fine. Quapropter concilium, fidem universi populi Dei, a Christo congregati, testificans et exponens, ipsius coniunctionem, observantiam ac dilectionem erga totam hominum familiam, cui inseritur, eloquentius demonstrare non valet quam instituendo cum ea de variis illis problematibus colloquium, lumen afferendo ex evangelio depromptum, atque humano generi salutares vires suppeditando, quas ipsa ecclesia, Spiritu sancto ducente, a fundatore suo accipit. Hominis enim persona salvanda est humanaque societas instauranda. Homo igitur, et quidem unus ac totus, cum corpore et anima, corde et conscientia, mente et voluntate, totius nostrae explanationis cardo erit.

Ideo sacra synodus, altissimam v tionem hominis profitens et divinum quoddam semen in eo insertum asseverans, generi humano sinceram cooperationem ecclesiae offert ad instituendam eam omnium fraternitatem quae huic vocationi respondeat. Nulla ambitione terrestri movetur ecclesia, sed unum tantum intendit: nempe, Spiritus paracliti ductu, opus ipsius continuare Christi, qui in mundum venit ut testimonium perhiberet veritati,[2] ut salvaret, non ut iudicaret, ut ministraret, non ut sibi ministraretur.[3]

Expositio introductiva

De hominis condicione in mundo hodierno

4. *(De spe et angore).* Ad tale munus exsequendum, per omne tempus ecclesiae officium incumbit signa temporum perscrutandi et sub evangelii luce interpretandi; ita ut, modo unicuique generationi accommodato, ad perennes hominum interrogationes de sensu vitae praesentis et futurae deque earum mutua relatione respondere possit. Oportet itaque ut mundus in quo vivimus necnon eius exspectationes, appetitiones et indoles saepe dramatica cognoscantur et intelligantur. Quaedam autem principaliores mundi hodierni notae sequenti modo delineari possunt.

Hodie genus humanum in nova historiae suae aetate versatur in qua profundae et celeres mutationes ad universum orbem gradatim extenduntur. Ab hominis intelligentia et creativa industria excitatae, in ipsum

*** Cf. Io 18, 37.**

3 Cf. Io 3, 17; Mt 20, 28; Mr 10, 45.

triumphs; the world which Christians believe has been established and kept in being by its creator's love, has fallen into the bondage of sin but has been liberated by Christ, who was crucified and has risen to shatter the power of the evil one, so that it could be transformed according to God's purpose and come to its fulfilment.

3. *(The service to be offered to humanity').* Although the human race today is proud of its achievements and its abilities, it is frequently concerned about modern developments in the world, about humanity's place and role on the planet, about the meaning of individual and corporate endeavours, and about the ultimate purpose of things and of human beings. The council, in witnessing and giving expression to the faith of the whole of God's people brought together by Christ, cannot give more striking evidence of this people's feelings of oneness, concern and love towards the whole human family, of which it is a part, than by entering into conversation with it on these various problems, contributing enlightenment derived from the gospel and supplying the human race with the saving resources which, under the guidance of the holy Spirit, the church receives from its founder. For it is the human person that is to be saved, and human society to be restored. It is around humankind therefore, one and entire, body and soul, heart and conscience, mind and will, that our whole treatment will revolve.

Thus it is that the holy synod proclaims the noble calling of humanity and the existence within it of a divine seed, and offers the human race the sincere cooperation of the church in working for that universal community of sisters and brothers which is the response to humanity's calling. The church is not motivated by any earthly considerations, but has in mind only, with the guidance of the Paraclete, to continue the work of Christ who came into the world to give witness to the truth,2 to save and not to judge, to serve and not to be served.'

Introduction

The condition of humanity in today's world

4. *(Hopes and anxieties).* To discharge this function, the church has the duty in every age of examining the signs of the times and interpreting them in the light of the gospel, so that it can offer in a manner appropriate to each generation replies to the continual human questionings on the meaning of this life and the life to come and on how they are related. There is a need, then, to be aware of, and to understand, the world in which we live, together with its expectations, its desires and its frequently dramatic character. Some of the more outstanding features ol today's world can be outlined as follows.

The human race finds itself today in a new stage of its history, in which fundamental and rapid changes are gradually extending to the whole globe. These have come about through human intelligence and creative effort, and they

2 See Jn 18, 37. 3 See Jn 3, 17; Mt 20, 28; Mk 10, 45.

hominem recidunt, in cius iudicia et desideria individualia et collectiva, in eius modum cogitandi et agendi tum circa res tum circa homines. Ira iam de vera sociali et culturali transformatione loqui possumus, quae etiam in vitam religiosam redundat.

Ut in quavis accretionis crisi contingit, haec transformatio non leves secumfert difficultates. Ita, dum homo potentiam suam tam late extendit, eam tamen non semper ad suum servitium redigere valet. Proprii animi intimiora altius penetrare satagens, saepe de seipso magis incertus apparet. Leges vitae socialis pedetentim clarius detegens, de directione ei imprimenda anceps haeret.

Numquam genus humanum tantis divitiis, facultatibus et potentia oeconomica abundavit, et tamen adhuc ingens pars incolarum orbis fame et egestate torquetur atque innumeri litterarum ignorantia plane laborant. Numquam homines tam acutum ut hodie sensum libertatis habuerunt, dum nova interea genera socialis et psychicae servitutis exsurgunt. Dum mundus suam unitatem necnon singulorum ab invicem dependentiam in necessaria solidarietate tam vivide persentit, viribus tamen inter se pugnantibus gravissime in opposita distrahitur; etenim acres dissensiones politicae, sociales, oeconomicae, *raciales* et ideologicae adhuc perseverant, nec periculum deest belli omnia usque ad ima destructuri. Dum idearum communicatio augetur, verba ipsa quibus magni momenti conceptus exprimuntur sensus sat diversos in distinctis ideologiis induunt. Tandem sedulo perfectior quaeritur temporalis ordinatio, quin spirituale incrementum pariter progrediatur.

Tot implexis condicionibus affecti, plurimi coaevi nostri impediuntur quominus valores perennes vere dignoscant et simul cum noviter inventis rite componant; exinde, inter spem et angorem agitati, de praesenti rerum cursu sese interrogantes, inquietudine premuntur. Qui rerum cursus homines ad respondendum provocat, immo et constringit.

5. (Dr *proftoide mutatis condicionibus).* Hodierna animorum commotio et in vitae condicionibus immutatio cum ampliori rerum transmutatione connectuntur, qua efficitur ut in mentibus efformandis scientiae mathematicae et naturales vel de ipso homine tractantes, in ordine vero agendi technicae artes ex illis scientiis profluentes, crescens pondus acquirant. Haec mens scientifica rationem culturalem modosque cogitandi aliter quam antea fingit. Technicae artes eo progrediuntur ut faciem terrae transforment etiam spatium ultraterrestre subigere conentur.

Super tempora quoque humanus intellectus dominium suum quodammodo dilatat: in praeteritum ope cognitionis historicae, in futurum arte prospectiva et planificatione. Progredientes scientiae biologicae, psychologicae et sociales non solum homini ad meliorem sui cognitionem opem ferunt, sed ipsum etiam adiuvant ut, technicis methodis adhibitis, in vitam societatum directe influxum exerceat. Insimul genus humanum de proprio demographico incremento iam praevidendo et ordinando magis magisque cogitat.

Ipsa historia tam rapido cursu acceleratur ut singuli eam vix prosequi valeant. Consortionis humanae sors una efficitur et non amplius inter

redound on women and men, on their individual and collective judgments and wishes, and on their ways of thinking and acting both in material and in human affairs. So much so that we can speak of a real social and cultural transformation which has its effects also on the life of religion.

As is the case in any crisis of growth, this transformation is introducing considerable difficulties. Thus while human beings are increasingly extending their power, they are not always able to control it in their own service. They are intent on exploring the depths of the mind, yet they often appear more unsure of themselves. They are gradually uncovering the laws of their life in society, but uncertain about how to give it direction.

Never has the human race possessed such an abundance of wealth, resources and economic power, and yet a large part of the world's population is still racked by hunger and need, and very many are illiterate. Never has humanity had so intense a feeling for freedom as today, but new forms of social and psychological slavery are on the increase. The world is keenly aware of its unity and interdependence in essential solidarity, while it is seriously polarised by opposing forces; and in fact bitter political, social, economic, racial and ideological dissensions remain, together with the risk of a war which will annihilate everything. Communication of ideas is on the increase, but the very words to express ideas take on quite different meanings in competing ideologies. And there is concern to improve the temporal order without there being any comparable spiritual progress.

Caught up in such complexities, very many of our contemporaries are prevented from identifying permanent values and from reconciling them with recent discoveries. They fluctuate between hope and anxiety, question themselves about the current course of events and are deeply disquieted. Such a development calls for, and even demands, an answer from men and women.

5. *(The profound change of conditions).* The spiritual unease of today and the change in living conditions are part of a greater upheaval, which comes from the growing importance accorded at the intellectual level to the mathematical, natural and social sciences, and at the practical level to the repercussions of these sciences upon technology. This scientific mentality is affecting human culture and ways of thinking, and technology is going so far as to transform the face of the earth and even to attempt to conquer extraterrestrial space.

The human mind is extending its sway over time also: over the past with the aid of historical information, and over the future through projection and planning. The advancing biological, psychological and social sciences are not only enabling human beings to know themselves better but are also helping them to have a direct influence through technology on the lives of societies. At the same time the human race is giving increasing thought to forecasting and controlling its own demographic growth.

History itself is accelerating at such a pace that individuals can scarcely keep up with it. Humanity's fate is becoming one rather than being divided into

varias velut historias dispergitur. Ita genus humanum a notione magis statica ordinis rerum ad notionem magis dynamicam atque evolutivam transit, unde quam maxima nascitur problematum nova complexio, quae ad novas analyses et syntheses provocat.

6. *{Mutationes in ordine sociati).* Eo ipso communitates locales tradition a- les, uti sunt familiae patriarchales, „clans", tribus, pagi, varii coetus et consortionis socialis necessitudines, pleniores in dies immutationes experiuntur.

Typus industrialis societatis paulatim diffunditur, quasdam nationes ad oeconomicam opulentiam adducens, et notiones et condiciones vitae socialis a saeculis constitutas penitus transformans. Similiter vitae urbanae cultus ac studium augentur sive per urbium earumque incolarum augmen- tum, sive per motum quo vita urbana ad ruricolas dilatatur.

Nova et aptiora communicationis socialis instrumenta ad eventus cognoscendos et ad modos cogitandi et sentiendi quam citissime latissi- meque diffundendos conferunt, plures connexas repercussiones excitando.

Nec parvipendendum est quot homines, ex variis causis, ad migrandum inducti, vitae suae rationem immutent.

Sic necessitudines hominis cum similibus suis indesinenter multiplican- tur ac simul ipsa *sociali^atio* novas necessitudines inducit, quin tamen congruentem personae maturationem et relationes vere personales *{personalrçationem)* semper promoveat.

Huiusmodi quidem evolutio clarius apparet in nationibus quae com- modis progressus oeconomici et technici iam gaudent, sed populos quo- que movet adhuc ad progressionem nitentes qui, pro suis regionibus, beneficia industrializationis et urbanizationis obtinere cupiunt. Qui populi, praesertim antiquioribus traditionibus addicti, simul motum experiuntur ad maturius magisque personale libertatis exercitium.

7. *{Mutationes psychologicae, morales et religiosae).* Mutatio mentis et structurarum bona recepta frequenter in controversiam vocat, maxime apud iuvenes qui non semel impatientes, immo angore rebelles fiunt, et conscii de proprio momento in vita sociali, citius in eadem partes habere cupiunt. Exinde non raro parentes et educatores in muneribus suis adimplendis in dies maiores difficultates experiuntur.

Instituta vero, leges atque modi cogitandi et sentiendi a maioribus tradita non semper statui rerum hodierno bene aptari videntur; inde gravis perturbatio in modo et in ipsis agendi normis.

Ipsam denique vitam religiosam novae condiciones afficiunt. Ex una parte acrior diiudicandi facultas eam a magico mundi conceptu et a superstitionibus adhuc vagantibus purificat atque magis personalem et actuosam adhaesionem fidei in dies exigit; quo fit ut non pauci ad vividio- rem Dei sensum accedant. Ex altera vero parte crebriores turbae a religione practice discedunt. Secus ac transactis temporibus, Deum religionemve negare, aut ab iisdem abstrahere, non amplius quid insolitum et individuale sunt: hodie enim non raro quasi exigentia progressus scientific! vel cuius- dam novi humanismi exhibentur. Haec omnia in pluribus regionibus non tantum in philosophorum placitis exprimuntur, sed latissime litteras, artes,

different historical movements. The human race is moving from a more static view of things to one which is more dynamic and evolutionary, giving rise to new combinations of problems which call for new analyses and syntheses.

6. *(Changes in the social order).* Because of this, local traditional communities, such as patriarchal families, clans, tribes, villages and the various groupings and relationships in society are daily experiencing change.

The industrial type of society is gradually spreading, leading some nations to economic wealth and utterly transforming age-old ideas and conditions of social living. Similarly the desire for urban life is on the increase, whether by the growth of cities and their inhabitants or by the trend to urbanise rural people.

New' and improved media of social communication are contributing to knowledge of events and to the rapid spread of ways of thinking and reacting, with all the consequences which follow.

Of considerable significance also are the numbers of people who are led by a variety of reasons to migrate and change their manner of living.

Thus people's relationships are multiplying continually, and at the same time *socialisation* is introducing new relationships without necessarily promoting *personalisation,* or a maturing of the person and genuinely personal relationships.

This evolution is more clearly apparent in countries which already enjoy the advantages of economic and technological progress, but it also affects peoples who are struggling for progress and are eager to secure the benefits of industrialisation and urbanisation for their regions. And at the same time these peoples, particularly those committed to older traditions, are experiencing an advance towards a more mature and more personal exercise of freedom.

7. *(Psychological, moral and religious changes).* A change in mentality and structures is frequently challenging traditional values, especially on the pan of the young who are at times impatient, if not in revolt, and who have become aware of their importance to society and wish to be active in it at an earlier age. The result is that quite often parents and teachers find their tasks increasingly difficult.

Inherited institutions, laws and ways of thinking and feelings do not always appear easily adaptable to modern conditions, and the result is disruption in the manner, and even the norms, of behaving.

The new conditions also affect the living of religion. On the one hand, a more critical judgment is purifying it of a magical approach to the world and of still widespread superstitions and is increasingly demanding a more personal and active commitment of faith, such that many people are coming to a more appreciative awareness of God. On the other hand, more groups of people are giving up the practice of religion. In contrast to earlier generations it is not now' unusual or just an individual matter to deny God or religion or to abandon them: today it is not infrequent for this to be considered as demanded by scientific progress or a new humanism. All of this finds expression in several parts of the world not just in the opinions of philosophers but is widespread in

scientiarum humanarum et historiae interpretationem, ipsasque leges civiles afficiunt ita ut exinde multi perturbentur.

8. *(De inaequilibriis in mundo hodierno).* Tam rapida rerum mutatio inordinate saepe progrediens, immo et ipsa discrepantiarum in mundo vigentium acrior conscientia, contradictiones et inaequilibria gignunt vel augent.

In ipsa persona frequentius oritur inaequilibrium inter modernum intellectum practicum et theoreticam cogitandi rationem, quae summam cognitionum suarum neque sibi subigere neque in syntheses apte ordinare valet. Oritur pariter inaequilibrium inter sollicitudinem efficientiae practicae et exigentias conscientiae moralis, necnon multoties inter condiciones vitae collectivas et requisita cogitationis personalis, immo et contemplationis. Oritur tandem inaequilibrium inter activitatis humanae specializationem et universalem rerum visionem.

In familia autem discrepantiae oriuntur, sive ex prementibus condicionibus demographicis, oeconomicis et socialibus, sive ex difficultatibus inter generationes quae sibi subsequuntur exsurgentibus, sive ex novis necessitudinibus socialibus inter viros ac mulieres.

Magnae oriuntur etiam discrepantiae inter stirpes, immo inter varii generis societatis ordines; inter nationes opulentas et minus valentes egentesque; denique, inter instituta intemationalia, ex pacis desiderio populorum exorta, et ambitionem propnae ideologiae disseminandae nec non cupiditates collectivas in nationibus aliisve coetibus exsistentes.

Inde mutuae diffidentiae et inimicitiae, conflictationes et aerumnae, quarum ipse homo simul causa est et victima.

9. *(De appetitionibus universalioribus generis bumani).* Interea crescit persuasio genus humanum non tantum imperium suum super res creatas in dies magis roborare posse ac debere; sed insuper eius esse ordinem politicum, socialem et oeconomicum statuere qui in dies melius homini inserviat et singulos ac coetus adiuvet ad dignitatem sibi propriam affirmandam et excolendam.

Hinc plurimi acerrime exigunt illa bona quibus, per iniustitiam vel non aequam distributionem, orbatos se esse vivida conscientia iudicant. Nationes in via progressus sicut illae recenter sui iuris factae, bona civilizationis hodiernae non tantum in campo politico sed etiam oeconomico participare et libere partibus suis in mundo fungi cupiunt, dum tamen in dies augetur earumdem distantia simul ac persaepe dependentia etiam oeconomica ab aliis ditioribus nationibus citius progredientibus. Populi fame pressi populos opulentiores interpellant. Mulieres sibi vindicant, ubi eam nondum sunt consecutae, paritatem de iure et dc facto cum viris. Opifices et ruricolae non solum victui necessaria comparare, sed laborando dotes suae personae excolere, immo in ordinanda vita oeconomica, sociali, politica et culturali suas partes agere volunt. Nunc primum in historia humana universi populi iam persuasum sibi habent culturae beneficia reapse ad cunctos extendi posse ac debere.

Sub omnibus autem istis exigentiis latet profundior et universalior appetitio: personae scilicet atque coetus plenam atque liberam vitam,

literature and the arts, in the interpretation of the human sciences and of history, and in the laws of society; and it is disturbing many individuals.

8. *(Imbalances tn modem society).* Such rapid and often uneven change and a keener awareness of the discrepancies which already exist in society give rise to, or aggravate, contradictions and imbalances.

In the human person there quite often arises an imbalance between the modern practical mentality and the theoretical way of thinking which is unable to control or synthesise the totality of knowledge. Similarly there arises an imbalance between concern for practical results and the demands of the moral conscience, and often between the collective conditions of living and the requirements for personal thought and contemplation. Finally, there arises an imbalance between the specialisations of human activity and a global view of things.

In the family, imbalances arise from demographic, economic and social pressures, or from the resulting tensions between generations, or from new relationships between men and women in society.

Considerable imbalances also arise between races and various classes of society; between rich nations and the weaker and more needy ones; and between the international institutions which have been born of the desire of nations for peace, and the desire to spread ideologies or the collective ambition to further one's own interests which exists among nations and other groups.

Hence the mutual mistrust and enmity, the conflicts and hardships, of which humanity is both cause and victim.

9. *(The wider aspirations of humanity).* Meantime there is a growing realisation not just that the human race can and should daily increase its control over created things, but in addition that its task is to establish a political, social and economic order which will daily be of better sendee to humanity and will enable individuals and groups to assert and cultivate the dignity which is theirs.

Hence considerable numbers insistently demand those advantages of which they feel very conscious of being deprived, whether through injustice or inequality of distribution. Nations on the road to progress and recently become independent wish to share in the advantages of modern civilisation in the economic as well as the political sphere and to play their own part freely in the world, and yet so often they are increasingly outdistanced and dependent economically in relation to nations richer than themselves and progressing more rapidly. Peoples oppressed by hunger appeal to the wealthier peoples. Women claim equality with men in law and in reality, where they have not yet achieved it. Labourers and agricultural workers want not just to produce the necessities of life but to cultivate their personal resources at work and to take their place in economic, social, political and cultural life. Now, for the first time in human history, whole peoples are convinced that the benefits of culture really can and should extend to everyone.

Underlying all these demands there is a deeper and more widespread wish: people and groups are thirsting for a life which is full and free and worthy of

homine dignam, sitiunt, omnia quae hodiernus mundus eis tam abundanter praebere potest proprio servitio subicientes. Nationes praeterea in dies fortius enituntur ut universalem quamdam communitatem assequantur.

» Quae cum ita sint, mundus hodiernus simul potentem ac debilem se exhibet, capacem optima vel pessima patrandi, dum ipsi ad libertatem aut servitutem, ad progressum aut regressum, ad fraternitatem aut odium prostat via. Praeterea, homo conscius fit ipsius esse recte dirigere vires, quas ipse suscitavit et quae eum opprimere aut ei servire possunt. Unde i· seipsum interrogat.

10. *(De profundioribus interrogationibus generis bumani}.* Revera inaequilibria quibus laborat mundus hodiernus cum inaequilibrio illo fundamentaliori connectuntur, quod in hominis corde radicatur. In ipso enim homine plura elementa sibi invicem oppugnant. Dum enim una ex parte, is utpote creatura, multipliciter sese limitatum experitur, ex altera vero in desideriis suis illimitatum et ad superiorem vitam vocatum se sentit. Multis sollicitationibus attractus, iugiter inter eas seligere et quibusdam renuntiare cogitur. Immo, infirmus ac peccator, non raro illud quod non vult facit et illud quod facere vellet non facit? Unde in seipso divisionem te patitur, ex qua etiam tot ac tantae discordiae in societate oriuntur. Plurimi sane, quorum vita materialismo practico inficitur, a clara huiusmodi dramatici status perceptione avertuntur, vel autem, miseria oppressi, impediuntur quominus illum considerent. Multi in interpretatione rerum multifarie proposita quietem se invenire existimant.

ss Quidam vero a solo conatu humano veram plenamque generis humani liberationem exspectant, sibique persuasum habent futurum regnum hominis super terram omnia vota cordis eius expleturum esse. Nec desunt qui, de sensu vitae desperantes, audaciam laudant eorum qui, exsistentiam humanam omnis significationis propriae expertem existimantes, ei totam 3« significationem ex solo proprio ingenio conferre nituntur. Attamen, coram hodierna mundi evolutione, in dies numerosiores fiunt qui quaestiones maxime fundamentales vel ponunt vel nova acuitate persentiunt: quid est homo? Quinam est sensus doloris, mali, mortis, quae, quamquam tantus progressus factus est, subsistere pergunt? Ad quid victoriae illae is tanto pretio acquisitae? Quid societati homo afferre, quid ab ea exspectare potest? Quid post vitam hanc terrestrem subsequetur?

Credit autem ecclesia Christum, pro omnibus mortuum et resuscitatum,5 homini lucem et vires per Spiritum suum praebere ut ille summae suae vocationi respondere possit; nec aliud nomen sub caelo datum esse io hominibus, in quo oporteat eos salvos fieri? Similiter credit elavem, centrum et finem totius humanae historiae in Domino ac magistro suo inveniri. Affirmat insuper ecclesia omnibus mutationibus multa subesse quae non mutantur, quaeque fundamentum suum ultimum in Christo

*** Cf. Rm 7, 14 ss.**
e Cf. 2 Cor 5, 15.
» Cf. Ac 4, 12.

human beings, by applying to their own advantage all that today's world can provide for them in such abundance. Nations are continually aiming to bring about a universal community.

In such circumstances the world of today is showing both its strength and its weakness, the capacity to produce the best and the worst as it faces the road leading to freedom or to slavery, advance or retreat, fellowship or hatred. Men and women are becoming conscious of having to give direction to the powers which they have created, which can either enslave or serve them, and as a result are questioning themselves.

10. *(Deeper human questions').* The imbalances affecting the world today are in fact connected with a deeper imbalance rooted in the human heart where various elements are in opposition. On the one hand, human beings as creatures experience considerable limitations, while on the other hand they are aware of being unlimited in their desires and of being summoned to a higher life. They are subject to many attractions and constantly compelled to choose between them and renounce some of them. And being weak and sinful, they frequently do what they would rather not, and fail to do what they would.4They experience internal disunity within themselves, from which so many disharmonies in society also originate. Many whose life is infected with practical materialism are prevented from clearly perceiving this dramatic situation; others are so crushed by wretchedness that they cannot appreciate it. Many consider they can find peace through various ways of interpreting events.

Some, for instance, look to a true and complete liberation of humanity resulting from human effort alone and are persuaded that the future kingdom of women and men on earth will fulfil all their hearts' desires. Others despair of any meaning to life and admire the boldness of those who consider human existence completely devoid of significance and who struggle to give it significance by their own efforts. And yet, faced with today's evolving world, an increasing number are asking the really basic questions or feeling them with a new urgency: What is man and woman? What is the meaning of the suffering, evil and death which persist even in the midst of such progress? What is the point of these expensive conquests? What can people contribute to society or expect from society? What comes after this earthly existence?

It is the church's belief that Christ, who died and was raised for everyone3, offers to the human race through his Spirit the light and strength to respond to its highest calling; and that no other name under heaven is given to people for them to be saved.6 It likewise believes that the key and the focus and culmination of all human history are to be found in its Lord and master. The church also affirms that underlying so many changes there are some things which do not change and are founded upon Christ, who is the same yesterday and today and

4 See Rm 7, 14 ff.
5 See 2 Cor 5, 15.
6 See Ac 4, 12.

habent, qui est heri, hodie, ipse et in saecula.[7] Sub lumine ergo Christi, imaginis Dei invisibilis, primogeniti omnis creaturae,[8] concilium, ad mysterium hominis illustrandum atque ad cooperandum in solutionem praecipuarum quaestionum nostri temporis inveniendam, omnes alloqui intendit.

Pars I

De ecclesia et vocatione hominis

11. *(Impulsionibus Spiritus respondendum).* Populus Dei, fide motus, qua credit se a Spiritu domini duci qui replet orbem terrarum, in eventibus, exigentiis atque optatis, quorum una cum ceteris nostrae aetatis hominibus panem habet, quaenam in illis sint vera signa praesentiae vel consilii Dei, discernere satagit. Fides enim omnia novo lumine illustrat et divinum propositum de integra hominis vocatione manifestat, ideoque ad solutiones plene humanas mentem dirigit. Concilium imprimis illos valores, qui hodie maxime aestimantur, sub hoc lumine diiudicare et ad fontem suum divinum referre intendit. Hi enim valores, prout ex hominis ingenio eidem divinitus collato procedunt, valde boni sunt; sed ex corruptione humani cordis a sua debita ordinatione non raro detorquentur, ita ut purificatione indigeant.

Quid ecclesia de homine sentit? Quaenam ad societatem hodiernam aedificandam commendanda videntur? Quaenam est significatio ultima humanae navitatis in universo mundo? Ad has quaestiones responsio exspectatur. Exinde luculentius apparebit populum Dei et genus humanum cui ille inseritur, servitium sibi mutuo praestare, ita ut ecclesiae missio religiosam et ex hoc ipso summe humanam se exhibeat.

Cap. I. De humanae personae dignitate

12. *(De homine ad imaginem Dei).* Secundum credentium et non credentium fere concordem sententiam, omnia quae in terra sunt ad hominem, tamquam ad centrum suum et culmen, ordinanda sunt.

Quid est autem homo? Multas opiniones de seipso protulit et profert, varias et etiam contrarias, quibus saepe vel se tamquam absolutam regulam exaltat vel usque ad desperationem deprimit, exinde anceps et anxius. Quas quidem difficultates ecclesia persentiens, a Deo revelante instructa eisdem responsum afferre potest, quo vera hominis condicio delineetur, explanentur eius infirmitates, simulque eius dignitas et vocatio recte agnosci possint.

Sacrae enim litterae docent hominem „ad imaginem Dei" creatum esse, capacem suum creatorem cognoscendi et amandi, ab eo tamquam

7 Cf. Heb 13, 8.
8 Cf. Col 1, 15.

forever.[7] It is accordingly in the light of Christ, who is the image of the invisible God and first-born of all creation,[8] that the council proposes to elucidate the mystery of humankind and, in addressing all people, to contribute to discovering a solution to the outstanding questions of our day.

Part I

The church and humanity's vocation

11. *(Responding to the promptings of the Spirit).* Impelled by its belief that it is being led by the Spirit of the Lord who fills the whole earth, God's people works to discern the true signs of God's presence and purpose in the events, needs and desires which it shares with the rest of modern humanity. It is faith which shows everything in a new light and clarifies God's purpose in his complete calling of the human race, thus pointing the mind towards solutions which are fully human. The council's first aim is to subject the values most highly regarded today to this light and to relate them to their divine source, since these values are very good insofar as they proceed from the God-given character of the human person, but are in need of purification from the distortion they often receive from the corruption of the human heart.

What is the church's view of woman and man? What does it consider is to be commended in constructing today's society? What is the ultimate significance of human activity in the world as a whole? These questions require answers which will show more clearly that the people of God and the human race of which it is a part are of service to each other, and that the church's mission is seen to be a religious one and by that very fact an outstandingly human one.

Chapter 1. The dignity of the human person

12. *(Humanity in God's image).* Believers and unbelievers are almost at one in considering that everything on earth is to be referred to humanity as its centre and culmination.

But what is humanity itself? It has proposed, and continues to propose, a variety of sometimes contradictory views about itself, which often either hold it up as the absolute measure of all things or cast it into despair as divided and fear-ridden. Aware of these difficulties but instructed by God's revelation, the church can offer an answer to them which describes the true human condition, provides an explanation for its weakness and recognises its dignity and calling.

For scripture teaches that humankind was created "in the image of God", with the capacity to know and love its creator, and was divinely appointed with

7 See Heb 13, 8.
8 See Col 1, 15.

dominum super omnes creaturas terrenas constitutum,1 ut eas regeret, eisque uteretur, glorificans Deum.2 „Quid est homo quod memor es eius? aut filius hominis, quoniam visitas eum? Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum, et constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius" (Ps 8, 5-7).

At Deus non creavit hominem solum: nam inde a primordiis ..masculum et feminam creavit eos" (Gn 1, 27), quorum consociatio primam formam efficit communionis personarum. Homo etenim ex intima sua natura ens sociale est, atque sine relationibus cum aliis nec vivere nec suas dotes expandere potest.

Deus igitur, sicut iterum in sacra pagina legimus, vidit ,.cuncta quae fecerat, et erant valde bona" (Gn 1, 31).

13. *(De peccato).* In iustitia a Deo constitutus, homo tamen, suadente maligno, inde ab exordio historiae, libertate sua abusus est, seipsum contra Deum erigens et finem suum extra Deum attingere cupiens. Cum cognovissent Deum, non sicut Deum glorificaverunt, sed obscuratum est insipiens cor eorum et servierunt creaturae potius quam creatori.3 Quod revelatione divina nobis innotescit, cum ipsa experientia concordat. Nam homo, cor suum inspiciens, etiam ad malum inclinatum se competit et in multiplicibus malis demersum, quae a bono suo creatore provenire non possunt. Deum tamquam principium suum saepe agnoscere renuens, etiam debitum ordinem ad finem suum ultimum, simul ac totam suam sive erga seipsum sive erga alios homines et omnes res creatas ordinationem disrupit.

Ideo in seipso divisus est homo. Quapropter tota vita hominum, sive singularis sive collectiva, ut luctationem et quidem dramaticam se exhibet inter bonum et malum, inter lucem et tenebras. Immo incapacem se invenit homo per seipsum mali impugnationes efficaciter debellandi, ita ut unusquisque se quasi catenis vinctum sentiat. At ipse Dominus venit ut hominem liberaret et confortaret, eum interius renovans ac principem huius mundi (cf. Io 12, 31) foras eiiciens qui eum in servitute peccati retinebat.4 Peccatum autem minuit ipsum hominem, a plenitudine consequenda eum repellens.

In lumine huius revelationis simul sublimis vocatio et profunda miseria, quas homines experiuntur, rationem suam ultimam inveniunt.

14. *(De hominis constitutione).* Corpore et anima unus, homo per ipsam suam corporalem condicionem elementa mundi materialis in se colligit, ita ut, per ipsum, fastigium suum attingant et ad liberam creatoris laudem vocem attollant.5 Vitam ergo corporalem homini despicere non licet, sed e contra ipse corpus suum, utpote a Deo creatum et ultima die resuscitandum, bonum et honore dignum habere tenetur. Peccato tamen vulneratus

1 **O. Gn 1, 26; Sap 2, 23.**
1 **Q. Edi 17. 3-10.**
’ **Cf. Rm 1, 21-25.**
4 **O. Io 8. 34.**
» **Cf. Dn 3, 57-90.**

authority over all earthly creatures,[1] to rule and use them and glorify God.[2] "What is humankind that you are mindful of it, and the human family that you care for it? Yet you have made it little less than God, and you crown it with glory and honour. You have given it dominion over the work of your hands; you have put all things under its feet" (Ps 8, 5-7).

God, however, did not create the human person a solitary: from the very beginning "male and female God created them" (Gn 1, 27), and their coming together brings about the first form of the communion of persons. For by natural constitution the human person is a social being who cannot live or develop without relations with others.

Accordingly, as scripture again states, God saw "everything that God had made, and behold, it was very good" (Gn 1, 31).

13. *(Sin).* Although constituted in righteousness by God, humanity was persuaded by the evil one, and at the dawn of history abused its freedom, raising itself up against God and seeking to find its destiny apart from God. Although they were aware of God, they did not give the glory befitting God, but their foolish hearts were darkened and they served the creature rather than the creator? What is known to us through God's revelation is consonant with our experience. Looking into our hearts, we also find ourselves with a leaning towards evil and submerged in a multitude of evils which cannot originate in our good creator. Frequently declining to acknowledge God as our source, we also disrupt our right relationship to God as our ultimate destination, as well as our whole relationship to ourselves or to others or to created things.

Thus the human being is divided interiorly, and the whole of human life, whether singly or shared, is shown to be a dramatic struggle between good and evil, light and darkness. People find themselves incapable of overcoming the onslaughts of evil by themselves, and individuals feel bound and helpless. But the Lord has come to liberate them and strengthen them, renewing them interiorly and expelling the prince of this world (seejn 12,31), who kept them in the slavery of sin? For sin diminished them and prevented them from attaining their fulfilment.

In the light of this revelation both the noble calling and the profound dejection experienced by human beings find their ultimate explanation.

14. *(The human constitution).* Being a unity of body and soul, humanity concentrates in its physical dimension the elements of the material world, which reach their peak in the human and raise their voice in free praise of the creator? Women and men may not therefore despise their bodily life, but on the contrary are bound to consider the body, created by God and to be raised on the last day, as good and worthy of honour. And yet, being wounded by sin, they experience

1 See Gn 1, 26; Wis 2, 23.
1 See Ecli 17, 3-10.
3 See Rm 1, 21-25.
4 Sec Jn 8, 34.
5 See Dn 3, 57-90.

corporis rebelliones experitur. Ipsa igitur dignitas hominis postulat ut Deum glorificet in corpore suo,· neve illud pravis cordis sui inclinationi-bus inservire sinat.

Homo vero non fallitur, cum se rebus corporalibus superiorem agnoscit, et non tantum ut particulam naturae aut anonymum elementum civitatis humanae seipsum considerat. Interioritate enim sua universitatem rerum excedit: ad hanc profundam interioritatem redit, quando convertitur ad cor, ubi Deus eum exspectat, qui corda scrutatur,7 et ubi ipse sub oculis Dei de propria sorte decernit. Itaque, animam spiritualem et immortalem in seipso agnoscens, non fallaci figmento illuditur, a physicis tantum et socialibus condicionibus fluente, sed e contra ipsam profundam rei veritatem attingit.

15. *{De dignitate intellectus, de veritate et de sapientia).* Recte iudicat homo, divinae mentis lumen participans, se intellectu suo universitatem rerum superare. Ingenium suum per saecula impigre exercendo ipse in scientiis empiricis, artibus technicis et liberalibus sane profecit. Nostris autem temporibus in mundo materiali praesertim investigando et sibi subiiciendo egregios obtinuit successus. Semper tamen profundiorem veritatem quaesivit et invenit. Intclligentia enim non ad sola phaenomena coarctatur, sed realitatcm intelligibilem cum vera certitudine adipisci valet, etiamsi, ex sequela peccati, ex parte obscuratur er debilitatur.

Humanae tandem personae intellectualis natura per sapientiam perficitur ct perficienda est, quae mentem hominis ad vera bonaque inquirenda ac diligenda suaviter attrahit, et qua imbutus homo per visibilia ad invisibilia adducitur.

Actas autem nostra, magis quam saecula anteacta, tali sapientia indiget ut humaniora fiant quaecumque nova ab homine deteguntur. Periclitatur enim sors futura mundi nisi sapientiores suscitentur homines. Insuper notandum est plures nationes, bonis quidem oeconomicis pauperiores, sapientia vero ditiores, ceteris eximium emolumentum praestare posse.

Spiritus sancti dono, homo ad mysterium consilii divini contemplan-dum et sapiendum fide accedit.8

16. *{De dignitate conscientiae moralis).* In imo conscientiae legem homo detegit, quam ipse sibi non dat, sed cui obedire debet, ct cuius vox, semper ad bonum amandum et faciendum ac malum vitandum eum advocans, ubi oportet auribus cordis sonat: fac hoc, illud devita. Nam homo legem in corde suo a Deo inscriptam habet, cui parere ipsa dignitas eius est et secundum quam ipse iudicabitur.9 Conscientia est nucleus secretissimus atque sacrarium hominis, in quo solus est cum Deo, cuius vox resonat in intimo eius.10 Conscientia modo mirabili illa lex innotescit, quae in Dei et

* **O.** 1 **Cor 6,13-20.**

7 **O.** 1 **Rg 16,7; Ir 17, 10.**

8 **Cf. Ecli 17, 7-8.**

» **Cf. Rm 2, 14-16.**

10 **Cf. Pius XII, Nuntius radiophonicus de conscientia Christiana in iuvenibus recte efformanda, 23 martii 1952: AAS 44 (1952), p. 271.**

the rebelliousness of the body. Thus human dignity itself requires them to glorify God in the body[6] and not to permit the body to serve the evil inclinations of the heart.

Humankind is not mistaken in recognising its superiority over bodily things and in considering itself not just as a particle of nature or an impersonal element of human society. By its interior life it far exceeds the totality of things, and it experiences this deep interiority when it enters into the heart where God, the searcher of hearts,[7] is waiting and where it decides its own destiny in the sight of God. Thus, in acknowledging a spiritual immortal soul within them, human beings are not misled by some deceptive construct of merely physical or social conditions but on the contrary they are penetrating to the truth of reality.

15. *(The dignity of the mind; truth; wisdom).* As sharers in the light of the divine mind, human beings are correct in judging that by their intellect they are superior to the totality of things. Through the ages the human mind has been unceasingly active and has made progress in the empirical sciences, technology and the liberal arts. In modern times it has achieved remarkable successes in investigating and harnessing the world of matter. And yet it has always sought and discovered a deeper truth. For its understanding is not bound simply by appearances but is capable of grasping intelligible reality with true certainty, even if it is partly dimmed and weakened as a result of sin.

The intellectual nature of the human person reaches its final perfection, and needs to do so, through the wisdom which gently draws the human mind to seek and love what is true and good, and which leads it through visible realities to those which are invisible.

The present age more than ever requires such wisdom to humanise its new discoveries. The future of the world is at risk if wiser people are not forthcoming. And it may be noted that several nations which are less rich in economic resources are more endowed with wisdom, and can make a unique contribution to others.

By the gift of the holy Spirit humankind attains in faith to the contemplation and savouring of the mystery of God's design?

16. *(The dignity of the moral conscience).* Deep within their conscience individuals discover a law which they do not make for themselves but -which they are bound to obey, whose voice, ever summoning them to love and do what is good and to avoid what is evil, rings in their heart when necessary with the command: Do this, keep away from that. For inscribed in their hearts by God, human beings have a law whose observance is their dignity and in accordance with which they are to be judged? Conscience is the most intimate centre and sanctuary of a person, in which he or she is alone with God whose voice echoes within them.[10] In a marvellous manner conscience makes known that law which

6 See 1 Cor 6, 13-20.
7 See 1 Kg 16, 7; Jer 17, 10.
s See Ecli 17, 7-8.
9 See Rm 2, 14-16.
10 See Pius XII, Radio message on correctly forming a Christian conscience among youths, 23 March 1952: AAS 44 (1952). p. 271.

proximi dilectione adimpletur.11 Fidelitate erga conscientiam christiani cum ceteris hominibus coniunguntur ad veritatem inquirendam et tot problemata moralia, quae tam in vita singulorum quam in sociali consortione exsurgunt, in veritate solvenda. Quo magis ergo conscientia recta praevalet, eo magis personae et coetus a caeco arbitrio recedunt et normis obiectivis moralitatis conformari satagunt. Non raro tamen evenit ex ignorantia invincibili conscientiam errare, quin inde suam dignitatem amittat. Quod autem dici nequit cum homo de vero ac bono inquirendo parum curat, et conscientia ex peccati consuetudine paulatim fere obcaecatur.

17. *(De praestantia libertatis}.* At nonnisi libere homo ad bonum se convertere potest, quam libertatem coaevi nostri magni faciunt ardenterque prosequuntur: et recte sane. Saepe tamen eam pravo modo fovent, tamquam licentiam quidquid faciendi dummodo delectet, etiam malum. Vera autem libertas eximium est divinae imaginis in homine signum. Voluit enim Deus hominem relinquere in manu consilii sui,12 ita ut creatorem suum sponte quaerat et libere ad plenam et beatam perfectionem ei inhaerendo perveniat. Dignitas igitur hominis requirit ut secundum consciam et liberam electionem agat, personaliter scilicet ab intra motus et inductus, et non sub caeco impulsu interno vel sub mera externa coactione. Talem vero dignitatem obtinet homo cum, sese ab omni passionum captivitate liberans, finem suum in boni libera electione persequitur et apta subsidia efficaciter ac sollerti industria sibi procurat. Quam ordinationem ad Deum libertas hominis, a peccato vulnerata, nonnisi gratia Dei adiuvante, plene actuosam efficere potest. Unicuique autem ante tribunal Dei propriae vitae ratio reddenda erit, prout ipse sive bonum sive malum gesserit.13

18. *(De mysterio mortis}.* Coram morte aenigma condicionis humanae maximum evadit. Non tantum cruciatur homo dolore et corporis dissolutione progrediente, sed etiam, immo magis, perpetuae extinctionis timore. Recte autem instinctu cordis sui iudicat, cum totalem ruinam et definitivum exitum suae personae abhorret et respuit. Semen aeternitatis quod in se gerit, ad solam materiam cum irreductibile sit, contra mortem insurgit. Omnia technicae artis molimina, licet perutilia, anxietatem hominis sedare non valent: prorogata enim biologica longaevitas illi ulterioris vitae desiderio satisfacere nequit, quod cordi eius ineluctabiliter inest.

Dum coram morte omnis imaginatio deficit, ecclesia tamen, revelatione divina edocta, hominem ad beatum finem, ultra terrestris miseriae limites, a Deo creatum esse affirmat. Mors insuper corporalis, a qua homo si non peccasset subtractus fuisset,14 fides Christiana docet fore ut vincatur, cum homo in salutem, culpa sua perditam, ab omnipotente et miserante

11 **Cf. Mt 22, 37-40; Gal 5, 14.**
12 **Cf. Edi 15, 14.**
« **Œ 2 Cor 5, 10.**
11 **Cf. Sap 1, 13; 2,23-24; Km 5,21; 6,23; Ic 1, 15.**

is fulfilled by love of God and of neighbour.[11] In their faithfulness to conscience, Christians are united with all other people in the search for truth and in finding true solutions to the many moral problems which arise in the lives of individuals and in society. And the more a correct conscience prevails, so much the more do persons and groups abandon blind whims and work to conform to the objective norms of morality. Not infrequently, however, conscience can be mistaken as a result of insuperable ignorance, although it does not on that account forfeit its dignity; but this cannot be said when a person shows little concern for seeking what is true and good and conscience gradually becomes almost blind from being accustomed to sin.

17. *(The excellence offreedom).* It is only in freedom, however, that human beings can turn to what is good, and our contemporaries are right in their evaluation and assiduous pursuit of such freedom, although often they cultivate it in wrong ways as a licence to do anything they please, even evil. Genuine freedom is an outstanding manifestation of the divine image in humans. For God willed to leave them in the hands of their own counsel,[12] so that they would seek their creator of their own accord and would freely arrive at full and blessed perfection by cleaving to God. Their human dignity therefore requires them to act through conscious and free choice, as motivated and prompted personally from within, and not through blind internal impulse or merely external pressure. They achieve such dignity when they free themselves from all subservience to their feelings, and in a free choice of good pursue their own end by effectively and assiduously marshalling the appropriate means. Wounded as it is by sin, human freedom cannot fully realise this orientation towards God without the help of God's grace. Everyone will have to give an account of his or her life before God's judgment seat according as she or he has done good or evil.[13]

18. *(The mystery of death).* The enigma of the human condition is most evident when face to face with death. Humankind is tortured not just by progressive suffering and physical pain but also, or more, by the fear of perpetual extinction. Its instinctive judgment is correct in recoiling from and rejecting the total destruction and complete departure of the person. The seed of eternity which it bears cannot be reduced to mere matter and it revolts against death. All the efforts of technology, however beneficial, cannot allay human anxiety, and the prolongation of biological life cannot assuage the essential longing of the human heart for further life.

The imagination fails before death, but the church learns from divine revelation to affirm that men and women have been created by God for a blessed destiny beyond the boundary of earthly unhappiness. And Christian faith teaches that the bodily death, from which they would have been immune had they not sinned,[14] will be vanquished when they are restored by an all-powerful and merciful saviour to the salvation lost through their own fault. For God has

[11] See Mt 22, 37-40; Gal 5, 14.
[12] See Ecli 15, 14.
[13] Sec 2 Cor 5, 10.
[14] See Wis 1, 13; 2, 23-24; Rm 5, 21; 6, 23; Jas 1, 15.

salvatore restituetur. Deus enim hominem vocavit et vocat ut ei in perpetua incorruptibilis vitae divinae communione tota sua natura adhaereat. Quam victoriam Christus, hominem a morte per mortem suam liberando, ad vitam resurgens adeptus est.15 Cuicumque igitur recogitanti homini, tides, cum solidis argumentis oblata, in eius anxietate de sorte futura responsum offert; simulque facultatem praebet cum dilectis fratribus iam morte praereptis in Christo communicandi, spem conferens eos veram vitam apud Deum adeptos esse.

19. *{De formis et radicibus atheismi}.* Dignitatis humanae eximia ratio in vocatione hominis ad communionem cum Deo consistit. Ad colloquium cum Deo iam inde ab ortu suo invitatur homo: non enim exsistit, nisi quia, a Deo ex amore creatus, semper ex amore conservatur; nec plene secundum veritatem vivit, nisi amorem illum libere agnoscat et creatori suo se committat. Multi tamen ex coaevis nostris hanc intimam ac vitalem cum Deo coniunctionem nequaquam perspiciunt aut explicite reiiciunt, ita ut atheismus inter gravissimas huius temporis res adnumerandus sit ac diligentiori examini subiiciendus.

Voce atheismi phaenomena inter se valde diversa designantur. Dum enim a quibusdam Deus expresse negatur, alii censent hominem nihil omnino de eo asserere posse; alii vero quaestionem de Deo tali methodo examini subiiciunt, ut illa sensu carere videatur. Multi, scientiarum positivarum limites indebite praetergressi, aut omnia hac sola scientifica ratione explicari contendunt aut e contra nullam omnino veritatem absolutam iam admittunt. Quidam hominem tantopere exaltant, ut fides in Deum quasi enervis fiat, magis proclives, ut videntur, ad affirmationem hominis quam ad Dei negationem. Alii Deum sibi ita effingunt, ut illud figmentum, quod repudiant, nullo modo Deus sit evangelii. Alii quaestiones de Deo ne aggrediuntur quidem, quippe qui inquietudinem religiosam non experiri videantur nec percipiant quare de religione iam sibi curandum sit. Atheismus praeterea non raro oritur sive ex violenta contra malum in mundo protestatione, sive ex nota ipsius absoluti quibusdam humanis bonis indebite adiudicata, ita ut ista iam loco Dei habeantur. Ipsa civilizatio hodierna, non ex se, sed utpote nimis rebus terrestribus intricata accessum ad Deum saepe difficiliorem reddere potest.

Sane qui voluntarie Deum a corde suo arcere et quaestiones religiosas devitare conantur, dictamen conscientiae suae non secuti, culpae expertes non sunt; attamen et ipsi credentes quamdam de hoc responsabilitatem saepe ferunt. Atheismus enim, integre consideratus, non est quid originarium, sed potius ex diversis causis oritur, inter quas adnumeratur etiam reactio critica contra religiones et quidem, in nonnullis regionibus, praesertim contra religionem christianam. Quapropter in hac atheismi genesi partem non parvam habere possunt credentes, quatenus, neglecta fidei educatione, vel fallaci doctrinae expositione, vel etiam vitae suae religiosae, moralis ac socialis defectibus, Dei et religionis genuinum vultum potius velare quam revelare dicendi sint.

15 C£. 1 Cor 15, 56-57.

called women and men and is calling them to cleave to God with all their being in the everlasting communion of an incorruptible divine life. It was Christ who gained this victory when he freed them from death by his own death and rose again to life.15 Thus, to anyone who thinks about it, faith is proposed with solid arguments to provide the answer to human concern about fate, and at the same time it affords the opportunity of being in communion in Christ with beloved sisters and brothers who have already been taken away by death, imparting the hope that they have attained to true life with God.

19. *(The forms and foundations of atheism).* The outstanding feature of human dignity is that human beings have been called to communion with God. From its first moment a human being is invited to encounter God. It exists solely because it is continually kept in being by the love of the God who created it out of love, and it cannot live fully and truly unless it freely acknowledges that love and commits itself to its creator. Many of our contemporaries, however, either completely fail or explicitly refuse to accept this intimate and vital relationship with God, with the result that atheism is to be viewed as one of the most serious of contemporary phenomena and merits close consideration.

The term "atheism" covers a range of things, including the explicit denial of God, the human incapacity to say anything about God, and the methodological claim that the question of God is meaningless. Many unjustifiably exceed the bounds of the positive sciences in claiming that everything is to be explained in these scientific terms or else in admitting that there is no such thing as absolute truth. Some so exalt the human as to empty faith in God of all content, being apparently more preoccupied with the affirmation of human beings than with denial of God. Others so conceive of God that the image which they then reject bears no resemblance to the God of the gospel. Others again do not even address themselves to questions about God since they apparently do not feel any religious stirrings or see why they should be interested in religion. It is not infrequent for atheism to follow from a powerful reaction against evil in the world, or from the absolutism wrongly conferred upon certain human values which become substitutes for God. And modern civilisation, not of necessity but insofar as it is excessively taken up with earthly considerations, can often make access to God much more difficult.

Those who attempt to expel God deliberately from their hearts and to avoid religious questions, ignoring the command of their conscience, are not devoid of guilt; but believers often bear some responsibility for this. Considered as a whole, atheism is not something which arises spontaneously; it is the result of a variety of causes, including a critical reaction to religions and, especially in some areas, to Christianity. And no small part in the rise of atheism is attributable to believers who may be described more as concealing the true features of God and religion than as revealing them, through the neglect of education in the faith or false explanations of its doctrines or even through the faults in their religious, moral and social lives.

15 See 1 Cor 15, 56-57.

20. *(De atheismo systematicd).* Atheismus modernus formam etiam systematicam saepe praebet, quae, praeter alias causas, optatum autonomiae hominis eo usque perducit ut contra qualemcumque a Deo dependentiam difficultatem suscitet. Qui talem atheismum profitentur, libertatem in eo esse contendunt quod homo sibi sit finis, propriae suae historiae solus artifex et demiurgus: quod componi non posse autumant cum agnitione Domini, omnium rerum auctoris et finis, vel saltem talem affirmationem plane superfluam reddere. Cui doctrinae favere potest sensus potentiae quem hodiernus progressus technicus homini confert.

Inter formas hodierni atheismi illa non praetermittenda est, quae liberationem hominis praesertim ex eius liberatione oeconomica et sociali exspectat. Huic aurem liberationi religionem natura sua obstare contendit, quatenus, in futuram fallacemque vitam spem hominis erigens, ipsum a civitatis terrestris aedificatione deterreret. Unde fautores talis doctrinae, ubi ad regimen reipublicae accedunt, religionem vehementer oppugnant, atheismum diffundentes etiam adhibitis, praesertim in iuvenum educatione, illis pressionis mediis, quibus potestas publica pollet.

21. *(De babitudim ecclesiae ad atheismum').* Ecclesia, fideliter tum Deo tum hominibus addicta, desistere non potest quin dolenter perniciosas illas doctrinas actionesquc, quae rationi et communi experientiae humanae contradicunt hominemque ab innata eius excellentia deficiunt, omni firmitate reprobet, sicut antehac reprobavit.[1']

Abditas tamen in atheorum mente negationis Dei causas deprehendere conatur et, de gravitate quaestionum quas atheismus excitat conscia necnon caritate erga omnes homines ducta, eas serio ac profundiori examini subiiciendas esse censet.

Tenet ecclesia agnitionem Dei dignitati hominis nequaquam opponi, cum huiusmodi dignitas in ipso Deo fundetur et perficiatur: homo enim a Deo creante intelligens ac liber in societate constituitur; sed praesertim ad ipsam Dei communionem ut filius vocatur et ad ipsius felicitatem participandam. Docet praeterea per spem eschatologicam momentum munerum terrestrium non minui, sed potius eorum adimpletionem novis motivis fulciri. Deficientibus e contra fundamento divino et spe vitae aeternae, hominis dignitas gravissime laeditur, ut saepe hodie constat, atque vitae et mortis, culpae et doloris aenigmata sine solutione manent, ita ut homines in desperationem non raro deficiantur.

Omnis homo interea sibi ipsi remanet quaestio insoluta, subobscure percepta. Nemo enim quibusdam momentis, praecipue in maioribus vitae eventibus, praefatam interrogationem omnino effugere valet. Cui quaestioni solus Deus plene et omni certitudine responsum affert, qui ad altiorem cogitationem et humiliorem inquisitionem hominem vocat.

[1] **Cf. Pius XI, Litt. encyd.** *Divini Redemptoris,* **19 martii 1937: AAS 29 (1937), pp. 65-106; Pius XII, Litt. encyd.** *Ad Apostolorum Principii,* **29 iunii 1958: AAS 50 (1958), pp. 601-614; loannes XXIII, Litt. encyd.** *Mater et Magistra,* **15 maii 1961: AAS 53 (1961), pp. 451-453; Paulus VI, Litt. encyd.** *Ecclesiam Suam,* **6 augusti 1964: AAS 56 (1964), pp. 651-653.**

20. *(Systematicatheism).* Modern atheism frequently takes a systematic form which, among other elements, makes so much of the wish for human autonomy that it creates difficulties for any degree of dependence on God. Those who profess this type of atheism claim that freedom consists in humanity's constituting its own end as the sole fashioner and agent of its own history, and they assert that such an attitude is irreconcilable with recognising a lord who is originator and goal of all things, or at least makes such an assertion quite unnecessary. And support is forthcoming for this doctrine from the sense of power conferred on humanity by modern technological progress.

One form of modern atheism which may not be ignored is that which looks especially to people's economic and social liberation for their liberation, and claims that religion of its nature is an obstacle to such liberation in raising people's hope towards a future illusory life which would discourage them from building the earthly city. Consequently, when those who hold such a doctrine come to govern their country, they strongly oppose religion and propagate atheism, especially in the education of the young, even applying the pressures of public authority.

21. *(The church's attitude to atheism).* In its loyalty to both God and the human race the church cannot refrain from strongly and strenuously deploring, as it has in the past,16 those destructive doctrines and actions which contradict the reason and shared experience of human beings and deprive them of their inherent grandeur.

Yet the church seeks to identify the causes in the minds of atheists which underlie their denial of God, and it is sensitive to the gravity of the questions which atheism raises. In its love for all people it considers that these questions demand serious and deeper examination.

The church holds that the acknowledgement of God is in no way at odds with human dignity, since this has God for its basis and fulfilment. Humankind is constituted in society intelligent and free by God the creator, but above all we are called as daughters and sons to communion with God and to a share in the divine happiness. The church also teaches that the importance of earthly tasks is not diminished by eschatological hope but that on the contrary their fulfilment is strengthened by additional motives. But when the divine foundation and the hope of eternal life are missing, human dignity is seriously impaired, as frequently occurs today, and the mysteries of life and death, and of guilt and grief, remain unsolved, often resulting in people's sinking into despair.

Meantime each individual remains to himself or herself an unsolved question which is dimly perceived. For nobody can entirely escape such questioning at some time, particularly in the major events of life. To this question only God, who calls us to a higher level of thought and a humbler search, can provide the answer completely and with full certainty.

16 See Pius XI, Encyclical *Divini Redemptoris,* 19 March 1937: AAS 29 (1937), pp. 65-106; Pius XII, Encyclical *Ad Apostolorum Principis,* 29 June 1958: AAS 50 (1958), pp. 601-614; John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), pp. 451-453; Paul VI, Encyclical *Ecclesiam Suam,* 6 August 1964: AAS 56 (1964), pp. 651-653.

Remedium autem atheismo afferendum, cum a doctrina apte exposita, tum ab integra ecclesiae eiusque membrorum vita exspectandum est. Ecclesiae enim est Deum Patrem eiusque Filium incarnatum praesentem et quasi visibilem reddere, ductu Spiritus sancti sese indesinenter renovando et purificando.17 Id imprimis obtinetur testimonio fidei vivae et maturae, ad hoc scilicet educatae ut difficultates lucide perspicere valeat easque superare. Huius fidei testimonium praeclarum plurimi martyres reddiderunt et reddunt. Quae fides suam fecunditatem manifestare debet, credentium integram vitam, etiam profanam, penetrando, cosque ad iustitiam et amorem, praesertim erga egentes, movendo. Ad praesentiam Dei manifestandam maxime denique confert caritas fraterna fidelium, qui spiritu unanimes collaborant fidei evangelii,18 signum unitatis se exhibent.

Ecclesia vero, etiamsi atheismum omnino reicit, sincere tamen profitetur homines omnes, credentes et non credentes, ad hunc mundum, in quo communiter vivunt, recte aedificandum opem conferre debere: quod certe fieri non potest sine sincero et prudenti colloquio. Conqueritur igitur de discrimine inter credentes et non credentes, quod quidam civitatum rectores, personae humanae iura fundamentalia non agnoscentes, iniuste inducunt. Pro credentibus vero actuosam libertatem expostulat ut in hoc mundo etiam Dei templum exstruere sinantur. Atheos autem humaniter invitat ut evangelium Christi corde aperto considerent.

Apprime etenim novit ecclesia nuntium suum cum secretissimis humani cordis desideriis concordare, cum vocationis humanae dignitatem vindicat, illis qui iam de altiore sua sorte desperant spem restituens, *u* Nuntium eius, nedum hominem minuat, lucem, vitam et libertatem ad eius profectum fundit; atque praeter illud nihil cordi hominis satisfacere valet: „Fecisti nos ad te", Domine, „et inquietum est cor nostrum, donec requiescat in te".18

22. *(De Cbnsto novo homme}.* Reapse nonnisi in mysterio Verbi incarnati mysterium hominis vere clarescit. Adam enim, primus homo, erat figura futuri,20 scilicet Christi domini. Christus, novissimus Adam, in ipsa revelatione mysterii Patris eiusque amoris, hominem ipsi homini plene manifestat cique altissimam eius vocationem patefacit. Nil igitur mirum in Eo praedictas veritates suum invenire fontem atque attingere fastigium.

Qui est „imago Dei invisibilis (Coi 1,15),21 Ipse est homo perfectus, qui Adae filiis similitudinem divinam, inde a primo peccato deformatam,

17 **Cf. cone. Vat. II, Const, dogm. de ecclesia.** *Lumen genitum,* **cap. I, n. 8: AAS 57 (1965), p. 12 (v. supra pp. 854-855).**

'» **t.f. I'h 1, 27.**

19 **Augustinus,** *Conftit.* **I, 1: PL 32, 661.**

M **Cf. Rm 5,14. Cf. Tertullianus,** *De comti renere.* **6:„Quodcumque enim limus exprimebatur, Christus cogitabatur homo futurus": PL 2, 802 (848); CSEL, 47, p. 33,1. 12-13.**

« **Cf. 2 Cor 4, 4.**

The answer to atheism is to be sought in the appropriate exposition of the church's teaching and in the total life of the church and its members. For the church's function is to make God the Father and his incarnate Son present and almost visible by continually renewing and cleansing itself under the guidance of the holy Spirit. This is brought about in the first place by the witness of a faith which is living and mature, and which is educated to be able to view difficulties clearly and overcome them. Outstanding evidence of such faith has been given, and is being given, by numerous martyrs. It should show its fruitfulness in permeating the entire life of believers, including their secular life, and in stimulating them to justice and love, especially towards the needy. And the greatest contribution to making God's presence manifest lies in the brotherly and sisterly love of believers who are united in spirit to collaborate in the faith of the gospel[17] and to provide a sign of unity.

While completely rejecting atheism, the church nonetheless honestly proclaims that all women and men, believers and unbelievers, have a duty to contribute to the fitting construction of this world which they share; and this cannot be done without honest and prudent dialogue. Hence it protests at the discrimination between believers and unbelievers unjustly applied by some governments which ignore the basic rights of the human person. It demands for believers an effective liberty to be allowed to build God's temple also in this world. And it gently invites atheists to consider Christ's gospel with open hearts.

For the church is fully aware that its message is in harmony with the deepest desires of the human heart when it champions the dignity of the human calling and restores hope to those despairing of any higher destiny. Far from diminishing humankind, this message spreads light, life and liberty for its progress, and nothing less can satisfy the human heart. "It is for yourself that you have made us," Lord, "and our hearts are restless, until they repose in you".[18]

22. *{Christ, the new human being).* In fact, it is only in the mystery of the Word incarnate that light is shed on the mystery of humankind. For Adam, the first human being, was a representation of the future,[20] namely, of Christ the lord. It is Christ, the last Adam, who fully discloses humankind to itself and unfolds its noble calling by revealing the mystery of the Father and the Father's love. It is not therefore to be wondered at that it is in Christ that the truths stated here find their source and reach their fulfilment.

He who is "the image of the invisible God" (Col 1,15),[21] is the perfect human being who has restored to the offspring of Adam the divine likeness which had been deformed since the first sin. Since the human nature which was assumed in

[17] See Vatican council II, Dogmatic constitution on the church, *Lumen gentium,* ch. I, no. 8: AAS 57 (1965), p. 12 (see above pp. 854-855).

[18] See Ph 1, 27.

[19] Augustine, *Confess. (Confessions)* I, 1: PL 32, 661; CChr 27, 1.

[20] See Rm 5, 14. See Tertullian, *De camis resurr. (Of the resurrection of the flesh)* 6: "For in all the shape given to the clay, Christ was intended as the man who was to be": PL 2, 802 (848); CSEL, 47, p. 33, lines 12-13; CChr 2, 928 (971).

[21] See 2 Cor 4, 4.

restituit. Cum in eo natura humana assumpta, non perempta sit,[22] eo ipso etiam in nobis ad sublimem dignitatem evecta est. Ipse enim, Filius Dei, incarnatione sua cum omni homine quodammodo se univit. Humanis manibus opus fecit, humana mente cogitavit, humana voluntate egit,[23] humano corde dilexit. Natus de Maria virgine, vere unus ex nostris factus est, in omnibus nobis similis excepto peccato.[24]

Agnus innocens, sanguine suo libere effuso, vitam nobis meruit, in ipsoque Deus nos sibi inter nos reconciliavit[25] et a servitute diaboli ac peccati eripuit, ira ut unusquisque nostrum cum Apostolo dicere possit: Filius Dei ,.dilexit me et tradidit semetipsum pro me" (Gal 2, 20). Pro nobis patiendo non solummodo exemplum praebuit ut sequamur vestigia eius,Msed et viam instauravit, quam dum sequimur, vita et mors sancti-ficantur novumque sensum accipiunt.

Christianus autem homo, conformis imagini Filii factus qui est primo-genitus in multis fratribus,[27] „primitias Spiritus (Rm 8, 23) accipit, quibus capax fit legem novam amoris adimplendi.[29] Per hunc Spiritum, qui est „pignus hereditatis (Eph 1, 14), totus homo interius restauratur, usque ad ..redemptionem corporis (Rm 8, 23): „Si Spiritus eius, qui suscitavit lesum a mortuis, habitat in vobis: qui suscitavit lesum Chri-stum a mortuis, vivificabit et mortalia corpora vestra, propter inhabitan-tem Spiritum cius in vobis (Rm 8, 11).[29] Christianum certe urgent necessitas et officium contra malum per multas tribulationes certandi necnon mortem patiendi: sed mysterio paschali consociatus, Christi morti configuratus, ad resurrectionem spe roboratus occurret.[30]

« Quod non tantum pro christifidelibus valet, sed et pro omnibus hominibus bonae voluntatis in quorum corde gratia invisibili modo operatur.[31] Cum enim pro omnibus mortuus sit Christus[32] cumque vocatio hominis ultima revera una sit, scilicet divina, tenere debemus Spiritum sanctum cunctis possibilitatem offerre ut, modo Deo cognito, huic paschali mysterio consocientur.

22 Cf. conc. Constantinop. II, can. 7: „Neque Deo Verbo in **carnis naturam transmutato, neque came in Verbi naturam transducta": D 219 (428) (v. supra p. 117). — Cf. etiam conc. Constantinop. III: „.Quemadmodum enim sanctissima atque immaculata animata eius caro deificata non est perempta (βεωβϊΐοα οὐκ ἀνηρέθν:), sed in proprio sui statu et ratione permansit": D 291 (556) (v. supra p. 128). — Cf. conc. Chalced.: „in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter agnoscendum": D148 (302) (v. supra p.86).**

23 Cf. conc. Constantinop. III:„ita et humana eius **voluntas deificata non est perempta": D 291 (556) (v. supra p. 128).**

24 Cf. Heb **4,** 15.

25 Cf. 2 Cor 5, 18-19; Col 1, 20-22.

2· Cf. 1 Pt 2, 21 ; Mt 16, 24; Lc **14,**27.

27 Cf. Rm 8. 29; Col 1. 18.

21 Cf. Rm 8, 1-11.

22 Cf. 2 Cor 4, 14.

30 Cf. Ph 3, 10; Rm 8, 17.

31 Cf. conc. Vat. 11, Const, dogm. de ecclesia, *Lumen gentium,* **cap. II, n. 16: AAS 57 (1965), p. 20 (v. supra p. 861).**

32 Cf. Rm 8, 32.

him was not thereby destroyed/'' it was by that fact raised to a surpassing dignity in us also. For by his incarnation the Son of God united himself in some sense with every human being. He laboured with human hands, thought with a human mind, acted with a human will,22 and loved with a human heart. Born of Mary the virgin he truly became one of us and, sin apart, was like us in every respect.24

In freely shedding his blood as the innocent lamb, he merited life on our behall and in him God has reconciled us together with himself25 and rescued us from slavery to the devil and sin, so that each one of us can say with St Paul: the Son of God "loved me and gave himself for me" (Gal 2,20). Suffering for us, he not only set us an example to follow in his footsteps,26 but he also opened for us a way in which life and death are sanctified and given a fresh significance.

Christians conformed to the image of the Son, who is the first-born of many brothers and sisters,27 receive "the first fruits of the Spirit" (Rm 8, 23) which enable them to fulfil the new law of love.28 Through the Spirit who is the "guarantee of our inheritance" (Eph 1, 14), the whole person is renewed within, even to "the redemption of our bodies" (Rm 8, 23): "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Rm 8, 11).29 Christians are certainly subject to the need and the duty to struggle against evil through many tribulations and to suffer death; but they share in the paschal mystery and are configured to the death of Christ, and so are strengthened in the hope of attaining to the resurrection.30

This applies not only to Christians but to all people of good will in whose hearts grace is secretly at work.31 Since Christ died for everyone,32 and since the ultimate calling of each of us comes from God and is therefore a universal one, we are obliged to hold that the holy Spirit offers everyone the possibility of sharing in this paschal mystery in a manner known to God.

22 See council of Constantinople II, canon 7: "With neither God the Word being changed into the nature of human flesh, nor the human flesh transformed into the nature of the Word'': D 219 (428) (see above p. 117). — See also council of Constantinople III: "For, just as his most holy and blameless animate flesh was not destroyed in being made divine (θεωθείσα σὐκ ἀνηρέθη), but remained in its own limit and category'': D 291 (556) (see above p. 128). — See council of Chalcedon: "must be acknowledged in two natures, without confusion or change, without division or separation'': D 148 (302) (see above p. 86).

23 See council of Constantinople III: "so his human will as well was not destroyed by being made divine'': D 291 (556) (see above p. 128).

24 See Heb 4, 15.

25 See 2 Cor 5, 18-19; Col 1, 20-22.

26 See 1 Pt 2, 21; Mt 16, 24; Lk 14, 27.

27 See Rm 8, 29; Col 1, 18.

28 See Rm 8, 1-11.

29 See 2 Cor 4, 14.

30 Sec Ph 3, 10; Rm 8, 17.

31 See Vatican council II, Dogmatic constitution on the church, *Lumen gentium,* ch. 2, no. 16: AAS 57 (1965), p. 20 (see above p. 861).

32 See Rm 8, 32.

Tale ct tantum est hominis mysterium, quod per revelationem Christia-nam credentibus illucescit. Per Christum et in Christo, igitur, illuminatur aenigma doloris et mortis, quod extra eius evangelium nos obruit. Christus resurrexit, morte sua mortem destruens, vitamque nobis largitus est[33] ut, filii in Filio, clamemus in Spiritu: Abba, Pateri[34]

Cap. II. De hominum communitate

23. *(Quid concilium intendat}.* Inter praecipuos mundi hodierni aspectus, mutuarum inter homines necessitudinum multiplicatio adnumeratur, ad quam evolvendam hodierni technici progressus plurimum conferunt. Tamen fraternum hominum colloquium non in istis progressibus, sed profundius in personarum communitate perficitur, quae mutuam reveren-tiam erga plenam earum dignitatem spiritualem exigit. Ad hanc vero communionem inter personas promovendam, revelatio Christiana magnum subsidium affert, simulque ad altiorem vitae socialis legum intelligentiam nos perducit quas creator in natura spirituali ac morali hominis inscripsit.

Quoniam autem recentiora ecclesiae magisterii documenta christianam de societate humana doctrinam fusius exposuerunt,[1] concilium quasdam tantum principaliores veritates in memoriam revocat earumque funda-menta sub luce revelationis exponit. Deinde in quaedam consectaria insistit quae nostris diebus maioris sunt momenti.

24. *{De indole commimitana vocationis humanae in consilio Dei).* Deus, qui paternam curam omnium habet, voluit ut cuncti homines unam efficerent familiam fraternoque animo se invicem tractarent. Omnes enim creati ad imaginem Dei, qui fecit „ex uno omne genus hominum inhabitare super universam faciem terrae" (Ac 17, 26), ad unum eumdemque finem, id est ad Deum ipsum, vocantur.

Quapropter dilectio Dei et proximi primum et maximum mandatum est. A sacra autem scriptura docemur Dei amorem a proximi amore seiungi non posse: „... si quod est aliud mandatum, in hoc verbo in-stauratur: Diliges proximum tuum sicut teipsum ... Plenitudo ergo legis est dilectio" (Rm 13, 9-10; cf. 1 Io 4, 20). Quod vero hominibus magis in dies ab invicem dependentibus atque mundo magis in dies unificato maximi comprobatur esse momenti.

Immo dominus lesus, quando Patrem orat ut „omnes unum sint ..., sicut et nos unum sumus" (Io 17, 21-22), prospectus praebens humanae rationi impervios, aliquam similitudinem innuit inter unionem personarum divinarum et unionem filiorum Dei in veritate et caritate. Haec similitudo

33 Cf. *Liturgia Paschalis Bj^antina.*

34 Cf. Rm 8,15; Gal 4, 6; lo 1,12 et 1 Io 3,1.

1 **Cf. loannes XXIII, Litt. encyci.** *Mater et Magistra.* **15maii 1961: AAS 53 (1961), pp. 401-464, et litt. encyd.** *Pacem in terris.* **11 aprilis 1963: AAS 55 (1963), pp. 257-304; Paulus VI, Litt. encyci.** *Ecclesiam suam.* **6 augusti 1964: AAS 56 (1964), pp, 609-659.**

Such is the great mystery of humankind which is illuminated for believers through the Christian revelation. It is through Christ and in Christ that light is shed on the enigma of suffering and death, which would overwhelm us were it not for his gospel. Christ is risen, by his death destroying death, and has bestowed life on usn so that, as children in the Son, we cry in the Spirit, "Abba, Father!"[33][34]

Chapter 2. The human community

23. *(The council's intention).* One of the outstanding features of the modern world to which modern technological progress has vastly contributed is the growth in contacts among people. Attitudes of kinship are not, however, brought about by such progress but come about at a deeper level by a community of persons which calls for mutual respect for the full spiritual dignity of each. The Christian revelation has much to contribute to promoting this community between persons and at the same time it leads to a higher appreciation of the laws of social life which have been written by the creator in our spiritual and moral nature.

Recent statements of the church's teaching authority have dealt in some detail with Christian social doctrine,[1] and so the council recalls only some of its more fundamental truths and expounds their basis in the light of revelation, as a prelude to considering some of the more imponant conclusions for the present day.

24. *(The communal nature of the human vocation in God's design).* God has a parent's care for every individual and has willed that all should constitute a single family treating each other as brothers and sisters. All have been created in the image of God who "made from one every nation of humankind to live on the whole face of the earth" (Ac 17,26), and all have been called to one and the same end, God himself.

This is why the first and greatest commandment is love of God and of neighbour. We are taught by scripture that love for God cannot be separated from love for neighbour: .. and any other commandment, are summed up in this sentence, 'You shall love your neighbour as yourself' … Therefore love is the fulfilling of the law" (Rm 13, 9-10; see I Jn 4,20). The immense importance of this is becoming evident as people become increasingly interdependent and the world increasingly one.

Indeed, when the lord Jesus prays to his Father that "they may all be one .. even as we are one" (Jn 17, 21–22), disclosing prospects unattainable to human reason, he indicates a certain similarity between the union of the divine persons and the union of God's children in truth and love. And this similarity indicates

33 Sec *Byzantine Easter Liturgy.*

34 See Rm 8, 15; Gal 4, 6; Jn 1, 12 and I Jn 3, 1.

1 See John XXIII, Encyclical *Mater et Magistra,* 15 May 1961: AAS 53 (1961), pp. 401-464, and Encyclical *Pacem tn terris,* 11 April 1963: AAS 55 (1963), pp. 257-304; Paul VI, Encyclical *Ecclesiam Suam,* 6 August 1964: AAS 56 (1964), pp. 609-659.

manifestat hominem, qui in terris sola creatura est quam Deus propter seipsam voluerit, plene seipsum invenire non posse nisi per sincerum sui ipsius donum?

25. *(De heterdependeniia humanae personae et humanae societatis}.* Ex sociali hominis indole apparet humanae personae profectum et ipsius societatis incrementum ab invicem pendere. Etenim principium, subiectum et finis omnium institutorum socialium est et esse debet humana persona, quippe quae, suapte natura, vita sociali omnino indigeat.[1]* Cum igitur vita socialis non sit homini quid adventicium, ideo commercio cum aliis, mutuis officiis, colloquio cum fratribus, quoad omnes suas dotes grandescit homo, et suae vocationi respondere potest.

Ex socialibus vinculis, quae homini excolendo necessaria sunt, alia, uti familia et communitas politica, intimae eius naturae immediatius congruunt: alia potius ex eius libera voluntate procedunt. Nostra hac aetate, variis de causis, mutuae necessitudines et interdependentiae in dies multiplicantur; unde diversa oriuntur consociationes et instituta sive publici sive privati iuris. Hoc autem factum, quod socializatio nuncupatur, licet periculis sane non carcat, multa tamen secum emolumenta affert ad confirmandas et augendas humanae personae qualitates eiusque iura tuenda.[1]

Sed si personae humanae ad suam vocationem adimplendam, etiam religiosam, ex hac vita sociali multum accipiunt, negari tamen nequit homines ex adiunctis socialibus in quibus vivunt et, inde ab infantia, immerguntur, saepe a bono faciendo averti et ad malum impelli. Certum est perturbationes, tam frequenter in ordine sociali occurrentes, ex ipsa formarum oeconomicarum, politicarum et socialium tensione pro parte provenire. Sed penitius ex hominum superbia et egoismo oriuntur, quae etiam ambitum socialem pervertunt. Ubi autem ordo rerum sequelis peccati afficitur, homo, proclivis ad malum natus, nova deinde ad peccatum incitamenta invenit, quae, sine strenuis gratia adiuvante conatibus, superari nequeunt.

26. *(De bono communi promovendo}.* Ex interdependentia in dies strictiore et paulatim ad mundum universum diffusa sequitur bonum commune — seu summam eorum vitae socialis condicionum quae tum coetibus, tum singulis membris permittunt ut propriam perfectionem plenius atque expeditius consequantur — hodie magis magisque universale evadere, et exinde iura officiaque implicare, quae totum humanum genus respiciunt. Quilibet coetus necessitatem et legitimarum appetitionum aliorum coetuum, immo boni communis totius familiae humanae, rationem habere debet.[5]

1 **Cf. Lc 17, 33.**

3 **Cf. Thomas, /** *Ethic.* **Lect. 1.**

4 **Cf. loanncs XXIII, Litt. encyd.** *Meteret Magistra :* **AAS 53 (1961), p. 418; Pius XI, Litt encycl.** *Qinaàragesirno anno,* **15 maii 1931 : AAS 23 (1931), p. 222 ss.**

5 **Cf. Joannes XXIII, Litt. encycl.** *Mater et Magistra:* **AAS 53 (1961), p. 417.**

that the human, the only creature on earth whom God willed for its own sake, can attain its full identity only in sincere self-giving?

25. *{The interdependence ofthe human person and human society).* The social character of human beings indicates that the advancement of the human person and the growth of society are dependent on each other. For the origin, the subject and the purpose of all social institutions is and should be the human person, whose life of its nature absolutely needs to be lived in society.' And since social life is not something accidental to us, it is through our dealings with others, mutual duties and exchange with our sisters and brothers, that we grow in all our endowments and can respond to our vocation.

Of the social ties which are needed for humanity's development some, such as the family and the political community, correspond more closely to our inner nature while others follow more from our free decision. Today, for various reasons, there is a continual growth in mutual relationships and dependence, giving rise to a variety of associations and institutions of a public and private nature. This phenomenon of "socialisation" is not without its dangers but it also has great advantages in strengthening and increasing the qualities of the human person and in safeguarding his and her rights.4

If human persons are helped, however, by this life in society to fulfil their vocation, including their religious vocation, it is nevertheless undeniable that they are often deterred from doing good and encouraged to do evil by the social conditions in which they live and by which they are surrounded from childhood. Certainly the disturbances which occur so often in the social order arise partly from the tensions of economic, political and social structures. But at a deeper level they originate in the pride and selfishness of men and women which also pervert the social environment. And where the order of things is affected by the consequences of sin, there woman and man who are born prone to evil find fresh incentives to sin, which can only be resisted by continual struggle with the help of grace.

26. *{Promoting the common good).* The increasingly close interdependence which is gradually encompassing the entire world is leading to an increasingly universal common good, the sum total of the conditions of social life enabling groups and individuals to realise their perfection more fully and readily, and this has implications for rights and duties affecting the whole human race. Any group must take into account the needs and legitimate desires of other groups and the common good of the entire human family?

2 See Lk 17, 33.
3 See Thomas Aquinas, ***I** Ethic. (1 Ethics),* Leet. 1.
4 See John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 418; Pius XI, Encyclical *Quadragesimo anno,* 15 May 1931: AAS 23 (1931), p. 222 ff.
5 See John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 417.

Simul vero conscientia crescit eximiae dignitatis quae personae humanae competit, cum ipsa rebus omnibus praestet, et eius iura officiaque universalia sint atque inviolabilia. Oportet ergo ut ea omnia homini pervia reddantur, quibus ad vitam vere humanam gerendam indiget, ut sunt victus, vestitus, habitatio, ius ad statum vitae libere eligendum et ad familiam condendam, ad educationem, ad laborem, ad bonam famam, ad reverentiam, ad congruam informationem, ad agendum iuxta rectam suae conscientiae normam, ad vitae privatae protectionem atque ad iustam libertatem etiam in re religiosa.

Ordo socialis igitur eiusque progressus in bonum personarum indesinenter cedere debent, siquidem rerum ordinatio ordini personarum subiicienda est et non e converso, ipso Domino id innuente cum dixerit sabbatum propter hominem factum esse et non hominem propter sabbatum.· Ordo ille in dies evolvendus, in veritate fundandus, in iustitia aedificandus, amore vivificandus est; in libertate autem aequilibrium in is dies humanius invenire debet.7 Ad haec autem implenda mentis renovatio atque amplae societatis immutationes inducendae sunt.

Spiritus Dei, qui mirabili providentia temporum cursum dirigit et faciem terrae renovat, huic evolutioni adest. Evangelicum autem fermentum in corde hominis irrefrenabilem dignitatis exigentiam excitavit atque excitat.

27. *(De reverentia erga personam humanam).* Ad practica urgentioraque consectaria descendens, concilium reverentiam inculcat erga hominem, ita ut singuli proximum, nullo excepto, tamquam *alterum seipsum* considerare debeant, de eius vita et de mediis ad illam digne degendam necessariis rationem imprimis habentes,8 ne divitem illum imitentur, qui pauperis Lazari nullam curam egit.9

Nostris praesertim diebus urget obligatio nosmetipsos cuiuslibet omnino hominis proximos efficiendi et illi occurrenti actuose inserviendi, sive sit senex ab omnibus derelictus, sive alienigena operarius iniuste despectus, sive exsul, sive infans ex illegitima unione natus, immerito patiens propter peccatum a se non commissum, vel esuriens qui conscientiam nostram interpellat Domini vocem revocans: ,,Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis" (Mt 25, 40).

Quaecumque insuper ipsi vitae adversantur, ut cuiusvis generis homicidia, genocidia, abortus, euthanasia et ipsum voluntarium suicidium; quaecumque humanae personae integritatem violant, ut mutilationes, tormenta corpori mentive inflicta, conatus ipsos animos coercendi; quaecumque humanam dignitatem offendunt, ut infrahumanae vivendi condiciones, arbitrariae incarcerationes, deportationes, servitus, prostitutio, mercatus mulierum et iuvenum; condiciones quoque laboris ignominiosae, quibus operarii ut mera quaestus instrumenta, non ut liberae et

• **Cf. Mr 2, 27.**
7 **Cf. loannes XXIII, Litt. encycl.** *Pacem m terris :* **AAS 55 (1963), p. 266.**
8 **Œ Ic 2, 15-16.**
• **Cf. Lc 16,19-31.**

There is also increasing awareness of the exceptional dignity which belongs to the human person, who is superior to everything and whose rights and duties are universal and inviolable. Consequently, everything should be rendered to a person which is required to lead a truly human life, such as food, clothing, shelter, the rights to free choice of one's state of life and to found a family, to education, to work, to one's good name, to respect, to appropriate information, to act in accordance with the right norm of conscience, to the protection of one's private life and to a just freedom, including religious freedom.

The social order and its progress ought, then, continually to favour the good of people since the order of things should be subordinated to the order of persons, and not the other way round, as the Lord indicated in saying the sabbath was made for us and not we for the sabbath.6 It is an order which must increasingly evolve, founded on truth, built in justice and activated in love; and it must find an increasingly human balance in freedom.7 To achieve all this needs renewal of minds and major changes in society.

The Spirit of God, who with marvellous foresight directs the course of the ages and renews the face of the earth, is present in this evolution. And the leaven of the gospel has stimulated and stimulates in the human heart the irresistible demand of dignity.

27. *{Respectfor the human person).* Turning to practical and urgent consequences, the council stresses respect for human beings such that individuals look upon each neighbour without exception as another self, paying particular attention to his and her life and what they need in order to live it in a worthy manner,8 9 so as not to imitate the rich man who had no concern for poor Lazarus?

Today particularly there is a pressing obligation on us to be a neighbour to every single individual and to take steps to serve each individual whom we encounter, whether she or he be old and abandoned, or a foreign worker unjustly despised, or an exile, or an illegitimate child innocently suffering for the sin of others, or a hungry person appealing to our conscience with the Lord's words: "as you did it to one of the least of my brothers or sisters, you did it to me" (Mt 25, 40).

Moreover, whatever is hostile to life itself, such as any kind of homicide, genocide, abortion, euthanasia and voluntary suicide; whatever violates the integrity of the human person, such as mutilation, physical and mental torture and attempts to coerce the spirit; whatever is offensive to human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution and trafficking in women and children; degrading conditions of work which treat labourers as mere instruments of profit and not as free

6 See Mk 2, 27.
7 See John XXIII, Encyclical *Pacem in terris:* AAS 55 (1963), p. 266.
8 Sec Jas 2, 15-16.
9 See Lk 16, 19-31.

responsables personae tractantur: haec omnia et alia huiusmodi probra quidem sunt, ac dum civilizationem humanam inficiunt, magis eos inquinant qui sic se gerunt, quam eos qui iniuriam patiuntur et creatoris honori maxime contradicunt.

28. *(De reterentia ei amore erga adversarios).* Ad illos etiam qui in rebus socialibus, politicis vel etiam religiosis aliter ac nos sentiunt aut faciunt, reverentia et caritas extendi debent; quo magis quidem humanitate et caritate modos sentiendi eorum intimius comprehendemus, eo facilius cum ipsis colloquium inire poterimus.

Haec sane caritas et benignitas nequaquam indifferentes erga veritatem et bonum nos reddere debent. Immo caritas ipsa discipulos Christi urget ad veritatem salutarem omnibus hominibus annuntiandam. Sed distinguere oportet inter errorem, semper reiciendum, et errantem, qui dignitatem personae iugiter servat, etiam ubi falsis minusve accuratis notionibus religiosis inquinatur.[10] Deus solus iudex est et scrutator cordium: unde nos vetat de interiore cuiusvis culpa iudicare.[11]

Doctrina Christi ut etiam iniuriis ignoscamus postulat praeceptumque amoris ad inimicos omnes extendit, quod est novae legis mandatum: „Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his qui oderunt vos: et orate pro persequentibus et calumniantibus vos" (Mt 5, 43-44).[12]

29. *(De essentiali inter omnes homines aequalitate et de iustitia sociali).* Cum omnes homines, anima rationali pollentes et ad imaginem Dei creati, eamdem naturam eamdemque originem habeant, cumque, a Christo redempti, eadem vocatione et destinatione divina fruantur, fundamentalis aequalitas inter omnes magis magisque agnoscenda est.

Sane varia capacitate physica viriumque intellectualium et moralium diversitate non omnes homines aequiparantur. Omnis tamen discriminandi modus in iuribus personae fundamentalibus, sive socialis sive culturalis, ob sexum, stirpem, colorem, socialem condicionem, linguam aut religionem, superandus et removendus est, utpote Dei proposito contrarius. Vere enim dolendum est iura illa fundamentalia personae adhuc non ubique sarta tecta servari. Ut si mulieri denegetur facultas libere sponsum eligendi et vitae statum amplectendi, vel ad parem educationem et culturam quae viro agnoscitur accedendi.

Insuper, quamquam inter homines iustae diversitates adsunt, aequalis personarum dignitas postulat ut ad humaniorem et aequam vitae condicionem deveniatur. Etenim nimiae inter membra vel populos unius familiae humanae inaequalitates oeconomicae et sociales scandalum movent, atque iustitiae sociali, aequitati, personae humanae dignitati, necnon paci sociali et internationali adversantur.

10 Cf. loanncs XXIII, Litt. encycl. *Pacem in terris:* **AAS 55 (1963), pp. 299-300.**
11 Cf. Lc 6, 37-38; Mt 7, 1-2; Rm 2, 1-11; 14, 10-12.
12 Cf. Mt 5, 45-47.

responsible persons: all these and the like are a disgrace, and so long as they infect human civilisation they contaminate those who inflict them more than those who suffer injustice, and they arc a negation of the honour due to the creator.

28. *(Respect and love for enemies).* Respect and love should extend also to those who think or act differently from us in social, political and even religious matters. The more we understand with courtesy and love their ways of thinking, the more easily shall we be able to enter into dialogue with them.

Such love and friendliness should not make us in any way indifferent towards what is true and good. And it is love which drives Christ's disciples to proclaim the saving truth to everyone. Nevertheless, a distinction has to be made between error, which should always be rejected, and the person in error, who retains the dignity of a person even when contaminated by false or inaccurate religious ideas. 0 Only God is the judge and searcher of hearts, and God forbids us to judge the inner guilt of anyone.11

Christ's teaching demands that we forgive even injuries and extends the command of love to all our enemies as the commandment of the new law: "You have heard that it was said, 'You shall love your neighbour and hate your enemy', but I say to you, 'Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you'" (Mt 5, 43-44).u

29. *(The essential equality of all people and social justice).* Since all men and women possessed of a rational soul and created in the image of God have the same nature and the same origin, and since they have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality which they all share needs to be increasingly recognised.

Not everyone is identical in physical capacity and in mental and moral resources. But every type of discrimination affecting the fundamental rights of the person, whether social or cultural, on grounds of sex, race, colour, class, language or religion, should be overcome and done away with, as contrary to the purpose of God. It is matter for deep regret that these basic personal rights are still not universally recognised and respected, as when women are denied the choice of a husband or a state of life, or opportunities for education and culture equal to those of men.

Moreover, although there are just differences among individuals, the equal dignity of persons demands access to more human and equal conditions of life. And the excessive economic and social inequalities among members or peoples of the same human family are a scandal and are at variance with social justice, equity, the dignity of the human person and, not least, social and international peace.1Ø

10 See John XXIII, Encyclical *Pacem in terris:* AAS 55 (1963), pp. 299-300.
" See Lk 6, 37-38; Mt 7, 1-2; Rm 2, 1-11; 14, 10-12.
12 See Mt 5, 45-47.

Humanae autem institutiones, sive privatae sive publicae, dignitati ac fini hominis subservire nitantur, simul adversus quamlibet servitutem tum socialem tum politicam strenue decertantes, et iura hominum fundamentalia sub omni regimine politico servantes. Immo, huiusmodi institutiones spiritualibus rebus, omnium altissimis, paulatim congruant s oportet, etiamsi interdum sat longo tempore opus sit ut ad optatum finem perveniant.

30. *(Quod ultra indit idualis/icam elbicam progrediendum sit).* Profunda et velox rerum immutatio urgentius postulat ut nemo sit qui, ad rerum cursum non attendens vel inertia torpens, ethicae mere individualisricae io indulgeat. Iustitiae ac caritatis officium magis ac magis adimpletur per hoc quod unusquisque, ad bonum commune iuxta proprias capacitates et aliorum necessitates conferens, etiam institutiones sive publicas sive privatas promovet et adiuvat quae hominum vitae condicionibus in melius mutandis inserviunt. Sunt autem qui, largas generosioresque is opiniones profitentes, ita tamen semper reapse vivunt ac si nullam societatis necessitatum curam habeant. Immo, plures, in variis regionibus, leges et praescriptiones sociales minimi faciunt. Non pauci, variis frau- dibus ac dolis, iusta vectigalia vel alia quae societati debentur effugere non verentur. Alii normas quasdam vitae socialis, e. gr., ad valetudinem so tuendam, aut ad vehiculorum ductum moderandum statutas, parvi aestimant, non animadvertentes se tali incuria vitae suae et aliorum periculum inferre.

Sanctum sit omnibus necessitudines sociales inter praecipua hominis hodierni officia recensere easque observare. Quo magis enim mundus « unitur, eo apertius hominum munera particulares coetus superant et ad universum mundum paulatim extenduntur. Quod fieri nequit nisi et singuli homines et ipsorum coetus virtutes morales et sociales in seipsis colant et in societate diffundant, ita ut vere novi homines et artifices novae humanitatis exsistant cum necessario auxilio divinae gratiae. 30

31. *(De responsabilitate e/ participatione).* Ut singuli homines suum conscientiae officium accuratius impleant tum erga seipsos, tum erga varios coetus quorum membra sunt, diligenter ad ampliorem animi culturam educandi sunt, ingentibus adhibitis subsidiis quae hodie generi humano praesto sunt. Praeprimis educatio iuvenum cuiuslibet socialis 35 originis ita instituenda est, ut viri mulieresque suscitentur qui non tantum exculti ingenii sed et magni animi sint, utpote qui a nostro tempore vehementer postulentur.

Sed ad hunc responsabilitatis sensum homo vix pervenit, nisi vitae condiciones ei permittant ut suae dignitatis conscius fiat, et vocationi <o suae, seipsum pro Deo et pro aliis impendendo, respondeat. Humana vero libertas saepe debilior fit, ubi homo in extremam incidit egestatem, sicut vilescit, ubi ipse, nimiis vitae facilitatibus indulgens, in aurea veluti solitudine seipsum includit. E contra roboratur, cum homo inevitabiles vitae socialis necessitates accipit, multiformes exigentias humanae 45 coniunctionis assumit atque humanae communitatis servitio se ob- stringit.

Human institutions, whether they be private or public, should aim to serve the dignity and the goal of human beings, opposing any social or political slavery and safeguarding the basic rights of all under every form of government. And such institutions should gradually align themselves with spiritual interests which are the highest of all, even if sometimes considerable time is required to reach this desired goal.

30. *{Transcending the ethics of individualism).* The profound and rapid change of affairs gives urgency to the demand that no one should, through disregard for events or lethargy, indulge in a merely individualist morality. The duties of justice and charity are increasingly fulfilled when everyone contributes to the common good according to his or her own resources and the needs of others, and also promotes and supports public and private institutions which serve to improve human living conditions. There are some people who are bountiful and generous in their views but who behave in fact as if they had no care for society's needs. In various parts of the world quite a number make light of society's laws and statutes. A considerable sector does not shrink from fraudulent and deceitful behaviour to escape the just taxes and other contributions which are due to society. Others show little concern for some of the regulations of social life, relating for instance to the protection of health or to speed-limits, not realising that by such carelessness they are endangering their own and others' lives.

All should agree in acknowledging that social relationships are among the most important responsibilities of all of us today, and in respecting them. The more united the world is, the more our responsibilities transcend our particular groups and gradually extend to the entire world. This cannot be achieved unless both as individuals and as groups we cultivate the moral and social virtues among ourselves and propagate them throughout society to produce, with the indispensable help of God's grace, really new people and builders of a new humanity.

31. *{Responsibility and participation).* To help individuals exercise more care in discharging their conscientious duty towards themselves, as well as towards the various groups to which they belong, there is a need for a fuller type of cultural education utilising the immense aids available to the human race today. There is special need for the education of youth of all social origins to be undertaken in such a way that it produces men and women who are not just cultivated people but who are also, as is urgently required today, generous in spirit.

People will have difficulty in attaining to this sense of responsibility, however, unless their conditions of life allow them to be aware of their dignity and to respond to their calling of applying themselves to God and to others. Human freedom is often enfeebled when people fall into extreme need, just as it is cheapened when they take all that life has to offer and enclose themselves in splendid isolation. But it is strengthened when they recognise the unavoidable requirements of life in society, accept the variety of needs arising from human relationships and devote themselves to serving the human community.

Ideo omnium exstimulanda est voluntas inceptorum communium suas partes assumendi. Laudanda est autem ratio agendi nationum, in quibus pars quam maxima civium in vera libertate rerum publicarum particeps fit. Ratio tamen habenda est condicionis realis uniuscuiusque gentis et necessarii vigoris publicae auctoritatis. Ut vero omnes cives proni sint ad participandam vitam variorum coetuum, quibus corpus sociale constat, neccsse est ut his in coetibus bona inveniant, quae ipsos attrahant eosque ad aliorum servitium disponant. lure arbitrari possumus futuram humanitatis sortem in illorum manibus reponi, qui posteris generationibus vivendi et sperandi rationes tradere valent.

32. (I *erhnm incarnatum et solidarietas bumana).* Sicut Deus homines non ad singulatim vivendum, sed ad socialem unionem efformandam creavit, ita ipsi etiam ..placuit ... homines non singulatim, quavis mutua connexione seclusa, sanctificare et salvare, sed eos in populum constituere, qui in veritate ipsum agnosceret ipsique sancte serviret [13] Inde ab initio historiae salutis ipse homines elegit non ut individuos tantum sed ut membra cuiusdam communitatis. Illos enim electos Deus, suum aperiens consilium, vocavit ..populum suum[1*] (Ex 3, 7-12), quocum insuper in Sinai foedus pepigit.11

Quae indoles communitaria opere lesu Christi perficitur et consummatur. Ipsum enim Verbum incarnatum humanae consortionis particeps esse voluit. Canae nuptiis interfuit, in domum Zachaei descendit, cum publicanis et peccatoribus manducavit. Patris amorem hominumque eximiam vocationem, communissimas res sociales commemorando et locutiones figurasque vitae plane cotidianae adhibendo, revelavit. Necessitudines humanas, imprimis familiares, ex quibus rationes sociales oriuntur, sanctificavit, legibus suae patriae voluntarie subditus. Vitam opificis sui temporis et regionis propriam ducere voluit.

In sua praedicatione clare mandavit filiis Dei ut tamquam fratres ad invicem se gererent. In sua oratione rogavit ut omnes discipuli sui *unum* essent. Immo ipse usque ad mortem sese pro omnibus obtulit, omnium redemptor. „Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis (Io 15, 13). Apostolos autem iussit praedicare omnibus gentibus nuntium evangelicum ut genus humanum familia Dei fieret, in qua plenitudo legis esset dilectio.

Primogenitus in multis fratribus, inter omnes qui Eum fide ac caritate recipiunt, post mortem ct resurrectionem suam, dono sui Spiritus novam fraternam communionem instituit, in corpore scilicet suo, quod est ecclesia, in quo omnes, inter se invicem membra, secundum dona diversa conces a, mutua sibi praestarent servitia.

Quae solidarietas semper augenda erit, usque ad illam diem qua consummabitur, ct qua homines, gratia salvati, tamquam familia a Deo et Christo fratre dilecta, perfectam gloriam Deo praestabunt.

13 Conc. Vat. II, Const, dogm. dc ecclesia, *Lumen gentium,* **cap. Π, n. 9: AAS 57 (1965), pp. 12-13 (v. supra p. 855, 24-27).**

“ Cf. Ex 24, 1-8.

All should therefore be encouraged to play their part in enterprises of a community nature. The arrangement obtaining in some countries, where as many citizens as possible freely participate in public affairs, is to be commended; although the actual situation of each people and the need for a strong public authority should be respected. To encourage all citizens to share in the life of the various groups which make up the body social, it is imponant that in such groups they should find benefits for themselves which also dispose them to help others. We may rightly judge that the future of humanity is in the hands of those who can hand on to posterity grounds for living and for hope.

32. *(The incarnate Word and human solidarity).* Just as God did not create human beings to live separately but to form a united society, it also "pleased God ... not to sanctify and save them individually, without mutual relationships, but to make them into a people which would recognise God in truth and serve God in holiness".13 From the very beginning of the history of salvation God chose men and women not just as individuals but as members of a community. In revealing this plan God called those whom he had chosen "my people" (Ex 3, 7-12), with whom God also made a covenant at Sinai.14

This community characteristic is being perfected and completed by the work of Jesus Christ. For the incarnate Word chose to share in human society. He took part in the wedding at Cana, he visited Zacchaeus, he ate with publicans and sinners. He revealed his Father's love and the unique vocation of women and men in terms of the most ordinary of social events and through expressions and illustrations from everyday life. He sanctified human relationships, especially those of the family, from which society takes its origin, and he was willingly subject to the laws of his country. He chose the life of a workman appropriate to his age and situation.

In his preaching he explicitly commanded God's children to behave towards each other as sisters and brothers. In his prayer he asked that all his disciples should be one. And he offered himself, even unto death, for all, as the redeemer of all. "Greater love has no one than this, of laying down one's life for one's friends" (Jn 15, 13). He instructed the apostles to preach the gospel message to all peoples so that the human race should become God's family in which the law would be fulfilled by love.

As the first-born of many brothers and sisters, by giving his Spirit after his death and resurrection he set up among those who accept him in faith and love a new communion of kinship, his body, which is the church, in which all as members of each other would serve each other in accordance with the various gifts imparted to them.

This solidarity must continually increase until the day of its accomplishment when women and men saved by grace will give perfect glory to God as the family beloved of God and of Christ its brother.

13 Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 2, no. 9: AAS 57 (1965), pp. 12-13 (see above p. 855).

14 See Ex 24, 1-8.

Cap. III. De humana navitate in universo mundo

33. *{Ponitur problema).* Suo labore atque ingenio homo suam vitam amplius evolvere semper conatus est; hodie autem, praesertim ope scientiae et artis technicae, suum dominium in universam fere naturam dilatavit ac iugiter dilatat, et adiuvantibus imprimis auctis inter nationes multimodi commercii mediis, familia humana paulatim tamquam unam in universo mundo communitatem sese agnoscit atque constituit. Quo fit, ut multa bona, quae olim homo a supernis viribus praesertim exspectabat, hodie iam propria industria sibi procuret.

Coram immenso hoc conamine, quod totum humanum genus iam pervadit, multae exsurgunt inter homines interrogationes. Quinam est illius operositatis sensus et valor? Quomodo omnibus his rebus utendum est? Ad quem finem assequendum nisus sive singulorum sive societatum tendunt? Ecclesia, quae depositum verbi Dei custodit, ex quo principia in ordine religioso et morali hauriuntur, quin semper de singulis quaestionibus responsum in promptu habeat, lumen revelationis cum omnium peritia coniungere cupit, ut iter illuminetur, quod humanitas nuper ingressa est.

34. *{De valore humanae navitatis).* Hoc credentibus ratum est, navitatem humanam individualem et collectivam, seu ingens illud conamen, quo homines decursu saeculorum suae vitae condiciones in melius mutare satagunt, in seipso consideratum, Dei proposito respondere. Homo enim, ad imaginem Dei creatus, mandatum accepit ut, terram cum omnibus quae in ea continentur sibi subiciens, mundum in iustitia et sanctitate regeret[1] utque, Deum omnium creatorem agnoscens, seipsum ac rerum universitatem ad Ipsum referret, ita ut rebus omnibus homini subiectis, admirabile sit nomen Dei in universa terra.[2]

Quod etiam opera penitus quotidiana respicit. Viri namque et mulieres qui, dum vitae sustentationem sibi et familiae comparant, navitates suas ita exercent ut societati opportune ministrent, iure existimare possunt se suo labore opus creatoris evolvere, commodis fratrum suorum consulere, et ad consilium divinum in historia adimplendum personali industria conferre.[3]

Christiani itaque, nedum arbitrentur opera, quae homines suo ingenio et virtute pepererunt, Dei potentiae opponi, creaturamque rationalem quasi aemulam creatoris exsistere, potius persuasum habent humani generis victorias signum esse magnitudinis Dei et fructus ineffabilis ipsius consilii. Quo magis vero hominum potentia crescit, eo latius ipsorum responsabilitas, sive singulorum sive communitatum extenditur. Unde apparet christiano nuntio homines ab exstruendo mundo non averti, nec

1 **Cf. Gn 1, 26-27; 9, 2-3; Sap 9, 2-3.**
» **Cf. Ps 8, 7 ct 10.**
* **Cf. Joannes XXIII, Litt. encyd.** *Potem in ferris:* **AAS 55 (1963), p. 297.**

Chapter 3. Human activity throughout the world

33. *(Description of the problem).* By effort and ingenuity the human race has always attempted to develop its life. Today, particularly with the aid of science and technology, it has extended and continues to extend its control over almost the whole of nature, and especially with the help of increased international activity the human family is gradually recognising and realising its identity as a single worldwide community. As a result it is now providing itself through its own resources with many of the things which formerly it largely expected would come from powers above.

In the presence of this vast enterprise, in which the whole human race is now involved, many questions are emerging. What precisely is the meaning and the value of this effort? How are all these resources to be utilised? What is the goal to be set for individual and collective enterprises? The church, as guardian of the deposit of God's word, draws religious and moral principles from it, but it does not always have a ready answer to particular questions, wishing to combine the light of revelation with universal experience so that illumination can be forthcoming on the direction which humanity has recently begun to take.

34. *(The value of human activity).* Believers are agreed that individual and collective human activity, the massive endeavour of humanity throughout history to improve the conditions of life, corresponds in principle to God's design. Created in God's image, humankind was commissioned to subdue the earth and all it contains, to rule the world in justice and holiness,[1] and, recognising God as the creator of all things, to refer itself and the totality of things to God so that, with everything subject to God, the divine name would be admired through all the earth.[2]

This also applies to everyday activities. Men and women who are providing for themselves and their families, and are thus performing an appropriate sendee in society, can rightly regard themselves as furthering the creator's work by their labour, as being concerned for the wellbeing of their fellows and as making a personal contribution to the achievement of the divine plan in history.[3]

Far from thinking, then, that the achievements of human enterprise and ability are in opposition to the power of God, or that the rational creature is a rival to God, Christians are of the view that the successes of the human race are a sign of God's greatness and a result of God's marvellous design. The more the power of women and men increases, the greater becomes their individual and collective responsibility. The Christian message is seen, then, not as discouraging

1 See Gn 1, 26-27; 9, 2-3; Wis 9, 2-3.
2 See Ps 8, 7 and 10.
3 See John XXIII, Encyclical *Pacem in terris:* AAS 55 (1963), p. 297.

ad bonum sui similium negligcndum impelli, sed potius officio haec operandi arctius obstringi.4

35. *{De humana navitate ordinanda}.* Humana vero navitas, sicut ex homine procedit, ita ad hominem ordinatur. Homo enim, cum operatur, non tantum res et societatem immutat, sed et seipsum perficit. Multa discit, facultates suas excolit, extra se et supra se procedit. Huiusmodi incrementum, si recte intelligatur, maioris pretii est quam externae quae colligi possunt divitiae. Magis valet homo propter id quod est quam propter id quod habet.5*Pariter, omnia quae homines, ad maiorem iustitiam, ampliorem fraternitatem, humanioremque ordinationem in socialibus necessitudinibus obtinendam agunt, plus quam progressus technici valent. Hi enim progressus quasi materiam humanae promotioni praebere possunt, illam autem per se solos ad actum nequaquam deducunt.

Unde haec est humanae navitatis norma, quod iuxta consilium et voluntatem divinam cum genuino humani generis bono congruat, et homini individuo vel in societate posito integrae suae vocationis cultum et impletionem permittat.

36. *{De iusta rerum terrenarum autonomia}.* Multi tamen coaevi nostri timere videntur, ne cx arctiore humanae navitatis et religionis coniunctione autonomia hominum vel societatum vel scientiarum impediatur. Si per terrenarum rerum autonomiam intelligimus res creatas et ipsas societates propriis legibus valoribusque gaudere, ab homine gradatim dignoscendis, adhibendis et ordinandis, eamdem exigere omnino fas est: quod non solum postulatur ab hominibus nostrae aetatis, sed etiam cum creatoris voluntate congruit. Ex ipsa enim creationis condicione res universae propria firmitate, veritate, bonitate propriisque legibus ac ordine instruuntur, quae homo revereri debet, propriis singularum scientiarum artiumve methodis agnitis. Ideo inquisitio methodica in omnibus disciplinis, si modo vere scientific© et iuxta normas morales procedit, numquam fidei revera adversabitur, quia res profanae et res fidei ab eodem Deo originem ducunt.8 Immo, qui humili et constanti animo abscondita rerum perscrutari conatur, etsi inscius quasi manu Dei ducitur qui, res omnes sustinens, fac't ut sint id quod sunt. Hinc deplorare liceat quosdam animi habitus, qui aliquando inter christianos ipsos, ob non satis perspectam legitimam scientiae autonomiam, non defuerunt et, contentionibus controversiisque exinde suscitatis, plurium animos eo perduxerunt ut fidem et scientiam inter se opponi censerent.7

At si verbis *rerum temporalium autonomia* intelligitur res creatas a Deo non pendere, eisque hominem sic uti posse ut easdem ad creatorem non

4 Cf. *Nuntius ad universos homines* **a patribus missus ineunte concilio Vaticano II, oct. 1962: AAS 54 (1962), pp. 822-823.**

5 Cf. Paulus VI, Alloc, *ad Corpus diplomahcum,* **7 ian. 1965: AAS 57 (1965), p. 232.**

*** Cf. cone. Vat. 1, Const, dogm. dc fide cath.,** *Dei Filius,* **cap. II: D 1785-1786 (3004-3005) (v. supra p. 806).**

7 Cf. Pio Paschini, *Vita e opere di Galileo Galilei,* **2 vol., Pont, accadentia delle scienze, Città del Vatic., 1964.**

them from building the world, or as leading them to neglect the wellbeing of their fellows, but as strictly obliging them to this as their duty.[45]

35. *(Organising human activity).* Proceeding as it does from human beings, human activity is for them. When they are active, they are not just changing things and society; they are also perfecting themselves. They are learning much, exercising their abilities, going outside and beyond the self. And this kind of expansion, rightly understood, is of more worth than the accumulation of wealth. People are more valuable for what they are than for what they have? Similarly, all that they do to bring about greater justice, more extensive kinship and a more human structure of human relationships, are of more value than technological progress. Such progress can provide the raw material for human betterment, but it can never achieve it on its own.

The norm, then, of human activity is that, in accordance with God's design and will, it should really be of benefit to the human race and should enable people, both individually and in society, to pursue and fulfil their total calling.

36. *(The just autonomy of earthly realities).* Many of our contemporaries, however, seem to fear that a closer connection between human activity and religion will prejudice the autonomy of humanity, of societies or of the sciences. If we take the autonomy of earthly realities to mean that created things, and societies also, have their own laws and values which are to be gradually discovered, utilised and ordered by us, then it is perfectly proper to claim such autonomy as not only demanded by people today but as in harmony with the will of the creator. From the fact of being created, every thing possesses its own stability, truth and goodness, and its own laws and order, which should be respected by us in recognising the methods which are appropriate to the various sciences and arts. Therefore methodical inquiry in all disciplines, if it is conducted in a really scientific manner and according to moral norms, can never really be at variance with faith, since secular realities and the realities of faith have their origin in the same God.[6] And whoever tries humbly and perseveringly to explore the hidden depths of reality is being led, even unawares, by the hand of God who upholds everything and makes it what it is. One can therefore legitimately regret attitudes to be found sometimes even among Christians, through an insufficient appreciation of the rightful autonomy of science, which have led many people to conclude from the disagreements and controversies which such attitudes have aroused, that there is opposition between faith and science.[7]

If, however, the autonomy of earthly realities is taken to mean that created things are not dependent on God and that we can use them without reference to their creator, then anyone who acknowledges God realises the falsity of such

4 See *Message to all men and women* issued by the fathers at the beginning of Vatican council II. Oct. 1962: AAS 54 (1962), pp. 822-823.

5 See Paul VI, Allocution to the diplomatic Corps, 7 Jan. 1965: AAS 57 (1965), p. 232.

6 See Vatican council 1, Dogmatic constitution on the catholic faith, *Dei Filius,* ch. 2: D 1785-1786 (3004-3005) (see above p. 806).

See P. Paschini, *Vita e opera di Galileo Galilei,* 2 vol., Pont, accademia delle scienze, Vatican City, 1964.

referat, nemo qui Deum agnoscit non sentit quam falsa huiusmodi placita sint. Creatura enim sine creatore evanescit. Ceterum, omnes credentes, cuiuscumque sint religionis, vocem et manifestationem eius in creaturanim loquela semper audierunt. Immo, per oblivionem Dei ipsa creatura obscuratur.

37. *(De humana navitate a peccato corrupta).* Sacra vero scriptura, cui saeculorum consentit experientia, humanam familiam edocet progressum humanum, qui magnum hominis bonum est, magnam tamen tentationem secumferre: ordine enim valorum turbato et malo cum bono permixto, singuli homines ac coetus solummodo quae propria sunt considerant, non vero aliorum. Quo ht ut mundus non iam spatium verae fraternitatis exsistat, dum aucta humanitatis potentia iam ipsum genus humanum destruere minatur.

Universam enim hominum historiam ardua colluctatio contra potestates tenebrarum pervadit, quae inde ab origine mundi incepta, usque ad ultimum diem, dicente Domino,8 perseverabit. In hanc pugnam insertus, homo ut bono adhaereat iugiter certare debet, nec sine magnis laboribus, Dei gratia adiuvante, in seipso unitatem obtinere valet.

Quapropter ecclesia Christi, creatoris consilio fidens, dum agnoscit progressum humanum verae hominum felicitati inservire posse, non potest tamen quin illud Apostoli resonare faciat: „Nolite conformari huic *saeculo (Rm 12, 2), illi scilicet vanitatis et malitiae spiritui qui humanam navitatem, ad servitium Dei et hominis ordinatam, in instrumentum peccati transmutat.

Si quis ergo quaerit, qua ratione miseria illa superari possit, christiani profitentur, omnes hominis navitates, quae per superbiam et inordinatum sui ipsius amorem cotidie in discrimine versantur, Christi cruce et resurrectione purificandas et ad perfectionem deducendas esse. A Christo enim redemptus et in Spiritu sancto nova creatura effectus, homo ipsas res a Deo creatas amare potest et debet. A Deo enim illas accipit et quasi de manu Dei fluentes respicit et reveretur. Pro illis benefactori gratias agens et in paupertate et libertate spiritus creaturis utens ac fruens, in veram mundi possessionem introducitur, tamquam nihil habens et omnia possidens.9 „Omnia enim vestra sunt: vos autem Christi, Christus autem Dei" (1 Cor 3, 22-23).

38. *(De humana navitate in paschali mysterio ad perfectionem adducta).* Verbum enim Dei, per quod omnia facta sunt, ipsum caro factum et in hominum terra habitans,10 perfectus homo in historiam mundi intravit, eam in se assumens et recapitulans.11 Ipse nobis revelat, „quoniam Deus caritas est" (1 Io 4, 8), simulque nos docet legem fundamentalem perfectionis humanae, ac proinde transformationis mundi, novum dilectionis esse mandatum. Eos igitur, qui divinae credunt caritati, certos facit, viam

8 Cf. Mt 24, 13; 13, 24-30 et 36-43.
• Cf. 2 Cor 6, 10.
10 Cf. Io 1, 3 et 14.
11 Q. Eph 1, 10.

opinions. For without its creator the creature simply disappears. And ail believers of whatever religion have always sensed the voice and manifestation of the creator in the utterances of creatures. If God is ignored the creature itself is impoverished.

37. *(Human activity corrupted by sin).* Scripture, confirmed by the experience of centuries, teaches the human family that although human progress is of great advantage to us it brings great temptations with it: the order of values is upset, evil is mixed with good, and individuals and groups consider only their own interests and not those of others. As a result the world is no longer a place for true fellowship, and our increased power is now threatening to destroy the human race itself.

The whole of human history is permeated with an arduous struggle against the powers of darkness which started at the world's beginning and will continue to the last day, as the Lord tells us.8 Finding ourselves in this conflict, we have continually to fight to ally ourselves with good, and only with great effort and the help of God's grace can we achieve unity within ourselves.

This is why, while the church trusts in the creator's plan and recognises that human progress can be of service to the true happiness of human beings, it can only echo the injunction of Paul, "do not be conformed to this world" (Rm 12, 2), namely, to the spirit of vanity and badness which distorts human activity, ordained for the service of God and of men and women, into an instrument of sin.

If anyone asks how such a state of affairs can be overcome, Christians proclaim that all human activity, which is daily jeopardised through pride and distorted self-love, needs to be purified and completed by the cross and resurrection of Christ. Redeemed by Christ and made a new creature in the holy Spirit, humankind can and should love the things which God has created. We receive them from God and regard and respect them as flowing from the hand of God. We thank our benefactor for them, and in using and enjoying creatures in poverty and freedom of spirit we attain to a true possession of the world, as having nothing yet possessing everything.9 "All are yours, and you are Christ's, and Christ is God's" (1 Cor 3, 22-23).

38. *(Human activity brought to perfection in the paschal mystery).* When the Word of God, through whom all things were made, was himself made flesh and dwelt on earth among us,10 he entered into the world's history' as the perfect human being and assumed and summed it all up in himself.11 It is he who reveals to us that "God is love" (1 Jn 4, 8) and at the same time teaches us that the fundamental law of human perfection, and therefore of the world's transformation, is the new command of love. He gives those who believe in divine love the conviction that the way of love is open to all people and that the attempt to

8 See Mt 24, 13; 13, 24-30 and 36-43.
9 See 2 Cor 6, 10.
10 See Jn 1, 3 and 14.
11 See Eph 1, 10.

dilectionis omnibus hominibus aperiri et conamen fraternitatem universalem instaurandi non esse inane. Simul monet, hanc caritatem non in solis magnis rebus sectandam esse, sed et imprimis in ordinariis vitae adiunctis. Pro nobis omnibus peccatoribus mortem sustinens,12 suo exemplo nos docet crucem etiam baiulandam esse, quam caro et mundus pacem et iustitiam sectantium humeris imponunt. Sua resurrectione dominus constitutus, Christus, cui omnis potestas in caelo et in terra data est,13per virtutem Spiritus sui in cordibus hominum iam operatur,14 non solum venturi saeculi desiderium suscitans, sed eo ipso illa etiam generosa vota animans, purificans et roborans, quibus familia humana suam ipsius vitam humaniorem reddere er totam terram huic fini subiicere satagit. Diversa autem sunt Spiritus dona: dum alios vocat ut caelestis habitationis desiderio manifestum testimonium reddant illudque in humana familia vividum conservent, alios vocat ut terreno hominum servitio se dedicent, hoc suo ministerio materiam regni caelestis parantes. Omnes tamen liberat ut, proprio amore abnegato omnibusque terrenis viribus in vitam humanam assumptis, ad futura se extendant, quando humanitas ipsa fiet oblatio accepta Deo.1*

Cuius spei arrham et itineris viaticum Dominus suis reliquit in illo sacramento fidei, in quo naturae elementa, ab hominibus exculta, in corpus et sanguinem gloriosum convertuntur, coena communionis fraternae et caelestis convivii praelibatione.

39. *{Terra nova et caelum novum).* Terrae ac humanitatis consummandae tempus ignoramus,15*nec universi transformandi modum novimus. Transit quidem figura huius mundi per peccatum deformata,18sed docemur Deum novam habitationem novamque terram parare in qua iustitia habitat,17 et cuius beatitudo omnia pacis desideria, quae in cordibus hominum ascendunt, implebit ac superabit.18 Tunc, morte devicta, filii Dei in Christo resuscitabuntur, et id quod seminatum fuit in infirmitate ac corruptione, incorruptionem induet;19et, manente caritate eiusque opere,20a servitute vanitatis liberabitur tota creatura illa,21 quam Deus propter hominem creavit.

Monemur sane nihil prodesse homini, si universum mundum lucretur, seipsum autem perdat.22 Exspectatio tamen novae terrae extenuare non debet, sed potius excitare, sollicitudinem hanc terram excolendi, ubi corpus illud novae familiae humanae crescit quod aliqualem novi saeculi

11 Cf. Io 3,14-16: Rm 5, 8-10.
13 G. Ac 2, 36; Mt 28, 18.
14 Cf. Rm 15. 16.
16 Cf. Ac 1,7.
18 Cf. 1 Cor 7, 31 ; Irenaeus, *AJremu baeruet,* **V, 36, 1 : PG 7, 1222.**
17 Cf. 2 Cor 5, 2; 2 Pt 3,13.
18 Cf. 1 Cor 2, 9; Ap 21, 4-5.
18 Cf. 1 Cor 15, 42 et 53.
10 Cf. 1 Cor 13, 8; 3, 14.
11 Cf. Rm 8, 19-21.
» Cf. Lc 9, 25.

establish worldwide fellowship is not a delusion. At the same time he enjoins that this love is to be pursued not just in great matters but above all in the ordinary circumstances of life. Undergoing death on behalf of all of us sinners,12 he teaches us by his example the need to carry the cross which the flesh and the world lay upon those who pursue peace and justice. Established as lord by his resurrection and given all power in heaven and on earth,13 Christ is now at work in human hearts through the strength of his Spirit, not only instilling a desire for the world to come but also thereby animating, purifying and reinforcing the noble aspirations which drive the human family to make its life one that is more human and to direct the whole earth to this end. The gifts of the Spirit vary: some people the Spirit calls to give clear witness to the desire for a heavenly dwelling and to keep this before the eyes of the human family; while others the Spirit calls to devote themselves to the earthly service of humanity, in this ministry making preparations for the heavenly kingdom. To all the Spirit gives the freedom to deny self-love and to direct all earthly resources towards human life, stretching out towards the future when humanity itself will become an offering acceptable to God.14

An earnest of this hope and sustenance for the journey have been left by the Lord to his followers in the sacrament of faith, in which natural elements cultivated by human hands are turned into his glorious body and blood, the supper of brotherly and sisterly communion and the foretaste of the heavenly banquet.

39. *(A new earth and a new heaven),* do not know the hour of earth's and humankind's consummation,15 nor how the universe is to be transformed. The form of this world which has been deformed by sin is passing away,16 but we are taught that God is preparing a new habitation and a new earth in which justice resides,17 and whose happiness will fulfil and surpass all the longings for peace which arise in human hearts.18 Then death will have been defeated, the daughters and sons of God will be raised up in Christ, and what was sown in weakness and corruption will put on incorruptibility;19 love and the work of love will abide,20 and the whole of creation which God created for our sake will be freed from its bondage to decay.21

We are warned that it is of no profit to us if we gain the whole world but lose ourselves.22 And yet the expectation of a new earth should not weaken, but rather stimulate, the resolve to cultivate this earth where the body of the new human family is increasing and can even now constitute a foreshadowing of the

12 See Jn 3, 14-16; Rm 5, 8-10.
13 See Ac 2, 36; Mt 28, 18.
H See Rm 15, 16.
15 See Ac 1, 7.
16 See 1 Cor 7, 31; Irenaeus, *Adversus haereses (Against Heresies),* V, 36, 1: PG 7, 1222.
17 See 2 Cor 5, 2; 2 Pt 3, 13.
18 See 1 Cor 2, 9; Ap 21, 4-5.
19 See 1 Cor 15, 42 and 53.
20 See 1 Cor 13, 8; 3, 14.
21 See Rm 8, 19-21.
22 See Lk 9, 25.

adumbrationem iam praebere valet. Ideo, licet progressus terrenus a regni Christi augmento sedulo distinguendus sit, inquantum tamen ad societatem humanam melius ordinandam conferre potest, regni Dei magnopere interest.®[22]

Bona enim humanae dignitatis, communionis fraternae et libertatis, hos omnes scilicet bonos naturae ac industriae nostrae fructus, postquam in Spiritu domini et iuxta eius mandatum in terris propagaverimus, postea denuo inveniemus, mundata tamen ab omni sorde, illuminata ac transfigurata, cum Christus Patri reddet regnum aeternum et universale: „regnum veritatis et vitae, regnum sanctitatis et gratiae, regnum iustitiae, amoris et pacis [24] His in terris regnum iam in mysterio adest; adveniente autem Domino consummabitur.

Cap. IV. De munere ecclesiae in mundo huius temporis

40. *(De ecclesiae et mundi mutua relatione').* Omnia quae a nobis dicta sunt de dignitate personae humanae, de hominum communitate, de profundo sensu navitatis humanae, fundamentum relationis ecclesiam inter et mundum necnon basim eorum mutui dialogi1 constituunt. Ideo in hoc capite, omnibus praesuppositis ab hoc concilio de mysterio ecclesiae iam edictis, eadem ecclesia nunc consideranda venit prout ipsa, in hoc mundo exsistit et cum eo vivit atque agit.

Procedens cx amore Patris aeterni,[2] in tempore fundata a Christo redemptore, coadunata in Spiritu sancto,[3] ecclesia finem salutarem et eschatologicum habet, qui nonnisi in futuro saeculo plene attingi potest. Ipsa autem iam hic in terris adest, ex hominibus collecta, terrestris nempe civitatis membris quae ad hoc vocantur ut iam in generis humani historia familiam filiorum Dei, usque ad adventum Domini semper augendam, efforment. Unita quidem propter bona caelestia iisque ditata, haec familia a Christo „in hoc mundo ut societas constituta et ordinata [4] est, atque „aptis mediis unionis visibilis et socialis [5][6] instructa. Ita ecclesia, insimul „coetus adspectabilis et communitas spiritualis [8] una cum tota humanitate incedit eamdemque cum mundo sortem terrenam experitur, ac tamquam fermentum et veluti anima societatis humanae[7] in Christo renovadae et .in familiam Dei transformandae exsistit.

Haec quidem terrestris et caelestis civitatis compenetratio nonnisi fide percipi potest, immo mysterium manet historiae humanae, quae usque ad

23 **Cf. Pius XI, Litt. encyci.** *Quadragesimo anno :* **AAS 23 (1931), p. 207.**

24 *Missale romanum,* **praefatio festi Christi regis.**

1 **Cf. Paulus VI, Litt. encyci.** *Ecclesiam suam,* **III: AAS 56 (1964), pp. 637-659.**

2 **Cf.Tt 3, 4: „.φιλανθρωπία".**

1 **Cf. Eph 1,3; 5-6; 13-14; 23.**

4 **Conc. Vat. II, Const, dogm. de ecclesia.** *Lumen gentium,* **cap. I, n. 8: AAS 57 (1965), p. 12 (v. supra p. 854, 26).**

6 *Ibid., cap.* **II, η. 9: AAS 57 (1965),p. 14;cf.n.8: AAS,/.r.,p. 11 (v.supra p.856,26et854).**

• *Ibid.,* **cap. I, n. 8: AAS 57 (1965), p. 11 (v. supra p. 854, 13).**

7 **Cf.** *ibid.,* **cap. IV, n. 38: AAS 57 (1965), p. 43, cum nota 120 (v. supra p. 880et nota 9).**

new age. Although carthly progress must be carefully distinguished from the growth of Christ's kingdom, nevertheless its capacity to contribute to a better ordering of human society makes it highly relevant to the kingdom of God.23

For the values of human dignity, of fellowship and of freedom, those valuable fruits of nature and of our own energy which we shall have produced here on earth in the Spirit of the Lord and in obedience to God's command, will all be cleansed from all disfigurement and be shining and transformed, to be regained by us when Christ hands over to the Father an eternal and universal kingdom: "a kingdom of truth and life, of holiness and grace, a kingdom of justice, love and peace".24 Here on earth that kingdom is already mysteriously present; at the Lord's coming it will be consummated.

Chapter 4. The church's task in today's world

40. *(The interrelation between the church and the world).* Everything that we have said about the dignity of the human person, the community of women and men and the significance of human activity provides ground for the relationship between the church and the world and a basis for mutual dialogue.1 In this chapter we presuppose all that the council has already stated about the mystery of the church, and we turn our attention to the church as it actually exists in this world and lives and acts with it.

The church was initiated by the love of the eternal Father,2 was founded in history by Christ the redeemer and was made one by the holy Spirit,3 and it has a saving and eschatological function which can be fully discharged only in the age to come. Yet it is now present on earth, composed of people who are members of the earthly city and are summoned to constitute, even now in human history, the family of God's children which must ever increase until the Lord's coming. United for heavenly values and endowed with them, this family has been "constituted and set up as a society in this world" by Christ,4 and equipped with "the appropriate means of visible and social union".5 Thus the church, as at the same time "an identifiable group and a spiritual community",6 proceeds on its way with the whole of humanity and shares the world's earthly lot, while also being a leaven and a sort of soul of human society, which is to be renewed in Christ and transformed into God's family.

This interpenetration of the heavenly and earthly cities can be grasped only by faith, and remains in fact the mystery of human history which will be disturbed by sin until the brightness of God's children is fully revealed. The church

23 See Pius XI, Encyclical *Quadragesimo anno:* AAS 23 (1931), p. 207.

24 *Roman Missal,* preface for the feast of Christ the king.

1 See Paul VI, Encyclical *Ecclesiam suam,* III: AAS 56 (1964), pp. 637-659.

2 See Tt 3, 4: "loving kindness".

3 See Eph 1, 3. 5-6, 13-14, 23.

4 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 1, no. 8: AAS 57 (1965), p. 12 (see above p. 854).

Ibid., ch. 2, no. 9: AAS 57 (1965), p. 14; see no. 8: AAS, same vol., p. 11 (see above p. 856 and p. 854).

6 *Ibid.,* ch. 1, no. 8: AAS 57 (1965), p. 11 (see above p. 854).

See *ibid.,* ch. 4, no. 38: AAS 57 (1965), p. 43, with note 120 (see above p. 880 and note 9).

plenam revelationem claritatis filiorum Dei peccato perturbatur. Ecclesia quidem, proprium suum finem salutarem persequens, non solum vitam divinam cum homine communicat, sed etiam lumen cius repercussum quodammodo super universum mundum fundit, potissimum per hoc quod personae humanae dignitatem sanat et elevat, humanae societatis compaginem firmat, atque cotidianam hominum navitatem profundiori sensu et significatione imbuit. Ita ecclesia per singula sua membra et totam suam communitatem multa se conferre posse credit ad hominum familiam eiusque historiam humaniorem reddendam.

Libenter insuper ecclesia catholica ea magni aestimat quae ad idem munus adimplendum aliae ecclesiae christianae vel communitates ecclesiasticae socia opera contulerunt ac conferunt. Simul sibi firmiter persuasum habet se multum varioque modo a mundo, sive a singulis hominibus sive ab humana societate, eorum dotibus ac navitate, in praeparatione evangelii iuvari posse. Mutui huius commercii atque adiutorii, in illis quae ecclesiae et mundo quodammodo sunt communia, rite promovendi, principia quaedam generalia exponuntur.

41. *(De adiutorio quod ecclesia singulis hominibus praestare satagit}.* Homo hodiernus in via est ad personalitatem suam plenius evolvendam iuraque sua in dies magis detegenda et affirmanda. Cum autem ecclesiae concreditum sit manifestare mysterium Dei, qui est ultimus finis hominis, ipsa homini simul aperit sensum propriae eius exsistentiae, intimam scilicet de homine veritatem. Vere novit ecclesia solum Deum, cui ipsa inservit, profundissimis respondere desideriis humani cordis, quod nutrimentis terrestribus numquam plene satiatur. Novit praeterea hominem, incessanter a Spiritu Dei incitatum, numquam circa problema religionis prorsus indifferentem fore, sicut non solum experientia saeculorum anteactorum, sed multiplici etiam testimonio nostrorum temporum comprobatur. Semper enim homo scire desiderabit, saltem confuse, quae sit significatio suae vitae, suae navitatis ac suae mortis. Ipsa praesentia ecclesiae haec problemata in eius mentem revocat. Solus autem Deus, qui hominem ad imaginem suam creavit atque a peccato redemit, his quaestionibus plenissimum responsum praebet, idque per revelationem in Filio suo qui homo factus est. Quicumque Christum sequitur, hominem perfectum, et ipse magis homo fit.

Ex hac fide ecclesia dignitatem naturae humanae omnibus opinionum mutationibus subtrahere potest, quae, exempli gratia, corpus humanum aut nimis deprimunt aut immoderate extollunt. Nulla lege humana personalis dignitas atque libertas hominis tam apte in tuto collocari possunt quam evangelic Christi ecclesiae concredito. Hoc enim evangelium libertatem filiorum Dei annuntiat et proclamat, omnem servitutem ex peccato ultimatim fluentem respuit,§ dignitatem conscientiae eiusque liberam decisionem sancte veretur, omnia talenta humana in Dei servitium hominumque bonum reduplicate indesinenter monet, omnes denique

§ Cf. Rm 8, 14-17.

pursues its saving purpose not only by communicating divine life to humanity but also by reflecting the light of that life throughout the world, particularly in healing and ennobling the dignity of the human person, strengthening the fabric of human society and investing the daily activity of men and women with a deeper sense and significance. In this way the church believes that through its individual members and as a whole it can contribute much to making the human family and its history more human.

The catholic church is pleased, moreover, to recognise the contributions made and being made in these areas by other Christian churches or ecclesiastical communities working together. And it is convinced that in preparing the way for the gospel it can be greatly helped in various ways by the world, whether by individuals or by society and their resources and activities. It now proposes some general principles to promote this mutual activity and aid in areas which are common in some degree to the church and the world.

41. *(The help offered by the church to individuals').* Contemporary humanity is in process of developing its personality and of increasingly identifying and claiming its rights. Since the church has been entrusted with making manifest the mystery of God, who is our ultimate goal, at the same time it discloses to us the meaning of our existence, or the intimate truth about ourselves. The church is fully aware that only the God whom it serves corresponds to the deepest hunger of the human heart, which can never be satisfied with earthly nourishment. It is also aware that humanity is being continually stirred by the Spirit of God and can therefore never be completely indifferent to the problems of religion, as is borne out by the experience of previous centuries as well as by the varied witness of our own times. People will always, at least indistinctly, want to know what meaning to give to their life, their activity and their dying. The church's presence reminds us of such problems. Only God, who created us in the divine image and redeemed us from sin, can give a complete answer to these questions; and God does this through his revelation in the Son who became human. Whoever follows Christ, the perfect human being, becomes more of a human being.

By this faith the church is able to preserve the dignity of human nature from all changing views which, for instance, either devalue the human body or unduly concentrate on it. No human law is able to safeguard the personal dignity and freedom of humans as fittingly as the gospel which Christ has entrusted to his church. The gospel announces and proclaims the liberty of God's children, rejects every slavery as ultimately resulting from sin,§ reverently respects the dignity of conscience and its free decision, continually teaches that all human talents should be devoted to God's service and the wellbeing of women and men,

§ See Rm 8, 14-17.

omnium commendans caritati.' Quod legi fundamentali oeconomiae Christianae corresponded Etsi enim idem Deus sit salvator qui et creator, idem quoque Dominus et historiae humanae et historiae salutis, tamen in hoc ipso ordine divino iusta creaturae autonomia et praesertim hominis nedum auferatur, potius in suam dignitatem restituitur atque in ipsa firmatur.

Ecclesia ergo, vi evangelii sibi concrediti, iura hominum proclamat et hodierni temporis dynamismum, quo haec iura undique promoventur, agnoscit et magni aestimat. Qui motus tamen spiritu evangelii imbuendus et adversus omnem speciem falsae autonomiae tutandus est. Tentationi enim subiicimur, ludicandi nostra iura personalia tunc tantum plene servari, cum ab omni norma legis divinae solvimur. Hac autem via, personae humanae dignitas, nedum salvetur, potius perit.

42. *(De adsutorio quod ecclesia societati bumanae afferre satagit).* Unio familiae humanae unitate familiae filiorum Dei in Christo fundata10 multum roboratur et completur.

Missio quidem propria, quam Christus ecclesiae suae concredidit, non est ordinis politici, oeconomici vel socialis: finis enim quem ei praefixit ordinis religiosi11 est. At sane ex hac ipsa missione religiosa munus, lux et vires fluunt quae communitati hominum secundum legem divinam constituendae et firmandae inservire possunt. Item, ubi opus fuerit, secundum temporum et locorum circumstantias, et ipsa suscitare potest, immo et debet, opera in servitium omnium, praesertim vero egentium destinata, uti opera misercordiae vel alia huiusmodi.

Ecclesia insuper agnoscit quidquid boni in dynamismo sociali hodierno invenitur: praesertim evolutionem versus unitatem, processum sanae socializationis et consociationis civilis et oeconomicae. Promotio enim unitatis cum intima ecclesiae missione cohaeret, cum ipsa sit ,,in Christo veluti sacramentum seu signum et instrumentum intimae cum Deo unionis totiusque generis humani unitatis".12 Ita ipsa mundo ostendit veram unionem socialem externam ex unione mentium et cordium fluere, ex illa scilicet fide et caritate, quibus in Spiritu sancto eius unitas indissolubiliter condita est. Vis enim, quam ecclesia hodiernae hominum societati inficere valet, in illa fide et caritate, ad effectum vitae adductis, consistit, non autem in dominio aliquo externo mediis mere humanis exercendo,

» **Cf. Mt 22, 39.**

10 **Cf. conc. Vat. II, Const, dogm. de ecclesia,** *Lumen gentium,* **cap. II, n. 9: AAS 57 (1965), pp. 12-14 (v. supra p. 856).**

11 **Cf. Pius XII, Allocutio** *ad cultores historiae et artis,* **9 martii 1956: AAS 48 (1956), p. 212: „Son divin fondateur, Jésus-Christ, ne lui a donné aucun mandat ni &xé aucune fin d'ordre culturel. Le but que le Christ lui assigne est strictement religieux (...). L'église doit conduire les hommes i Dieu, afin qu'ils se livrent à lui sans réserve (...). L'église ne peut jamais perdre de vue ce but strictement religieux, surnaturel. Le sens de toutes ses activités, jusqu'au dernier canon de son code, ne peut être que d'y concourir directement ou indi-ŕ€ctcment**

11 **Conc. Vat. II, Const, dogm. de ecclesia,** *Lumen gentium,* **cap. I, η.** 1 : **AAS 57 (1965), p. 5 (v. supra p. 849, 32-34).**

and commends all to the love of all.9 [1]This gospel message corresponds to the fundamental law of the Christian dispensation. For although it is the same God who is creator and saviour, lord of human history and of salvation history, far from this divine order depriving creation and especially humanity of its just autonomy it reinstates this autonomy and strengthens its dignity.

And so the church is empowered by the gospel entrusted to it to proclaim the rights of humanity and to recognise and value the modern movement to promote these rights everywhere. This movement must, however, be imbued with the spirit of the gospel and be protected from all appearance of mistaken autonomy. \Ve are tempted to consider our personal rights as fully protected only when we are free of every norm of divine law; but following this road leads to the destruction rather than to the maintenance of the dignity of the human person.

42. *(The help offered by the church to human society).* The union of the human family is greatly strengthened and brought to completion by the unity of the family of God's children which is based on Christ.'0

The particular mission which Christ entrusted to his church is not in the political, economic or social order: the goal which he set it is in the religious order." And yet this mission of a religious nature produces a function, enlightenment and resources which can be of service in constructing and strengthening the human community in accordance with the divine law. And when necessary, according to circumstances of time and place, this mission can, and even should, initiate works to serve everyone, especially the needy, such as the works of mercy and the like.

The church also recognises whatever good is to be found in the modern social movement, especially the development of unity and the process of healthy socialisation and of civil and economic association. The encouraging of unity is in accord with the church's central mission since it is "a sacrament, or sign and instrument, in Christ of intimate union with God and of the unity of the whole human race".12 It demonstrates to the world that genuine exterior social union has its origin in the union of minds and hearts, in the faith and love on which its unity is indissolubly founded in the holy Spirit. The influence which the church can inject into modern society consists in that faith and love being put into practice and not in some external power exercised in merely human ways.

9 See Mt 22, 39.

10 See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* ch. 2, no. 9: AAS 57 (1965), pp. 12-14 (sec above p. 856).

11 See Pius XII, Allocution to historians and artists, 9 March 1956: AAS 48 (1956), p. 212: "Its divine founder, Jesus Christ, gave to the church no mandate or fixed purpose in the cultural order. The end given to it by Christ is strictly religious (...). The church ought to lead men and women to God, so that they may unreservedly surrender themselves to him (...). The church can never lose sight of this strictly religious and supernatural end. The purpose of all its activities, down to the last canon of its law, can only be to converge directly or indirectly upon this end".

12 Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 1, no. 1: AAS 57 (1965), p. 5 (sec above p. 849).

Cum insuper vi suae missionis et naturae ad nullam alligetur particularem culturae humanae formam aut systema politicum, oeconomicum vel sociale, ecclesia ex hac sua universalitate ligamen arctissimum inter diversas hominum communitates et nationes exsistere potest, dummodo
* ipsae ei fidant eiusque veram libertatem ad hanc suam missionem adimplendam reapse agnoscant. Qua de causa ecclesia filios suos, sed etiam omnes homines monet, ut in hoc familiali spiritu filiorum Dei, omnes dissensiones inter nationes et stirpes superent et iustis associationibus humanis internam firmitatem praebeant.

i· Quaecumque igitur vera, bona, iustaque inveniuntur in diversissimis institutionibus, quae genus humanum sibi condidit incessanterque condit, eadem concilium magna cum reverentia considerat. Declarat insuper ecclesiam omnes tales institutiones adiuvare et promovere velle, quatenus hoc ab ea dependet et cum eius missione coniungi potest. Ipsa nihil
u ardentius desiderat quam ut omnium bono inserviens, se libere sub quovis regimine evolvere possit, quod iura fundamentalia personae ac familiae et boni communis necessitates agnoscat.

43. *(De adiutorio quod ecclesia per cbristianos navitati bumanae conferre satagit').* Concilium christianos, cives utriusque civitatis, adhortatur ut sua
so terrestria officia fideliter implere studeant, idque spiritu evangelii ducti. A veritate discedunt qui, scientes nos non habere hic manentem civitatem sed futuram inquirere,[13] putent se proinde officia sua terrestria negligere posse, non attendentes se per ipsam fidem ad eadem implenda magis teneri, secundum vocationem qua quisque vocatus est.[14] At non minus
m errant qui, e contrario, opinentur se ita seipsos negotiis terrestribus immergere posse, quasi ista omnino aliena sint a vita religiosa, quippe quia ipsam in solius cultus actibus et officiis quibusdam moralibus implendis consistere arbitrentur. Discidium illud inter fidem quam profitentur et vitam quotidianam multorum, inter graviores nostri temporis
so errores recensendum est. Scandalum hoc iam in vetere testamento prophetae vehementer redarguebant[15] et multo magis in novo testamento ipse lesus Christus gravibus poenis minabatur.[1*] Ne igitur perperam inter se opponantur activitates professionales et sociales ex una parte, vita religiosa ex altera. Christianus, officia sua temporalia negligens, officia sua
m erga proximum, immo et ipsum Deum negligit suamque aeternam salutem in discrimen adducit. Gaudeant potius christiani, exemplum Christi secuti, qui fabrilem artem exercuit, se omnes suas navitates terrestres exercere posse, conatus humanos, domesticos, professionales, scientificos vel technicos in unam synthesim vitalem cum bonis religiosis
«0 colligendo, sub quorum altissima ordinatione omnia in Dei gloriam coordinantur.

Laicis proprie, etsi non exclusive, saecularia officia et navitates competunt. Cum igitur, sive singuli sive consociati, ut cives mundi agunt,

13 G. Heb 13, 14.
14 Cf. 2 Th 3, 6-13; Eph 4, 28.
« Œ Is 58,1-12.
14 Cf. Mt 23, 3-33; Mr 7, 10-13.

Since its mission and nature do not identify the church with any particular form of human culture or any political, economic or social system, its universality can make the church a close bond between the different human communities and peoples, so long as they trust it and really respect its genuine freedom to fulfil this mission. For this reason the church enjoins its sons and daughters, and all people, that in this family spirit of God's children they should transcend all disagreements between nations and races and provide an internal strength to just human associations.

Whatever truth, goodness or justice is to be found in the great variety of institutions which have been formed, and continue to be formed, by the human race is regarded by the council with respect. It also states that the church wants to help and encourage all such institutions so far as this depends on the church and is compatible with its mission. In serving the wellbeing of all, it wants nothing more than to develop in freedom under any government which recognises the fundamental rights of the person and the family and the requirements of the common good.

43. *(The help offered by the church through Christians to human activity).* The council exhorts Christians as citizens of both cities to be attentive in faithfully discharging their earthly duties, led by the spirit of the gospel. Those who think that, because we do not have here a lasting city but seek the city which is to come13, they can therefore neglect their earthly duties, are in error and do not appreciate that their faith obliges them even more to perform them according to the vocation with which each one is called.14 A similar mistake is committed by those who consider that they can thus become immersed in earthly undertakings, as if these were totally foreign to their religious life which they regard as consisting solely of acts of worship and the fulfilling of certain moral obligations. The split between the faith which they profess and the daily lives of many people is to be counted as among the more serious misconceptions of our day. It was a scandal attacked by the prophets in the days of the old Testament,15 and in the new Testament it was threatened even more with serious sanctions by Jesus Christ himself.16 No false opposition should be set up between professional and social activities on the one hand and the life of religion on the other. Christians who neglect their temporal duties are neglecting their duties to their neighbour and even to God and are endangering their eternal salvation. On the contrary, Christians should rejoice that, following the example of Christ who practised a craft, they are in a position to engage in all their earthly activities and they should bring their human, domestic, professional, scientific and technical activities into a living synthesis with religious values which orientate and coordinate everything to the glory of God.

It is to the laity that secular duties and activities belong, although not exclusively. When they act as citizens of the world, whether singly or together, they

15 See Heb 13, 14.
14 See 2 Th 3, 6-13; Eph 4, 28.
15 See Is 58, 1-12.
16 See Mt 23, 3-33; Mk 7, 10-13.

non solum leges proprias uniuscuiusque disciplinae servabunt, sed veram peritiam in illis campis sibi comparare studebunt. Libenter cum homini-bus eosdem fines prosequentibus cooperabuntur. Agnoscentes exigentias fidei eiusque virtute praediti, incunctanter, ubi oportet, nova incepta excogitent atque ad effectum deducant. Ad ipsorum conscientiam iam apte formatam spectat, ut lex divina in civitatis terrenae vita inscribatur. A sacerdotibus vero laici lucem ac vim spiritualem exspectent. Neque tamen ipsi censeant pastores suos semper adeo peritos esse ut, in omni quaestione exsurgente, etiam gravi, solutionem concretam in promptu habere queant, aut illos ad hoc missos esse: ipsi potius, sapientia christiana illustrati et ad doctrinam magisterii observanter attendentes,17 partes suas proprias assumant.

Pluries ipsa visio christiana rerum eos ad aliquam determinatam solu-tionem in quibusdam rerum adiunctis inclinabit. Alii tamen fideles, non minore sinceritate ducti, ut saepius et quidem legitime accidit, aliter de eadem re judicabunt. Quodsi solutiones hinc inde propositae, etiam praeter partium intentionem, a multis facile connectantur cum nuntio evangelico, meminerint oportet nemini licere in praefatis casibus pro sua sententia auctoritatem ecclesiae sibi exclusive vindicare. Semper autem colloquio sincero se invicem illuminare satagant, mutuam caritatem servantes et boni communis imprimis solliciti.

Laici vero, qui in tota vita ecclesiae actuosas partes gerendas habent, non solum mundum spiritu christiano imbuere tenentur, sed etiam ad hoc vocantur ut in omnibus, in media quidem humana consortione, Christi sint testes.

Episcopi vero, quibus munus moderandi ecclesiam Dei commissum est, cum presbyteris suis nuntium Christi ita praedicent, ut omnes fidelium terrestres activitates evangelii luce perfundantur. Insuper pastores omnes memores sint se sua cotidiana conversatione et sollici-tudine18 mundo faciem ecclesiae exhibere, ex qua homines vim et veritatem nuntii christiani iudicant. Vita et verbo, una cum religiosis atque suis fidelibus, demonstrent ecclesiam sola sua praesentia, cum omnibus quae continet donis, inexhaustum fontem esse illarum virtutum, quibus mun-dus hodiernus maxime indiget. Studiis assiduis se ita aptos reddant, ut in dialogo cum mundo et hominibus cuiuscumque opinionis instituendo partes suas agere possint. Imprimis vero in corde verba huius concilii habeant: „Quia genus humanum hodie magis magisque in unitatem civilem, oeconomicam et socialem coalescit, eo magis oportet ut sacer-dotes, coniuncta cura et ope sub ductu episcoporum et summi pontificis, omnem rationem dispersionis elidant, ut in unitatem familiae Dei totum genus humanum adducatur 19

17 **Cf. loannes XXIII, Litt. encycl.** *Mater et Maghtra,* **IV: AAS 53 (1961), pp. 456-457 et I:** *1.1.,* **pp. 407, 410-411.**

18 **Cf. conc. Vat. II, Const, dogm. de ecclesia,** *Lumen gentium,* **cap. Ill, η. 28: AAS 57 (1965), pp. 34-35 (v. supra p. 874).**

19 *Ibid.,* **n. 28: AAS /.** *c.,* **pp. 35-36 (v. supra p. 874, 7-11).**

will not only be observing the conditions appropriate to each sphere but they will also be acquiring real expertise in those areas. They will willingly cooperate with others who have the same goal. In their awareness of what faith demands, and in the strength of that faith, they should immediately introduce whatever initiatives are required and bring them to fruition. It is a matter for their properly formed conscience that God's law be impressed on the life of the earthly city. The laity may expect enlightenment and spiritual help from the clergy. But they should not consider that their pastors always have the expertise needed to provide a concrete and ready answer to every problem which arises, even the most serious ones, or that this is their mission. The laity, as enlightened with Christian wisdom and paying careful attention to the teaching of the magisterium,17 have their own part to play.

Sometimes the Christian world-view will dispose them to favour one particular solution in certain circumstances, while others of the faithful who are no less sincere will take a different line on the same matter, as is not uncommon and quite permissible. And if the solutions proposed from one side or another are considered by many as simply following from the gospel, even though their proponents do not intend this, they should bear in mind that in such cases no one is allowed to claim the church's authority for his or her view alone. They should always work to enlighten each other in honest dialogue and maintain mutual love while concentrating on the common good.

The laity have an active part to play in the entire life of the church, and are not just obliged to give the world a Christian spirit, but are also called to be witnesses to Christ in all they do within human society.

The bishops, who have been entrusted with the function of governing God's church, should preach Christ's message along with their priests in such a way that all the earthly activities of the faithful are illuminated by the gospel. And all pastors should remember that in their daily behaviour and concerns18 they are presenting the face of the church to the world, and that people judge from that the force and the truth of the Christian message. In their lives and their words, along with religious and the faithful, they should show that simply by its presence, with all its endowments, the church is the inexhaustible source of those virtues of which today's world stands most in need. They should study carefully to equip themselves to play their part in entering into dialogue with the world and with people of every persuasion. Above all, they should take to heart these words of the council, "since the human race is today becoming more and more of a civil, economic and social unity, it is all the more necessary for priests to share their concern and resources under the guidance of the bishops and the supreme pontiff and eliminate all forms of division, so that the whole human race may be brought into the unity of the family of God".19

' Seejohn XXIII, Encyclical *Mater et Magistra,* IV: AAS 53 (1961), pp. 456-457; and I: same vol., pp. 407, 410-411.

18 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 3, no. 28: AAS 57 (1965), pp. 34-35 (see above p. 874).

19 *Ibid.,* no. 28: AAS, same vol., pp. 35-36 (see above p. 874).

Quamvis ecclesia ex virtute Spiritus sancti fidelis sponsa Domini sui manserit et numquam cessaverit esse signum salutis in mundo, ipsa tamen minime ignorat inter membra sua,30 sive clericos sive laicos, decurrente multorum saeculorum serie, non defuisse qui Spiritui Dei infideles exstiterint. Etiam hac nostra aetate ecclesiam non fugit, quantum inter se distent nuntius a se prolatus et humana debilitas eorum quibus evangelium concreditur. Quidquid de istis defectibus historia iudicet, eorum conscii esse debemus eosdemque strenue impugnare, ne evangelio diffundendo detrimentum afferant. Pariter novit ecclesia quantopere ipsa, in sua cum mundo relatione excolenda, ex saeculorum experientia iugiter maturescere debeat. A Spiritu sancto ducta, ecclesia mater indesinenter filios suos „ad purificationem et renovationem exhortatur, ut signum Christi super faciem ecclesiae clarius effulgeat' 21

44. *(De adiutorio quod ecclesia a mundo hodierno accipit).* Sicut autem mundi interest ecclesiam ut socialem realitatem historiae eiusque fermentum agnoscere, ita ipsa ecclesia non ignorat, quantum ex humani generis historia et evolutione acceperit.

Praeteritorum saeculorum experientia, scientiarum profectus, thesauri in variis culturae humanae formis absconditi, quibus ipsius hominis natura plenius manifestatur novaeque viae ad veritatem aperiuntur, ecclesiae quoque prosunt. Ipsa enim, inde ab initio suae historiae, nuntium Christi, ope conceptuum et linguarum diversorum populorum exprimere didicit, eumdemque sapientia insuper philosophorum illustrare conata est: in hunc finem nempe ut evangelium tum omnium captui tum sapientium exigentiis, in quantum par erat, aptaret. Quae quidem verbi revelati accommodata praedicatio lex omnis evangelizationis permanere debet. Ita enim in omni natione facultas nuntium Christi suo modo exprimendi excitatur simulque vivum commercium inter ecclesiam et diversas populorum culturas promovetur.22 Ad tale commercium augendum ecclesia, imprimis nostris temporibus, in quibus res celerrime mutantur et cogitandi modi valde variantur, peculiariter eorum auxilio indiget qui, viventes in mundo, varias institutiones et disciplinas callent earumque intimam mentem intelligunt, sive de credentibus sive de non credentibus agatur. Totius populi Dei est, praesertim pastorum et theologorum, adjuvante Spiritu sancto, varias loquelas nostri temporis auscultare, discernere et interpretari easque sub lumine verbi divini diiudicare, ut revelata veritas semper penitius percipi, melius intelligi aptiusque proponi possit.

Ecclesia, cum visibilem structuram socialem habeat, signum quidem suae unitatis in Christo, etiam evolutione vitae socialis humanae ditari potest et ditatur, non quasi aliquid in constitutione a Christo sibi data

ï0 Cf. Ambrosius, *De virginitate,* **cap. VIII, n. 48: PL 16, 278.**

11 Cone. Vat. II, Const, dogm. de ecclesia. *Lumen gentium,* **cap. II, n. 15: AAS 57 (1965), p. 20 (v. supra p. 861,11-13).**

11 Cf. cone. Vat. II, Const, dogm. de ecclesia. *Lumen gentium,* **cap. II, n. 13: AAS 57 (1965), p. 17 (v. supra p. 859-860).**

Although by the power of the holy Spirit the church has remained a faithful spouse to her Lord and has never ceased to be a sign of salvation in the world, it is well aware that in the course of its long history it has not lacked members,20 both clerical and lay, who have been unfaithful to the Spirit of God. Even at present the church is not blind to the large gap which exists between the message which it delivers and the human frailty of those who are entrusted with the gospel. Whatever may be the verdict of history on these failings, we ought to be aware of them and assiduously combat them to prevent their harming the spread of the gospel. The church is equally conscious of how much it needs to learn from the experience of centuries in cultivating its relationship to the world. Guided by the holy Spirit, mother church continually exhorts her children "to purification and renewal, so that the sign of Christ may shine more clearly on the face of the church".21

44. *(The help the church receives from the modern world).* Just as it is important for the world to recognise the church as a social reality and agent in history, so the church also is aware of how much it has received from the history and development of the human race.

The experience of past centuries, the advances in the sciences and the treasures hidden in the various forms of human culture, which disclose human nature more completely and indicate new ways to the truth, are of benefit also to the church. From the beginning of its history it has learned to express Christ's message in the concepts and languages of various peoples, and it has also tried to throw light on it through the wisdom of philosophers, aiming so far as was proper to suit the gospel to the grasp of everyone as well as to the expectations of the wise. This adaptation in preaching the revealed word should remain the law of all evangelisation. In this way, in every nation, the capacity to express Christ's message in its own fashion is stimulated and at the same time a fruitful interchange is encouraged between the church and various cultures.22 To develop such an exchange, especially in a time characterised by rapid change and a growing variety in ways of thought, the church has particular need of those who Gve in the world, whether they are believers or not, and who are familiar with its various institutions and disciplines and understand them intimately. It is for God's people as a whole, with the help of the holy Spirit, and especially for pastors and theologians, to listen to the various voices of our day, discerning them and interpreting them, and to evaluate them in the light of the divine word, so that the revealed truth can be increasingly appropriated, better understood and more suitably expressed.

Since the church has a visible social structure, as a sign of its unity in Christ, it can and does benefit from the development of human life in society, not in the sense that anything is lacking in the constitution given it by Christ, but in order

20 See Ambrose, *De virginitate (On virginity),* ch. 8. no. 48: PL 16, 278.

21 Vatican council II, Dogmatic constitution on the church. *Lumen Gentium,* ch. 2, no. 15: AAS 57 (1965), p. 20 (see above p. 861).

22 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 2, no. 13: AAS 57 (1965), p. 17 (see above pp. 859-860).

deesset, sed ad eamdem profundius cognoscendam, melius exprimendam atque temporibus nostris felicius accommodandam. Ipsa grato animo percipit se, in sua communitate non minus quam in singulis suis filiis, varium adiutorium ab hominibus cuiusvis gradus vel condicionis accipere. Quicumque enim communitatem humanam in ordine familiae, culturae, vitae oeconomicae et socialis, necnon politicae tam nationalis quam intemationalis, promovent, secundum consilium Dei communitati quoque ecclesiali, in quantum haec ab externis dependet, adiutorium non pan um afferunt. Immo ecclesia, ex ipsa oppositione eorum qui ei adversantur vel eam persequuntur, se multum profecisse er proficere posse fatetur.[23]

45. *(De Christo, alpha et omega}.* Ecclesia, dum ipsa mundum adiuvat et ab eo multa accipit, ad hoc unum tendit ut regnum Dei adveniat et totius humani generis salus instauretur. Omne vero bonum, quod populus Dei in suae peregrinationis terrestris tempore hominum familiae praebere potest, ex hoc profluit quod ecclesia est „universale salutis sacramentum",[24] mysterium amoris Dei erga hominem manifestans simul et operans.

Verbum enim Dei, per quod omnia facta sunt, ipsum car. factum est, ita ut, perfectus homo, omnes salvaret et universa recapitularet. Dominus finis est humanae historiae, punctum in quod historiae et civilizationis desideria vergunt, humani generis centrum, omnium cordium gaudium eorumque appetitionum plenitudo.[25] Ille est quem Pater a mortuis suscitavit, exaltavit et a dextris suis collocavit, eum vivorum atque mortuorum iudicem constituens. In eius Spiritu vivificati et coadunati, versus historiae humanae peregrinamur consummationem, quae cum consilio eius dilectionis plene congruit: ..Instaurare omnia in Christo, quae in caelis et quae in terra sunt" (Eph 1, 10).

Dicit ipse Dominus: „Ecce venio cito, et merces mea mecum est, reddere unicuique secundum opera sua. Ego sum alpha et omega, primus et novissimus, principium et finis" (Ap 22, 12-13).

Pars II

De quibusdam problematibus urgentioribus

46. *(Prooemium}.* Concilium, postquam exposuit cuiusnam dignitatis sit persona hominis necnon ad quodnam munus, sive individuale sive sociale, in universo mundo adimplendum sit vocata, sub luce evangelii et

23 Cf. lustinus, *Dialogus cum Tryphone,* **cap. 110: PG 6, 729; cd. Otto, 1897, pp. 391-393: „... sed quanto magis talia nobis infliguntur, tanto plûtes alii fideles et pii per nomen Iesu fiunt". Cf. Tertullianus,** *Apologeticum.* **cap. L, 13: PL 1. 534; corpus Christ., ser. lat. 1, p. 171: „Etiam plures efficimur, quoties metimur a vobis: semen est sanguis christianoruml". Cf. const, dogm. de ecclesia,** *Lumen gentium.* **cap. II, n. 9: AAS 57 (1965), p. 14 (v. supra p. 856).**

24 Cf. conc. Vat. II, Const, dogm. de ecclesia, *Lumen gentium,* **cap. VII, n. 48: AAS 57 (1965), p. 53 (v. supra p. 887, 37-38).**

24 Cf. Paulus VI, Allocutio die 3 feb. 1965 habita: *LOsserratore Romano,* **4 febbraio 1965.**

to gain a deeper appreciation of that constitution and to express it in better terms and to adapt it more successfully to the present day. The church gratefully acknowledges the variety of help which it receives as a whole, as well as in its individual children, from people of every class and condition. Whoever gives encouragement to the human community in the sphere of the family, culture, economic and social life, and political life at the national or international level, is in God's design contributing no little help to the community of the church insofar as this relies upon externals. And indeed the church affirms that it has derived, and can derive, much benefit from the opposition of its opponents and persecutors.23

45. *{Christ, the alpha and omega).* While it helps the world and receives much from the world, the church has only one goal, namely the coming of God's kingdom and the accomplishment of salvation for the whole human race. Whatever good God's people can contribute to the human family, in the period of its earthly pilgrimage, derives from the church's being "the universal sacrament of salvation",24 which shows forth and at the same time brings into effect the mystery of God's love for humanity.

For the Word of God, through whom all things were made, was made flesh so that as perfectly human he would save all human beings and sum up all things. The Lord is the goal of human history, the point on which the desires of history and civilisation turn, the centre of the human race, the joy of all hearts and the fulfilment of all desires.23 He it was whom the Father raised from the dead, exalted and placed at his right hand, making him judge of the living and the dead. It is as given life and united in his Spirit that we make our pilgrimage towards the climax of human history which is in full accord with the design of his love, "to unite all things in him, things in heaven and things on earth" (Eph 1, 10).

The Lord himself tell us: "Behold, I am coming soon, bringing my recompense, to repay everyone for what he has done. I am the alpha and the omega, the first and the last, the beginning and the end" (Ap 22, 12-13).

Part 2

Some urgent problems

46. *(Introduction}.* Having outlined the dignity of the human person and the individual and social task which he and she is called to fulfil in the world as a whole, the council now draws attention in the light of the gospel and of human

23 See Justin, *Dialogus cum Tryphone {Dialogue with Trypho),* ch. 110: PG 6, 729; ed. Otto, 1897, pp. 391-393: "... for the more such persecutions are inflicted on us, the greater the number of others who become devout believers in the name of Jesus". See Tertullian, *Apologeticum (Apologetics),* ch. 50, 13: PL 1, 534; CChr 1, 171: "We become even more numerous, whenever you mow us down: for the blood of Christians is a seed!". See, Dogmatic constitution on the church, *Lumen Gentium,* ch. 2, no. 9: AAS 57 (1965), p. 14 (see above p. 856).

24 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 7, no. 48: AAS 57 (1965), p. 53 (see above p. 887).

2 See Paul VI, Allocution on 3 Feb. 1965: *L Osservatore Romano.* 4 February 1965.

humanae experientiae omnium nunc animos ad quasdam urgentiores huius temporis necessitates convertit, quae maxime genus humanum afficiunt.

Inter multa quae hodie sollicitudinem omnium excitant haec praesertim recolere iuvat: matrimonium et familiam, culturam humanam, vitam oeconomicam-socialem ac politicam, conjunctionem familiae populorum et pacem. Circa haec singula clarescant principia et lumina a Christo manantia, quibus christifideles ducantur omnesque homines illuminentur in tot implicatorum problematum solutione quaerenda.

Cap. I. De dignitate matrimonii et familiae fovenda

47. *{De matrimonio et familia in mundo hodierno).* Salus personae et societatis humanae ac christianae arcte cum fausta condicione communitatis coniugalis et familiaris connectitur. Ideo christiani, una cum omnibus qui eandem communitatem magni aestimant, sincere gaudent de variis subsidiis quibus homines, in hac communitate amoris fovenda et in vita colenda, hodie progrediuntur, et coniuges atque parentes in praecellenti suo munere adiuvantur; meliora insuper exinde beneficia exspectant atque promovere student.

Non ubique vero huius institutionis dignitas eadem claritate illucescit, siquidem polygamia, divortii lue, amore sic dicto libero, aliisve deformationibus obscuratur; insuper amor nuptialis saepius egoismo, hedonismo et illicitis usibus contra generationem profanatur. Praeterea hodiernae condiciones oeconomicae, socio-psychologicae et civiles non leves in familiam perturbationes inducunt. In certis denique orbis partibus non absque sollicitudine problemata ex incremento demographico exorta observanrut. Quibus omnibus conscientiae anguntur. Verumtamen matrimonialis familiarisque instituti vis et robur ex eo quoque apparent, quod profundae immutationes societatis hodiernae, non obstantibus difficultatibus inde prorumpentibus, saepe saepius veram eiusdem instituti indolem vario modo manifestant.

Quapropter concilium, quaedam doctrinae ecclesiae capita in clariorem lucem ponendo, christianos hominesque universos illuminare et confortare intendit, qui nativam status matrimonialis dignitatem eiusque eximium valorem sacrum tueri et promovere conantur.

48. *{De sanctitate matrimonii et familiae).* Intima communitas vitae et amoris coniugalis, a creatore condita suisque legibus instructa, foedere coniugii seu irrevocabili consensu personali instauratur. Ita actu humano, quo coniuges sese mutuo tradunt atque accipiunt, institutum ordinatione divina firmum oritur, etiam coram societate; hoc vinculum sacrum intuitu boni, tum coniugum et prolis tum societatis, non ex humano arbitrio pendet. Ipse vero Deus est auctor matrimonii, variis bonis ac finibus praediti;1 quae omnia pro generis humani continuatione, pro singulorum

1 **Cf. Augustinus,** *De bemo toniugati,* **PL 40. 375-376 et 394; Thomas,** *Summa Tbtol.,* **Suppi. Quaest. 49, art. 3 ad** 1 ; *Decretum pro Armeras:* **D 702 (1327) (v. supra p. 550); Pius XI, Litt. encyd.** *Casti Connubii:* **AAS 22 (1930), pp. 543-555; D 2227-2238 (3703-3714).**

experience to certain urgent contemporary needs which particularly affect the human race.

Among the many causes for universal concern today the outstanding ones are: marriage and the family, human culture, socio-economic and political life, union within the family of nations, and peace. It is hoped that each of these will become clearer through the principles and the light which come from Christ and which will lead the faithful and enlighten all humanity in the search for solutions to such a multitude of complex problems.

Chapter 1. Promoting the dignity of marriage and the family

47. *(Marriage and the family in the modem world).* The wellbeing of the person and of human and Christian society is intimately connected with the healthy state of the community of marriage and the family. That is why Christians and all who value this community derive real satisfaction from the various suppons being developed today in promoting this community of love and caring for its life as well as in helping married couples and parents in their outstanding task. They also look for funher benefits and desire to encourage them.

The dignity of this institution, however, is not in evidence to the same degree everywhere, being obscured by polygamy, the plague of divorce, free love and other deformities. And married love is often demeaned by selfishness, pleasure-seeking and wrongful practices against having children. In addition, modern economic, socio-psychological and public conditions are seriously disrupting families, and in some regions the problems arising from increasing population are causing anxiety. All these factors are disturbing the consciences of people. And yet the power and vigour of marriage and the family are also to be seen in the fact that, whatever difficulties the profound changes in modern society may entail, they also frequently bring to light in various ways the true character of this institution.

Accordingly, by highlighting some major features of the church's teaching, the council aims to enlighten and encourage Christians and all people who are working for the protection and fostering of the inherent dignity and the noble and sacred significance of the state of matrimony.

48. *(The holiness of marriage and the family).* The covenant, or irrevocable personal consent, of marriage sets up an intimate sharing of married life and love as instituted by the creator and regulated by God's laws. Thus, the human action in which spouses give themselves to each other and accept each other results in an institution which is stable by divine ordinance and also in the eyes of society. This sacred bond, aimed at the good of the couple and their children and of society, does not depend on human decision. It is God who is the author of marriage and its endowment with various values and purposes,[1] all of which are

[1] See Augustine, *De bono coniugali (The good of marriage),* PL 40, 375-376 and 394; Thomas Aquinas, *Summa Theol. (Summa of Theology),* Supplementary question 49, art. 3, to 1; *Decree for the Armenians:* D 702 (1327) (sec above p. 550); Pius XI, Encyclical *Casti Connubii:* AAS 22 (1930), pp. 543-555; D 2227-2238 (3703-3714).

familiae membrorum profectu personali ac sorte aeterna, pro dignitate, stabilitate, pace et prosperitate ipsius familiae totiusque humanae so- cietatis maximi sunt momenti. Indole autem sua naturali, ipsum institutum matrimonii amorque coniugalis ad procreationem et educationem prolis ordinantur iisque veluti suo fastigio coronantur. Vir itaque et mulier, qui foedere conjugali „iam non sunt duo, sed una caro" (Mt 19, 6), intima personarum atque operum coniunctione mutuum sibi adiutorium et servitium praestant, sensumque suae unitatis experiuntur et plenius in dies adipiscuntur. Quae intima unio, utpote mutua duarum personarum donatio, sicut et bonum liberorum, plenam coniugum fidem exigunt atque indissolubilem eorum unitatem urgent.[2]

Christus Dominus huic multiformi dilectioni, e divino caritatis fonte exortae et ad exemplar suae cum ecclesia unionis constitutae, abundanter benedixit. Sicut enim Deus olim foedere dilectionis et fidelitatis populo suo occurrit,[3] ita nunc hominum salvator ecclesiaeque sponsus,[4] per sacramentum matrimonii christifidelibus coniugibus obviam venit. Manet porro cum eis, ut quemadmodum ipse dilexit ecclesiam et semetipsum pro ea tradidit,[5] ita et coniuges, mutua deditione, se invicem perpetua fidelitate diligant. Germanus amor coniugalis in divinum amorem assu- mitur atque virtute redemptiva Christi et salvifica actione ecclesiae regitur ac ditatur, ut coniuges efficaciter ad Deum ducantur atque in sublimi munere patris et matris adiuventur et confortentur.[6] Quapropter coniuges christiani ad sui status officia et dignitatem peculiari sacramento robo- rantur et veluti consecrantur;[7] cuius virtute munus suum coniugale et familiare explentes, spiritu Christi imbuti, quo tota eorum vita, fide, spe et caritate pervaditur, magis ac magis ad propriam suam perfectionem mutuamque sanctificationem, ideoque communiter ad Dei glorificationem accedunt.

Unde, ipsis parentibus exemplo et oratione familiari praegredientibus, filii, immo et omnes in familiae convictu degentes, humanitatis, salutis atque sanctitatis viam facilius invenient. Coniuges autem, dignitate ac munere paternitatis et maternitatis ornati, officium educationis praesertim religiosae, quod ad ipsos imprimis spectat, diligenter adimplebunt.

Liberi, ut viva familiae membra, ad sanctificationem parentum suo modo conferunt. Gratae enim mentis affectu, pietate atque fiducia beneficiis parentum respondebunt ipsisque in rebus adversis necnon in senectutis solitudine filiorum more assistent. Viduitas, in continuitate vocationis coniugalis forti animo assumpta, ab omnibus honorabitur.[8]

[1] **Cf. Pius XI, Litt. encyd.** *Casti Connubii:* **AAS 22 (1930), pp. 546-547; D 2231 (3706).**

[3] **a. Os 2; It 3, 6-13; Ez 16 et 23; Is 54.**

[4] **Cf. Mt 9, 15; Mt 2, 19-20; Lc 5, 34-35; Io 3, 29; 2 Cor 11, 2; Eph 5, 27; Ap 19, 7-8; 21, 2 et 9.**

[5] **Cf. Eph 5, 25.**

[6] **Cf. conc. Vat. II, Const, dogm. de ecclesia,** *Lumen gentium :* **AAS 57 (1965), pp. 15-16; 40-41; 47 (v. supra p. 857-858; 877-878; 882).**

[7] **Cf. Pius XI, Litt. encyd.** *Casti Connubii :* **AAS 22 (1930), p. 583.**

[8] **Cf. 1 Tm 5, 3.**

of such vital importance for the continuance of the human race, the personal development and eternal destiny of the individual members of the family, and the dignity, stability, peace and prosperity of the family itself and of human society as a whole. The institution of marriage and married love are, of their nature, directed to the begetting and upbringing of children and they find their culmination in this. Thus it is that a man and a woman, who "are no longer two but one flesh" (Mt 19, 6) in their marital covenant, help and serve each other in their intimate union of persons and activities, and from day to day experience and increase their sense of oneness. Such intimacy, as a mutual giving of two persons, as well as the good of their children require complete faithfulness between the partners, and call for their union being indissoluble.[2]

Christ the Lord has richly blessed this varied love, which has sprung from the divine fountain of love, to be a reflection of his union with the church. As God once approached his people with a covenant of love and faithfulness,[3] so now the saviour of women and men, and husband of the church,[4][5] comes to meet Christian couples through the sacrament of matrimony. God abides with them so that, as he loved the church and gave himself for it,[3] likewise marriage partners may love each other with everlasting fidelity in their dedication to each other. Genuine married love is taken up into the divine love and is directed and endowed by the redeeming power of Christ and the saving action of the church, so that married couples may be successfully led to God and be helped and strengthened in their noble task as father and mother.[6] For this reason Christian partners are fortified and in a sense consecrated for the duties and dignity of their state by a special sacrament, by virtue of which they fulfil their marital and parental tasks, imbued with the Spirit of Christ who fills their whole life with faith, hope and love, and increasingly attain to their own perfection, their mutual sanctification and their joint glorying of God.

With parents leading them by example and family prayer, children and all who live within the family circle will more readily discover the way to humanity, salvation and holiness. And married couples, honoured with the dignity and duty of parenthood, will diligently discharge their responsibility of education, especially in religion, which belongs to them before anyone else.

As active members of the family, children contribute in their own way to the sanctification of their parents. They will respond with gratitude, respect and trust to what their parents do for them and will help them, as children should, in their difficulties and the loneliness of old age. Widowhood accepted bravely as an extension of the vocation of marriage will be respected by all.[8] The family will

[2] See Pius XI, Encyclical *Casti Connubii:* AAS 22 (1930), pp. 546-547; D 2231 (3706).

[3] See Hos 2; Jer 3, 6-13; Ez 16 and 23; Is 54.

[4] See Mt 9, 15; Mk 2, 19-20; Lk 5, 34-35; Jn 3, 29; 2 Cor 11, 2; Eph 5,27; Ap 19, 7-8; 21, 2 and 9.

[5] See Eph 5, 25.

[6] See Vatican council II, Dogmatic constitution on the church. *Lumen Gentium:* AAS 57 (1965), pp. 15-16, 40-41, 47 (see above pp. 857-858, 877-878, 882).

See Pius XI, Encyclical *Casti Connubii:* AAS 22 (1930), p. 583.

[8] See 1 Tm 5, 3.

Familia suas divitias spirituales cum aliis quoque familiis generose communicabit. Proinde familia Christiana, cum c matrimonio, quod est imago et participatio foederis dilectionis Christi et ecclesiae, exoriatur,9 vivam salvatoris in mundo praesentiam atque germanam ecclesiae naturam omnibus patefaciet, tum coniugum amore, generosa fecunditate, unitate atque fidelitate, tum amabili omnium membrorum cooperatione.

49. *(De amore contugali).* Pluries verbo divino sponsi atque coniuges invitantur, ut casto amore sponsalia et indivisa dilectione coniugium nutriant atque foveant.10 Plures quoque nostrae aetatis homines verum amorem inter maritum et uxorem variis rationibus secundum honestos populorum ct temporum mores manifestatum magni faciunt. Ille autem amor, utpote eminenter humanus, cum a persona in personam voluntatis affectu dirigatur, totius personae bonum complectitur ideoque corporis animique expressiones peculiari dignitate ditare easque tamquam elementa ac signa specialia coniugalis amicitiae nobilitare valet. Hunc amorem Dominus, speciali gratiae et caritatis dono, sanare, perficere et elevare dignatus est. Talis amor, humana simul et divina consocians, coniuges ad liberum et mutuum sui ipsius donum, tenero affectu et opere probatum, conducit totamque vitam eorum pervadit;11 immo ipse generosa sua operositate perficitur et crescit. Longe igitur exsuperat meram eroticam inclinationem, quae, cgoistice exculta, citius et misere evanescit.

Haec dilectio proprio matrimonii opere singulariter exprimitur et perficitur. Actus proinde, quibus coniuges intime et caste inter se uniuntur, honesti ac digni sunt et, modo vere humano exerciti, donationem mutuam significant ct fovent, qua sese invicem laeto gratoque animo locupletant. Amor ille mutua fide ratus, et potissimum sacramento Christi sancitus, inter prospera et adversa corpore ac mente indissolubiliter fidelis est, et proinde ab omni adulterio et divortio alienus remanet. Aequali etiam dignitate personali cum mulieris tum viri agnoscenda in mutua atque plena dilectione, unitas matrimonii a Domino confirmata luculenter apparet. Ad officia autem huius vocationis christianae constanter exsequenda virtus insignis requiritur: quapropter coniuges, gratia ad vitam sanctam roborati, firmitatem amoris, magnitudinem animi et spiritum sacrificii assidue colent et oratione impetrabunt.

Germanus autem amor coniugalis altius aestimabitur atque sana circa eum opinio publica efformabitur, si coniuges christiani testimonio fidelitatis et harmoniae in eodem amore necnon sollicitudine in filiis educandis, eminent atque in necessaria renovatione cukurali, psychologica et sociali in favorem matrimonii et familiae partes suas agunt. luvenes de amoris coniugalis dignitate, munere et opere, potissimum in sinu ipsius familiae, apte et tempestive instruendi sunt, ut, castitatis cultu instituti, convenienti aetate ab honestis sponsalibus ad nuptias transire possint.

» **Cf. Eph 5, 32.**

10 **Cf. Gn 2, 22-24; Pro 5,18-20; 31, 10-31 ; Tb 8, 4-8; Cn 1,1-3; 2, 16; 4,16-5,1 ; 7, 8-11 ; 1 Cor 7, 3-6; Eph 5, 25-33.**

11 **Cf. Pius XI, Litt. encyd.** *Casti Connubii : AAS 22* **(1930), pp. 547-548; D 2232 (3707).**

generously make its spiritual resources available to other families. And the Christian family, springing as it does from marriage as reflecting and sharing in the covenant of the love of Christ and the church,9 will reveal to all people the active presence of the Saviour in the world and the genuine nature of the church, in the love, the generous fruitfulness, the unity and the faithfulness of husband and wife, and the loving cooperation of all the members.

49. *{Married love}.* The word of God regularly invites engaged and married couples to nurture and cherish their betrothal with a love which is chaste, and their marriage with a devotion which is undivided.10 And many people today value true love between husband and wife as this finds expression in various ways according to the honourable practices of different peoples and times. Fully human as it is, in being willed by one person for another, such a love embraces the good of the entire person and is therefore capable of endowing human expressions with a particular dignity and of ennobling them as special features and manifestations of married friendship. The Lord deigned to heal, perfect and raise this love by a special gift of grace and charity. Such love, bringing together the human and the divine, leads couples to a free and mutual self-giving shown in tender feelings and actions, and permeates the whole of their lives,l' being itself also perfected and increased by its own generosity. Thus it is vastly more than mere eroticism which is selfishly stimulated and quickly and disappointingly vanishes.

This devoted love finds its unique expression and development in the behaviour which is proper to marriage. The acts by which married couples are intimately and chastely united are honourable and respectable, and when they are carried out in a truly human way they express and encourage a mutual giving in which a couple gladly and gratefully enrich each other. This love sincerely confirmed by mutual fidelity, and made especially sacrosanct by the sacrament of Christ, is indissolubly faithful physically and mentally in prosperity and adversity, and is therefore far removed from all adultery and divorce. The unity of matrimony confirmed by the Lord is also clearly apparent in the equal personal dignity of the wife and the husband which is recognisable in mutual and full love. Outstanding virtue, however, is needed to fulfil the duties of this Christian vocation with constancy. This is why married couples, strengthened by grace for a holy life, will perseveringly practise, and gain through prayer, endurance in love, generosity of heart and a spirit of sacrifice.

Real marital love will be thought of more highly and held in public esteem if Christian married couples are noted for the witness of faithfulness and harmony in their love and for their concern to bring up their children, and if they contribute to the cultural, psychological and social renewal which is required for marriage and the family. Young people should be instructed suitab y and in good time on the dignity, duty and details of married love, especially within the family, so that they may acquire the practice of chastity and at a suitable age can make the transition through honourable engagement to marriage.

9 See Eph 5, 32.

10 See Gn 2, 22-24; Pro 5, 18-20; 31, 10-31 ; Tb 8, 4-8; Sg 1, 1-3; 2, 16; 4, 16-5, 1; 7, 8-11; 1 Cor 7, 3-6; Eph 5, 25-33.

'' See Pius XI, Encyclical *Casti Connubii:* AAS 22 (1930), pp. 547-548; D 2232 (3707).

50. *(De matrimoniifecunditate}.* Matrimonium et amor coniugalis indole sua ad prolem procreandam et educandam ordinantur. Filii sane sunt praestantissimum matrimonii donum et ad ipsorum parentum bonum maxime conferunt. Ipse Deus qui dixit: ,,ηοη est bonum esse hominem solum" (Gn 2, 18) et qui „hominem ab initio masculum et feminam ... fecit" (Mt 19, 4), volens ei participationem specialem quamdam in suiipsius opere creativo communicare, viro et mulieri benedixit dicens: ,.crescite et multiplicamini" (Gen 1, 28). Unde verus amoris coniugalis cultus totaque vitae familiaris ratio inde oriens, non posthabitis ceteris matrimonii finibus, eo tendunt ut coniuges forti animo dispositi sint ad cooperandum cum amore creatoris atque salvatoris, qui per eos suam familiam in dies dilatat et ditat.

In officio humanam vitam transmittendi atque educandi, quod tamquam propria eorum missio considerandum est, coniuges sciunt se cooperatores esse amoris Dei creatoris eiusque veluti interpretes. Ideo humana et christiana responsabilitate suum munus adimplebunt ac docili erga Deum reverentia, communi consilio atque conatu, rectum iudicium sibi efformabunt, attendentes tum ad suum ipsorum bonum tum ad bonum liberorum, sive iam nati sint sive futuri praevideantur, dignoscentes temporum et status vitae condiciones tum materiales tum spirituales, ac denique rationem servantes boni communitatis familiaris, societatis temporalis ipsiusque ecclesiae. Hoc iudicium ipsi ultimatim coniuges coram Deo ferre debent. In sua vero agendi ratione coniuges christiani conscii sint se non ad arbitrium suum procedere posse, sed semper regi debere conscientia ipsi legi divinae conformanda, dociles erga ecclesiae magisterium, quod illam sub luce evangelii authentice interpretatur. Lex illa divina plenam amoris coniugalis significationem ostendit, illum protegit et ad eiusdem vere humanam perfectionem impellit. Ita coniuges christiani, divinae providentiae confidentes et spiritum sacrificii excolentes,12 creatorem glorificant atque ad perfectionem in Christo contendunt, cum procreandi munere generosa, humana atque christiana responsabilitate funguntur. Inter coniuges qui tali modo muneri sibi a Deo commisso satisfaciunt, peculiariter memorandi sunt illi qui, prudenti communique consilio, magno animo prolem congruenter educandam etiam numerosiorem suscipiunt.13

Matrimonium vero, non est tantum ad procreationem institutum; sed ipsa indoles foederis inter personas indissolubilis atque bonum prolis exigunt, ut mutuus etiam coniugum amor recto ordine exhibeatur, proficiat et maturescat. Ideo etsi proles, saepius tam optata, deficit, matrimonium ut totius vitae consuetudo et communio perseverat, suumque valorem atque indissolubilitatem servat.

51. *(De amore coniugali componendo cum observantia vitae humanae}.* Concilium novit coniuges, in vita coniugali harmonice ordinanda, saepe quibusdam hodiernis vitae condicionibus praepediri atque in circum-

** **Cf.** 1 **Cor 7, 5.**

11 **Cf. Pius XII, Allocutio** *Tra le ruite,* **20 ian. 1958: AAS 50 (1958), p. 91.**

50. *(The fruitfulness of marriage).* Of their nature marriage and married love art directed towards the begetting and bringing up of children. Children are the supreme gift of a marriage and they contribute greatly to the good of their parents. God who said "it is not good that the man should be alone" (Gn 2, 18) and who "from the beginning made them male and female" (Mt 19,4), wished to give them a special share in the divine work of creation and blessed the man and woman, saying "be fruitful and multiply" (Gn 1, 28). Thus the true practice of marital love and the whole dimension of family life which results from it, without prejudice to the other purposes of marriage, point towards married couples being courageously prepared to cooperate with the love of the creator and saviour who is daily increasing and enriching his family through them.

In the office of transmitting and bringing up human life, which should be considered their special mission, married couples know that they are cooperators with the love of God the creator and in a sense its interpreters. They will accordingly discharge their task with human and Christian responsibility, and will reach a right decision for themselves in humble reverence for God and by shared counsel and endeavour, with an eye to their own good and that of their children, whether those already born or those foreseen, discerning the material and spiritual conditions of the times and of their condition of life, and bearing in mind the good of the family community, of human society and of the church. Ultimately married couples ought to make this decision themselves before God. In reaching it, however, Christian couples should be aware that they cannot just do as they please, but ought always to be ruled by a conscience in conformity with the divine law, and be attentive to the church's teaching authority which officially interprets that law in the light of the gospel. That divine law shows the full meaning of marital love, it protects it and encourages it towards its truly human perfection. Thus Christian couples who trust in divine providence and practise a spirit of sacrifice12 are glorifying their creator and advancing towards perfection in Christ when they discharge their office of procreating with generous, human and Christian responsibility. Among the couples who fulfil the task given them by God in this way, special recognition should be accorded those who prudently and jointly decide with open hearts to have a large family which they will bring up in a suitable manner.13

Marriage, however, was not instituted just for procreation; the very nature of an unbreakable covenant between persons and the good of the offspring also demand that the mutual love of the partners should be rightly expressed and should develop and mature. And therefore even if children, often longed for, are not forthcoming, marriage remains as a sharing and communion for the whole of life and retains its goodness and indissolubility.

51. *{Reconciling married love with respect for human life).* The council is aware that in living their married life harmoniously, couples can often be restricted by modem living conditions and find themselves in circumstances in

12 See 1 Cor 7, 5.

13 See Pius XII, Allocution *Tra le visite,* 20 Jan. 1958: AAS 50 (1958), p. 91.

stantiis versari posse in quibus numerus probs, saltem ad tempus, augeri nequit, et hdelis amoris cultus atque plena vitae consuetudo non sine difficultate conservantur. Ubi autem intima vita coniugalis abrumpitur, bonum fidei non raro in discrimen vocari et bonum prolis pessumdari possunt: tunc enim educatio liberorum necnon fortis animus ad prolem ulteriorem suscipiendam pericbtantur.

Sunt qui his problematibus solutiones inhonestas afferre praesumunt, immo ab occisione non abhorrent; at ecclesia in memoriam revocat veram contradictionem inter divinas leges vitae transmittendae et germani amoris coniugalis fovendi adesse non posse.

Deus enim, dominus vitae, praecellens servandi vitam ministerium hominibus commisit, modo homine digno adimplendum. Vita igitur inde a conceptione, maxima cura tuenda est; abortus necnon infanticidium nefanda sunt crimina. Indoles vero sexualis hominis necnon humana generandi facultas mirabiliter exsuperant ea quae in inferioribus vitae gradibus habentur; proinde ipsi actus vitae coniugah proprii, secundum germanam dignitatem humanam ordinati, magna observantia reverendi sunt. Moralis igitur indoles rationis agendi, ubi de componendo amore coniugab cum responsabili vitae transmissione agitur, non a sola sincera intentione et aestimatione motivorum pendet, sed obiectivis criteriis, ex personae eiusdemque actuum natura desumptis, determinari debet, quae integrum sensum mutuae donationis ac humanae procreationis in contextu veri amoris observant; quod fieri nequit nisi virtus castitatis coniugabs sincero animo colatur. Filiis ecclesiae, his principiis innixis, in procreatione regulanda, vias inire non beet, quae a magisterio, in lege divina explicanda, improbantur.[14]

Omnibus vero compertum sit vitam hominum et munus eam transmittendi non ad hoc saeculum tantum restringi neque eo tantum commensurari et intelligi posse, sed ad aeternam hominum destinationem semper respicere.

52. *(De matrimonii et familiae promotione ab omnibus curanda).* Familia schola quaedam uberioris humanitatis est. Ut autem vitae ac missionis suae plenitudinem attingere valeat, benevola animi communicatio communeque coniugum consilium necnon sedula parentum cooperatio in filiorum educatione requiruntur. Praesentia actuosa patris eorumdem efformationi magnopere prodest, sed et cura domestica matris, qua bberi praesertim iuniores indigent, in tuto ponenda est, quin legitima mulieris

[14] **Cf. Pius XI, Litt. cncyd.** *Catii Connubii:* **AAS 22 (1930), pp. 559-561** ; **Denz.-Schôn. 3716-3718; Pius XII, Allocutio** *Conrenlui Unionü Italicae inter Obstetrices,* **29 oct. 1951** : **AAS 43 (1951), pp. 835-854; Paulus VI, Allocutio** *ad Em.mot Patret Purpuratos,* **23 iunii 1964: AAS 56 (1964), pp. 581-589. Quaedam quaestiones quae aliis ac diligentioribus investigationibus indigent, iussu summi pontificis, commissioni pro studio populationis, familiae et natalitatis traditae sunt, ut postquam illa munus suum expleverit, summus pontifex iudicium ferat. Sic stante doctrina magisterii, s. synodus solutiones concretas immediate proponere non intendit.**

which the number of their children cannot be increased, at least for a time, and the constant expression of love and the full sharing of life are maintained only with difficulty. When the intimacy of married life is broken off, the value of fidelity can frequently be at risk and the value of children can be undermined; and then the bringing up of the children and the readiness to have further children are endangered.

Some people take it upon themselves to solve these difficulties by dishonourable solutions, and do not even shrink from killing. But the church reiterates that there cannot be a true contradiction between the divine laws of transmitting life and of promoting genuine married love.

For God, the lord of life, has entrusted to women and men the outstanding service of watching over life and of fulfilling this in a manner worthy of human beings. Therefore from the time of conception life is to be safeguarded with the greatest of care; abortion and infanticide are abominable crimes. The sexual nature of man and woman and the human faculty of reproduction are wonderfully superior to what is possessed in the lower stages of life; consequently those acts which are proper to married life and directed in accordance with true human dignity are to be treated with great respect. When there is, therefore, a question of reconciling marital love with the responsible transmission of life, the moral character of the behaviour does not depend simply on good intention and evaluation of motives, but ought to be determined by objective criteria, derived from the nature of the person and its acts, which take account of the whole meaning of mutual giving and human procreation in the context of true love; and this cannot be achieved if the virtue of marital chastity is not sincerely practised. It is not permitted to daughters and sons of the church who rely on these principles to take steps for regulating procreation which are rejected by the teaching authority in its explanation of the divine law.14

All should be aware that the life of human beings, and the office of transmitting that life, cannot be restricted just to this world or be measured and understood by that criterion, but always look to the eternal destiny of humanity-

52. *{Promoting marriage and thefamily as the concern ofall).* The family is a school for a richer humanity. For it to find fulfilment in its life and mission, it needs openness and collaboration on the part of husband and wife and their committed cooperation in raising their children. The involvement of the father can contribute greatly to their formation, and the care of the mother in the home which younger children especially need must be safeguarded, without prejudice

14 See Pius XI, Encyclical *Casti Connitbii:* AAS 22 (1930), pp. 559-361; D 3716-3718; Pius XII, Allocution to the Congress of the Italian Union of Obstetricians, 29 Oct. 1951: AAS 43 (1951), pp. 835-854; Paul VI, Allocution to their Eminences, 23 June 1964: AAS 56 (1964), pp. 581-589. Some questions requiring further and closer investigation have been remitted by command of the supreme pontiff to the commission for the study of population, the family and birth, so that when it completes its task the supreme pontiff can deliver a judgment. This being the position of the teaching of the magisterium, the council is not aiming immediately to propose specific solutions.

promotio socialis posthabeatur. Liberi ita educatione instruantur ut ad aetatem adultam provecti pleno responsabilitatis sensu vocationem etiam sacram sequi ac vitae statum eligere queant, in quo, si nuptiis iungantur, familiam propriam, in condicionibus moralibus, socialibus et oeconomicis eidem propitiis, condere possint. Parentum vel tutorum est se iunioribus, in fundanda familia, prudenti consilio, ab eis libenter audiendo, duces praebere, caventes tamen ne eos coactione directa vel indirecta ad matrimonium ineundum aut ad electionem compartis adigant.

Ita familia, in qua diversae generationes conveniunt ac sese mutuo adiuvant ad pleniorem sapientiam acquirendam atque iura personarum cum aliis vitae socialis exigentiis componenda, fundamentum societatis constituit. Ideoque omnes qui influxum in communitates et coetus sociales exercent, ad promotionem matrimonii et familiae efficaciter conferre debent. Potestas civilis veram corumdem indolem agnoscere, protegere ct provehere, moralitatcm publicam tueri atque prosperitati domesticae favere, ut sacrum suum munus consideret. Ius parentum prolem procreandi ct in sinu familiae educandi tutandum est. Provida legislatione variisque inceptis etiam illi protegantur aptoque adiumento subleventur qui bono familiae infeliciter carent.

Christifideles,pracsens tempus redimentes[15] atque aeterna a mutabilibus formis discernentes, bona matrimonii et familiae, tum propriae vitae testimonio tum concordi actione cum hominibus bonae volutatis, diligenter promoveant, ct sic, interceptis difficultatibus, providebunt familiae necessitatibus et commodis, quae novis temporibus conveniunt. Ad quem finem obtinendum sensus Christianus fidelium, recta hominum conscientia *a* moralis necnon sapientia ac peritia eorum qui in sacris disciplinis versati sunt, magno auxilio erunt.

Qui scientiis, praecipue biologicis, medicis, socialibus et psychologicis eruditi sunt, multum bono matrimonii et familiae, pacique conscientiarum inservire possunt, si collatis studiis diversas condiciones honestae ordinationi procreationis humanae faventes, penitius elucidare conentur.

Sacerdotum est, debita de re familiari eruditione accepta, vocationem coniugum diversis mediis pastoralibus, verbi Dei praedicatione, cultu liturgico aliisve adiumentis spiritualibus in vita eorum coniugali et familiari fovere, eosque humaniter et patienter in difficultatibus roborare atque in caritate confortare ut vere radiosae familiae efformentur.

Varia opera, praesertim familiarum consociationes, iuvenes ipsosque coniuges, praecipue nuper iunctos, doctrina et actione confirmare eosque ad vitam familiarem, socialem et apostolicam formare satagent.

Ipsi denique coniuges, ad imaginem Dei vivi facti et in vero ordine personarum constituti, affectu compari, mente consimili ct mutua sanctitate adunati sint,[1·] ut Christum, vitae principium[17] secuti, in gaudiis

14 **Cf. Eph 5, 16; Coi 4, 5.**

'· **Cf.** *Sacramentorum gregorianum :* **PL 78, 262.**

17 **Cf. Rm 5, 15 ct 18; 6, 5-11 ; Gal. 2, 20.**

to the legitimate advancement oi woman in society. Children should be educated in such a way that on reaching adulthood they can exercise full responsibility in following their calling, including a sacred vocation, and in choosing a state of life in which, if they marry, they can found their own family under suitable moral, social and economic conditions. It is for parents or educators to act as guides to young people establishing a family, by their prudent advice which should be willingly listened to, while taking care not to drive them directly or indirectly into marriage or the choice of a partner.

In this way the family, where different generations meet and help each other to increase in wisdom and to reconcile the rights of persons with other requirements of social life, constitutes the basis of society. Therefore all who have influence in communities and social bodies ought to contribute effectively to encouraging marriage and the family. Public authority should consider it its sacred duty to recognise, protect and advance the true nature of marriage and the family, to safeguard public morality and to promote family prosperity. The right of parents to have children and to bring them up in the home should be protected. Legal provision and other initiatives should also protect and provide suitable assistance for those who unfortunately do not have the benefit of a family.

The faithful, redeeming the present time'[3] and distinguishing between eternal verities and their changeable expressions, should constantly further the values of marriage and the family, both by the witness of their own lives and by acting in concert with others of good will, and in this way they will overcome difficulties and provide the family with the supports and helps which are suited to our changing times. To this end the Christian sense of the faithful, the correct moral conscience of people, and the wisdom and expertise of those who are versed in the sacred disciplines, will be of great help.

Those who are learned in the sciences, especially in the biological, medical, social and psychological fields, can be of considerable service to the good of marriage and the family, and to peace of conscience, if they collaborate in trying to throw more light on the various conditions which favour the virtuous control of procreation.

It is for priests, duly informed in family matters, to foster the vocation of married couples in their married and family life by various pastoral means — preaching God's word, the liturgy, and other spiritual helps — and to strengthen them gently and patiently in their difficulties, and to encourage them in love to produce families which are truly shining examples.

Various bodies, especially family associations, should take steps by their teaching and action to encourage young people and couples, especially those recently married, and to prepare them for family, social and apostolic life.

Married couples themselves, made in the image of the living God and established with the true status of persons, should be united in equal regard, similarity of mind and mutual holiness'[6] so that, following Christ the beginning of life[1'] in

*' See Eph 5, 16; Col 4, 5.
16 See *Gregorian Sacramentary:* PL 78, 262.
17 See Rm 5, 15 and 18; 6, 5-11; Gal 2, 20.

et sacrificiis vocationis suae, per suum fidelem amorem, illius testes fiant mysterii dilectionis, quod Dominus morte et resurrectione sua mundo revelavit.18

Cap, II. De culturae progressu rite promovendo

53. *(Introductio).* Ad ipsam personam hominis pertinet ut nonnisi per culturam, hoc est bona naturae valoresque colendo, ad veram plenamque humanitatem accedat. Ubicumque ergo de vita humana agitur, natura et cultura quam intime connectuntur.

Voce *cultura* sensu generali indicantur omnia quibus homo multifarias dotes animi corporisque perpolit atque explicat; ipsum orbem terrarum cognitione et labore in suam potestatem redigere studet; vitam socialem, tam in familia quam in tota consortione civili, progressu morum institutorumque humaniorem reddit; denique magnas experientias spirituales atque appetitiones decursu temporum in operibus suis exprimit, communicat atque conservat, ut ad profectum multorum, quinimmo totius generis humani, inserviant.

Inde sequitur culturam humanam aspectum historicum atque socialem necessario prae se ferre, atque vocem *cultura* saepe sensum sociologicum necnon cthnologicum assumere. Hoc autem sensu de culturarum pluralitate sermo fit. Ex diverso enim modo utendi rebus, laborem praestandi et sese exprimendi, religionem colendi moresque formandi, statuendi leges et luridica instituta, augendi scientias et artes atque colendi pulchrum, diversae oriuntur communes vivendi condiciones et diversae formae bona vitae componendi. Ita ex traditis institutis efficitur patrimonium cuique humanae communitati proprium. Ita etiam constituitur ambitus definitus et historicus, in quem homo cuiusque gentis vel aetatis inseritur, et ex quo bona ad humanum civilemque cultum promovendum haurit.

Sectio I: *De culturae condicionibus in mundo hodierno*

54. *(De novis vivendi formis).* Condiciones vitae hominis moderni sub respectu sociali et cultural! profunde immutatae sunt, ita ut de nova historiae humanae aetate loqui liceat.1 Exinde ad culturam perficiendam ampliusquc spargendam novae patent viae. Quas paraverunt ingens augmentum scientiarum naturalium et humanarum, etiam socialium, incrementum technicarum artium, necnon progressus in excolendis et recte disponendis instrumentis quibus homines inter se communicant. Hinc cultura hodierna particularibus signatur notis: scientiae, quae exactae nuncupantur, iudicium criticum maxime excolunt; recentiora

” **Cf. Eph 5, 25-27.**

1 **Cf.** *Expositio mtroductoria* **huius constitutionis, nn. 4-10, supra pp. 1070-1075.**

the joys and sacrifices of their vocation, they may become through their faithful love witnesses to that mystery of devoted love which the Lord in his death and resurrection revealed to the world.18

Chapter 2. The proper development of culture

53. *{Introduction}.* It is a feature of the human person that it can attain to real and full humanity only through culture; that is, by cultivating the goods of nature and values. Wherever human life is concerned, therefore, nature and culture are very intimately connected.

The term "culture" in general refers to everything by which we perfect and develop our many spiritual and physical endowments; applying ourselves through knowledge and effort to bring the earth within our power; developing ways of behaving and institutions, we make life in society more human, whether in the family or in the civil sphere as a whole; in the course of time we express, share and preserve in our works great spiritual experiences and aspirations to contribute to the progress of many people, even of the whole human race.

Human culture thus necessarily takes on a historical and social aspect, and the term "culture" often has a sociological and ethnological connotation. In this sense one can talk of a plurality of cultures. The variety of ways in which objects are utilised, labour is applied, the self is expressed, religion is practised, customary ways of behaving take shape, laws and juridical institutions are established, the sciences and arts develop, and beauty is pursued, all give rise to different conditions of life in common, and different expressions in the structuring of life's resources. In this way the handing on of customs becomes an inheritance peculiar to each human community, and an identifiable historical environment is established to receive people of every race and age and to provide them with the resources to cultivate their human and social life.

Section 1: *The conditions of culture in today's world*

54. *(New forms of living).* The conditions of life for humanity today have changed profoundly in social and cultural terms, so much so that it is legitimate to speak of a new age in human history.[*]New ways of developing and disseminating culture are opening up, as a result of the enormous expansion of the natural and human sciences, including the social sciences, the increase in technology, and progress in the development and application of means of communication. Culture today thus has certain characteristics: the exact sciences are greatly encouraging critical judgment; recent studies in psychology are explain-

18 See Eph 5» 25-27.

[*] See *Introduction* of this constitution, nos. 4-10, above pp. 1070-1075.

psychologiac studia humanam activitatem profundius explicant; disciplinae historicae valde conferunt ut res sub specie suae mutabilitatis atque evolutionis adspiciantur; vitae consuetudines et mores in dies magis uniformes efficiuntur; industrializatio, urbanizatio aliaeque causae quae vitam communitarum promovent, novas culturae formas creant (mass-culture), ex quibus novi modi sentiendi, agendi otioque utendi nascuntur; aucta simul inter varias gentes societatisque coetus commercia thesauros diversarum culturae formarum omnibus et singulis latius aperiunt, et sic paulatim universalior paratur culturae humanae forma, quae eo magis humani generis unitatem promovet ac exprimit, quo melius diversarum culturarum particularitates observat.

55. *(Homo auctor culturae).* Maior in dies ht numerus virorum ac mulierum cuiusvis coetus vel nationis, qui conscii sunt suae communitatis culturae artifices se esse atque auctores. In universo mundo magis magisque crescit autonomiae simulque responsabilitatis sensus, quod pro spirituali ac morali maturitate generis humani maximi est momenti. Illud clarius apparet, si ante oculos unificationem mundi ponimus atque munus nobis impositum, ut in veritate et iustitia meliorem aedificemus mundum. Tali ergo modo testes sumus novum humanismum nasci, in quo homo imprimis sua responsabilitate erga suos fratres historiamque definitur.

56. *(Difficultates et munera).* Quibus in condicionibus, non est mirandum, hominem, qui responsabilitatem suam sentit pro culturae progressu, altiorem spem nutrire, sed etiam anxio animo adspicere multiplices antinomias exsistentes, quas ipse resolvere debet:

Quid faciendum est, ne frequentiora culturarum commercia, quae inter diversos coetus et nationes ad verum et fructuosum dialogum adducere deberent, vitam communitatum perturbent, neve sapientiam maiorum evertant, neve propriam populorum indolem in discrimem adducant?

Quomodo dynamisme atque expansioni novae culturae est favendum, quin fidelitas viva erga traditionum haereditatem pereat? Quod particulari modo urget ubi cultura, quae ex ingenti scientiarum artiumque technicarum progressu oritur, componenda est cum eo ingenii cultu qui studiis secundum varias traditiones classicis alitur.

Quomodo tam velox atque progrediens disciplinarum particularium dispersio conformari potest cum necessitate formandi earum synthesim, necnon servandi apud homines facultates contemplationis ac admirationis, quae ad sapientiam adducunt?

Quid faciendum est, ut universi homines bonorum culturalium participes fiant in mundo, cum insimul cultus humanus peritiorum semper sublimior atque complexior evadat?

Quomodo denique prout legitima agnoscenda est autonomia, quam cultura sibi vindicat, quin ad humanismum mere terrestrem, immo ipsi religioni adversantem deveniatur?

In medio quidem illarum antinomiarum cultura humana ita hodie evolvatur oportet, ut integram personam humanam aequo ordine excolat atque homines iuvet in muneribus, ad quae adimplenda omnes, praecipue autem christifideles, in una familia humana fraterne uniti, vocantur.

ing human behaviour in depth; the historical disciplines are contributing to examining things from the point of view of their change and evolution; customs and habits are daily becoming more uniform; industrialisation, urbanisation and other factors leading to life in community are creating new forms of mass culture, giving rise to new ways of thinking and behaving and of using leisure; the increasing contacts between nations and groups in society are opening to each and everyone the treasures of the various forms of culture, and thus a more widespread form of human culture is gradually developing which is extending and expressing the unity of the human race all the more as it gives better recognition to the peculiarities of different cultures.

55. *{Man and woman as the author of culture).* There is a growing number of people in every country who are conscious of being the architects and authors of the culture of their own community. Throughout the world there is a continual increase in the awareness of autonomy as well as of responsibility, which is of the greatest significance for the spiritual and moral maturity of humankind. This is the more evident if we consider the unification of the world and the task laid on us of building a better world in terms of truth and justice. Thus we are witnesses that a new humanism is being bom in which the human is defined above all in terms of our responsibility to our sisters and brothers and to history.

56. *{Difficulties and duties).* In these conditions it is not surprising that people, aware of their responsibility for the advancement of culture, have high hopes and yet are also concerned at the many contradictions which exist and which they have to resolve:

What should be done to prevent the more frequent contacts between cultures, which ought to lead to genuine fruitful dialogue between different groups and nations, from disturbing the lives of communities, undermining the wisdom of ancestors, and endangering the native characteristics of peoples?

How is the impetus and expansion of new culture to be supported without loyalty to inherited traditions being destroyed? This is of particular urgency when a culture springing from huge progress in science and technology has to be reconciled with the culture of the spirit nourished by various traditions of classical studies.

How can such rapid progressive diversification of particular disciplines be combined with the need to create a synthesis, or to preserve among men and women capacities for contemplation and wonder which lead to wisdom?

What is to be done to enable everyone in the world to share in cultural values, when at the same time the cultural attainment of the more experienced is continually rising and developing?

And how is the autonomy claimed for culture to be recognised as legitimate without its becoming a purely this-worldly humanism or even one opposed to religion?

In the midst of these tensions, human culture must evolve today to pursue a balanced cultivation of the entire human person, and to help people discharge the duties to which all, especially the faithful, are called, united as sisters and brothers in the one human family.

Sectio 2: *De quibusdam principiis ad culturam rite promovendam*

57. *(Fideset cultura).* Christifideles, ad civitatem caelestem peregrinantes, ea quae sursum sunt quaerere et sapere debent;1 quo tamen nedum minuatur, potius crescit momentum muneris eorum una cum omnibus hominibus adlaborandi ad aedificationem mundi humanius exstruendi. Et revera fidei Christianae mysterium praestantia incitamenta et adiumenta eis praebet ad munus illud impensius adimplendum et praesertim ad plenum huiusmodi operis sensum detegendum, quo cultus humanus in integra hominis vocatione suum eximium obtineat locum.

Cum enim homo opere manuum suarum vel ope technicarum artium terram excolit, ut fructum afferat et dignum universae familiae humanae habitaculum fiat, et cum conscie partes assumit in socialium coetuum vita, ipse exsequitur consilium Dei, initio temporum patefactum, terrae subiiciendae3 creationisque perficiendae, atque seipsum excolit; insimul magnum Christi mandatum servat, sese in servitium fratrum impendendi.

Insuper homo cum in varias philosophiae, historiae atque scientiae mathematicae et naturalis disciplinas incumbit et artibus versatur, maxime conferre potest, ut familia humana ad sublimiores veri, boni et pulchri rationes atque ad iudicium universi valoris elevetur et sic clarius illuminetur mirabili sapientia, quae ab aeterno cum Deo erat, cuncta cum eo componens, ludens in orbe terrarum, esse cum filiis hominum in deliciis habens.4

Eo ipso animus hominis, a rerum servitute magis solutus, expeditius ad ipsum Creatoris cultum et contemplationem evehi potest. Irnmo impulsu gratiae ad agnoscendum Dei Verbum disponitur, quod, antequam caro fieret ad omnia salvanda et in se récapitulanda, iam in mundo erat, tamquam „lux vera quae illuminat omnem hominem" (Io 1, 9).5

Sane hodiernus progressus scientiarum artiumque technicarum, quae vi methodi suae usque ad intimas rerum rationes penetrare nequeunt, eo cuidam phaenomenismo et agnostidsmo favere potest, quando methodus investigandi, qua disciplinae istae utuntur, immerito pro suprema totius veritatis inveniendae regula habetur. Immo periculum adest, ne homo, inventis hodiernis nimis fidens, se sibi sufficere aestimet et altiora amplius iam non quaerat.

Haec tamen infausta non necessario ex hodierna cultura sequuntur, nec nos in tentationem inducere debent, ne eius valores positivos non agnoscamus. Inter quos adnumerantur: scientiarum studium atque exacta fidelitas erga veritatem in inquisitionibus scientificis, necessitas laborandi una cum aliis in coetibus technicis, sensus solidarietatis internationalis, conscientia in dies vividior responsabilitatis peritorum erga homines

1 **Cf. Coi 3,1-2.**
1 **Cf. Gn 1, 28.**
* **Cf. Pro 8, 30-31.**
s **Cf. Irenaeus.** *Ade. Haer.* **ПI, 11, 8: ed. Sagnard, p. 200; cf.** *ib.,* **16, 6: pp. 290-292; 21, 10-22: pp. 370-372; 22, 3: p. 378; etc.**

Section 2: *Some principles for the proper development of culture*

57. *(Faith and culture).* Christ's faithful on pilgrimage to a heavenly city should seek and value what is above;[2] but far from diminishing, this enhances the importance of their duty to collaborate with all others in building a world of more human construction. In fact, the mystery of the Christian faith provides them with greater incentive and help in fulfilling this task more enthusiastically, and especially in uncovering the full significance of the work and according human culture its distinguished place in the complete vocation of humankind.

When by the work of our hands or by technology, we are cultivating the earth to produce fruit and a dwelling place worthy of the whole human family, and when we consciously take part in the life of social groups, we are carrying out the design of God revealed at the beginning of time of subduing the earth[3] and completing creation, and we are cultivating ourselves while at the same time observing Christ's great commandment to devote ourselves to the service of our sisters and brothers.

Moreover, when we devote ourselves to the various disciplines of philosophy, history, mathematics and the natural sciences and engage in the arts, we can greatly contribute to raising the human family to higher planes of truth, goodness and beauty, and to judgments of universal value, thus further enlightening it with the wonderful wisdom which was with God at the beginning, fashioning everything with God, rejoicing in God's inhabited world, and delighting in the inhabitants.[4][5]

The human mind is thereby more free from enslavement to things and can rise more readily to worship and contemplate the creator. Under the influence of grace it is in a position to acknowledge the Word of God who, before becoming flesh to save all things and draw them together in himself, was already in the world as "the true light that enlightens everyone" (Jn 1, 9)?

Modern progress in science and technology, which by reason of their methods cannot penetrate to the innermost being of reality, can encourage concentration on appearances and agnosticism when the methods of investigation which they apply are unjustifiably taken as the most important rule for discovering all truth. And there is a danger of our trusting too much to modern discoveries and considering ourselves all-sufficient, and of abandoning the search for higher reality.

Such unhappy consequences are not, however, the inevitable result of modern culture nor should they tempt us to deny its positive values, including scientific study and scrupulous respect for truth in scientific enquiry, the need to work in collaboration with others, a feeling of international solidarity, a daily increasing awareness of the responsibility of experts to help and also protect others, and a

2 See Col 3, 1-2.
3 See Gn 1, 28.
4 See Pro 8, 30-31.
5 See Irenaeus, *Adv. Haer. (Against Heresies)* III, 11,8: ed. Sagnard, p. 200; see *ibid.,* 16, 6: pp. 290-292; 21, 10-22: pp. 370-372; 22, 3: p. 378; etc.

adiuvandos immo et protegendos, voluntas faustiores reddendi vitae condiciones omnibus, praesertim illis qui vel responsabilitatis privatione vel culturae paupertate laborant. Haec omnia aliquam praeparationem ad nuntium evangelii accipiendum afferre valent, quae informari potest caritate divina ab eo qui venit ut mundum salvaret.

58. *(De multiplici inter bonum nuntium Cbristi et culturam bumanam connexione).* Inter nuntium salutis et culturam humanam multiplices nexus inveniuntur. Nam Deus, populo suo sese revelans usque ad plenam sui manifestationem in Filio incarnato, locutus est secundum culturam diversis aetatibus propriam.

Pariter ecclesia, decursu temporum variis in condicionibus vivens, diversarum culturarum inventa adhibuit, ut nuntium Christi in sua praedicatione ad omnes gentes diffundat et explicet, illud investiget et altius intelligat, in celebratione liturgica atque in vita multiformis communitatis fidelium melius exprimat.

At simul, ad omnes populos cuiusvis aetatis et regionis missa, ecclesia nulli stirpi aut nationi, nulli particulari morum rationi, nulli antiquae aut novae consuetudini exclusive et indissolubiliter nectitur. Propriae traditioni inhaerens et insimul missionis suae universalis conscia, communionem cum diversis culturae formis inire valet, qua tum ipsa ecclesia tum variae culturae ditescunt.

Bonum Christi nuntium hominis lapsi vitam et cultum continenter renovat, et errores ac mala, ex semper minaci peccati seductione manantia, impugnat et removet. Mores populorum indesinenter purificat et elevat. Animi ornamenta dotesque cuiuscumque populi vel aetatis supernis divitiis velut ab intra fecundat, communit, complet atque in Christo restaurat.® Sic ecclesia, proprium implendo munus,7 iam eo ipso ad humanum civilemque cultum impellit atque confert, et actione sua, etiam liturgica, hominem ad interiorem libertatem educat.

59. *(De diversis rationibus in cultus humani formis rite componendis).* Supradictis rationibus, ecclesia in mentem omnium revocat culturam ad integram personae humanae perfectionem, ad bonum communitatis et totius humanae societatis esse referendam. Quare oportet animum ita excolere, ut promoveatur facultas admirandi, intus legendi, contemplandi atque efformandi iudicium personale et excolendi sensum religiosum, moralem ac socialem.

Cultura enim, cum ex hominis indole rationali et sociali immediate fluat, indesinenter indiget iusta libertate ad sese explicandam atque legitima, secundum propria principia, sui iuris agendi facultate. lure merito ergo postulat reverentiam et quadam gaudet inviolabilitate, servatis utique iuribus personae et communitatis, sive particularis sive universalis, intra fines boni communis.

» **Cf. Eph 1,10.**

7 **Cf. verba Pii XI ad cxc. mum d. num Roland-Gosselin: „I1 ne faut jamais perdre de vue que l'objectif de l'église est d'évangéliser et non de civiliser. Si elle civilise, c'est par l'evangclisation" (Semaine sociale de Versailles, 1936, pp. 461-462).**

wish to improve the living conditions of all, especially those who are deprived of responsibility or culturally impoverished. All of these can provide some preparation for receiving the announcement of the gospel, a preparation which can be imbued with divine love by him who came to save the world.

58. *(Multiple connections between the good news of Christ and human culture}.* There are many connections between the announcement of salvation and human culture. In revealing himself to his people, even to the extent of showing himself fully in the incarnate Son, God has spoken in terms of the culture peculiar to different ages.

The church likewise, living in various conditions of history, has adopted the discoveries of various cultures to spread and explain the news of Christ in its preaching to all nations, to explore it and understand it more deeply, and to express it better in liturgical celebration and in the life of the varied community of the faithful.

At the same time the church, which has been sent to all peoples of whatever age and region, is not connected exclusively and inseparably to any race or nation, to any particular pattern of human behaviour, or to any ancient or recent customs. Loyal to its own tradition and at the same time conscious of its universal mission, it is able to enter into a communion with different forms of culture which enriches both the church and the various cultures.

The good news of Christ continually renews the life and behaviour of fallen humanity and attacks and dispels the errors and evils which flow from the ever-threatening seduction of sin. It ceaselessly purifies and enhances the ways of peoples. As if from the inside, it enriches with heavenly resources, strengthens, completes and restores in Christ the spiritual endowments and talents of every people and age.6*Thus, in fulfilling its particular charge, the church thereby encourages and contributes to human and social culture, and by its activity, including the liturgy, it educates people to inner freedom.

59. *(The proper relationships between differentforms ofhuman culture}.* For these reasons the church recalls to the attention of all that culture should be directed to the total perfection of the human person, and to the good of the community and of human society as a whole. It should cultivate the mind in such a way as to encourage the ability for wonder, for understanding, for contemplation and for forming a personal judgment and cultivating a religious, moral and social sense.

Since culture flows immediately from the rational and social nature of human beings, it continually requires the just freedom to develop and the legitimate opportunity for independence according to its own principles. It rightly calls for respect and enjoys a certain inviolability, without prejudice to the rights of the person and of the particular and general community within the bounds of the common good.

6 See Eph 1, 10.

See Pius Xi's words to bishop Roland-Gosselin: "One must never lose sight of the fact that the church's objective is to evangelise and not to civilize. If the church civilizes, it is through evangelisation" (Versailles social week, 1936, pp. 461-462).

Sacra synodus, recolens ea quae concilium Vaticanum primum docuit, declarat ..duplicem esse ordinem *cognitionis ' distinctum, nempe fidei et rationis, nec sane ecclesiam vetare ne ..humanarum artium et disciplinarum culturae ... in suo quaeque ambitu propriis utantur principiis et propria methodo quare ..iustam hanc libertatem agnoscens cultus humani et praesertim scientiarum legitimam autonomiam affirmat.'

Haec omnia postulant quoque ut homo, morali ordine communique utilitate servatis, libere possit verum inquirere ct opinionem suam declarare ac vulgare, atque artem qualcmcumquc colere; ut denique secundum veritatem de publicis eventibus certior fiat.8

Ad publicam vero auctoritatem pertinet, non propriam cultus humani formarum indolem determinare, sed condiciones et subsidia ad vitam culturalem inter omnes promovendam fovere, etiam intra minoritates alicuius nationis.10 Ideo praeprimis instandum est, ne cultura, a proprio fine aversa, potestatibus politicis vel oeconomicis servire cogatur.

Sectio 3: *De quibusdam urgentiorsbus ebristianorum muneribus circa culturam*

60. *(Ius ad culturae beneficia omnibus agnoscatur et in rem deducatur).* Cum nunc facultas praebeatur plurimos homines ab ignorantiae miseria liberandi, officium nostrae aetati maxime consentaneum est, praesertim pro Christianis, strenue adlaborandi ut, tam in re oeconomica quam in re politica, tam in campo nationali quam internationali, ferantur iudicia fundamentalia, quibus ius omnium ad humanum civilemque cultum, personae dignitati congruum, sine discrimine stirpis, sexus, nationis, religionis aut socialis condicionis, ubique terrarum agnoscatur et ad rem deducatur. Ideo sufficiens bonorum culturalium copia omnibus providenda est, praesertim eorum quae constituunt culturam sic dictam fundamentalem, ne plurimi litterarum ignorantia responsabilisque actuositatis privatione a cooperatione vere humana ad bonum commune impediantur.

Contendendum est itaque ut homines, quorum ingenii vires id ferant, ad altiores studiorum ordines ascendere queant; ita quidem ut iidem, quoad fieri possit, in humana societate ad munera, officia et servitia emergant, tum suo ingenio tum peritiae quam acquisierint consentanea.11 Sic quilibet homo et coetus sociales cuiuscumque populi ad plenam vitae suae culturalis explicationem, suis dotibus atque traditionibus congruam, pertingere valebunt.

Enixe insuper adlaborandum est ut omnes conscii fiant tum iuris ad culturam, tum officii quo astringuntur sese excolendi aliosque adiuvandi. Condiciones enim vitae et laboris quandoque exstant, quae impediunt

8 **Conc. Vat. I, Const, dogm. de fide cath.,** *Dei Filius,* **cap. IV: D 1795, 1799 (3015, 3019) (v. supra pp. 808-809). Cf. Pius XI, Litt. encycl.***Ç^uadragtitmo anno :* **AAS 23 (1931), p. 190.**

* **CI. loannes XXIII, Litt. encyd.** *Pacem m Serris:* **AAS 55 (1963), p. 260.**

10 **Cf. loannes XXIII, Litt.encycl.** *Pacem in terris :* **AAS 55 (1963), p. 283; Pius XII, Nuntius radiophon., 24 dec. 1941: AAS 34 (1942), pp. 16-17.**

11 **Cf. loannes XXIII, Litt. encycl.** *Pacem in Serris:* **AAS 55 (1963), p. 260.**

Recalling the teaching of the first Vatican council, this sacred synod declares that there is a distinct "twofold order of knowledge", namely, of faith and of reason, and that the church does not forbid "cultures in the human arts and sciences to have recourse to their own principles and method in their own sphere"; "recognising this just freedom", it affirms the legitimate autonomy of human culture and especially of the sciences.8

All this also demands that, while observing the moral order and the common benefit, people should be able to seek the truth freely, to express and publicise their views, to cultivate every art, and finally that they should be informed of the truth of public affairs.9

It is not for public authority to determine the particular expressions of human culture, but to encourage the conditions and resources for promoting a cultural life for all, including minorities in any country.10*Hence it is of the utmost importance that culture should not be diverted from its proper purpose and be forced to serve political or economic interests.

Section 3: *Some urgent tasks for Christians affecting culture*

60. *(The right to the benefits of culture should be recognised and implemented for all).* Since the possibility now exists to free a great many people from the wretchedness of ignorance, there is a most appropriate duty for our age, especially for Christians, to work for basic decisions to be taken in the economic and political fields and at national and international levels, to recognise and implement throughout the world the right of all to human and civil culture appropriate to the dignity of the person, without discrimination on grounds of race, sex, nationality, religion or social condition. Therefore adequate cultural resources should be made available to all, especially those which constitute a basic culture, so that great numbers of people may not be prevented through illiteracy or the lack of responsible initiative from cooperating in a genuinely human way for the common good.

Attempts should therefore be made to enable people who have the capacity, to reach higher levels of education so that, as far as possible, they may rise in society to the duties, offices and services appropriate to their ability and to the experience they have acquired.11 In this way each individual, and social groups in every people, will be able to reach the full development of their cultural life in keeping with their gifts and traditions.

Moreover, particular efforts should be devoted to making all aware of their right to culture, as well as of their responsibility to cultivate themselves and help others to do the same. For sometimes the conditions of life and work stifle the

8 Vatican council I, Dogmatic constitution on the catholic faith, *Dei Filius,* ch. 4: D 1795, 1799 (3015, 3019) (see above pp. 808-809). Sec Pius XI, Encyclical *Quadragesimo anno*·. AAS 23 (1931), p. 190.

9 Sec John XXIII, Encyclical *Pacem in Terris*·. AAS 55 (1963), p. 260.

10 See John XXIII, Encyclical *Pacem in Terris*·. AAS 55 (1963), p. 283; Pius XII, Radio message, 24 Dec. 1941: AAS 34 (1942), pp. 16-17.

11 Sec John XXIII, Encyclical *Pacem in Terris:* AAS 55 (1963), p. 260.

contentiones culturales hominum et in ipsis studium culturae destruunt. Res speciali ratione pro ruricolis et opificibus valet, quibus praebeantur oportet tales condiciones operam suam praestandi, quae humanam eorum culturam non praepediant sed promoveant. Mulieres in fere omnibus vitae campis iam adlaborant; convenit autem ut partes suas secundum propriam indolem plene assumere valeant. Omnium erit, ut mulierum propria necessariaque participatio vitae culturalis agnoscatur atque promoveatur.

61. *(De educatione ad bomims integrum cultum).* Maior hodie adest difficultas quam olim varias cognitionis disciplinas et artes in synthesim redigendi. Dum enim crescunt moles et diversitas elementorum, quae culturam constituunt, insimul minuitur facultas pro singulis hominibus eadem percipiendi et organice componendi, ita ut imago *hominis universalis* magis ac magis evanescat. Attamen unicuique homini remanet officium retinendi rationem totius personae humanae, in qua eminent intelligentiae, voluntatis, conscientiae et fraternitatis valores, qui omnes in Deo creatore fundantur et in Christo mirabiliter sanati et elevati sunt.

Quasi mater et nutrix huius educationis est imprimis familia, in qua liberi, amore foti, rectum rerum ordinem facilius condiscunt, dum probatae cultus humani formae quasi naturaliter in progredientis adolescentiae animum transfunduntur.

Pro eadem educatione in societatibus hodiernis exstant opportunitates, praesertim ex aucta librorum diffusione atque novis instrumentis communicationis culturalis et socialis, quae universali culturae favere possunt. Imminuto enim passim laboris spatio in dies augescunt pro pluribus hominibus commoda. Otia ad animum relaxandum et mentis ac corporis sanitatem roborandam rite insumantur, per liberas industrias et studia, versus alias regiones itinera (turismus), quibus ingenium hominis expolitur, sed et homines mutua cognitione locupletantur, per exercitationes quoque et manifestationes sportivas, quae ad animi aequilibrium, etiam in communitate, servandum necnon ad fraternas relationes inter homines omnium condicionum, nationum vel diversae stirpis statuendas, adiumentum praebent. Christifideles ergo cooperentur ut culturae manifestationes actionesque collectivae, quae nostrae aetatis sunt propriae, spiritu humano et christiano imbuantur.

Haec autem omnia commoda educationem hominis ad integrum sui cultum perficere non valent, si insimul profunda interrogatio de sensu culturae et scientiae pro persona humana negligitur.

62. *(De humano civilique cultu cum christiana institutione rite componendo).* Quamvis ecclesia ad culturae progressum multum contulerit, experientia tamen constat compositionem culturae cum christiana institutione ex causis contingentibus non semper sine difficultatibus procedere.

Istae difficultates non necessario vitae fidei damnum afferunt, immo ad accuratiorem et altiorem intelligentiam fidei mentem excitare possunt. Etenim scientiarum, necnon historiae ac philosophiae recentiora studia et inventa novas suscitant quaestiones, quae sequelas pro vita quoque secumferunt et etiam a theologis novas investigationes postulant. Praeterea

cultural aspirations of men and women and destroy in them the pursuit of culture. This applies particularly to rural people and manual workers, who should be afforded conditions of work which favour rather than hinder their human development. Women arc now at work in almost every sphere of life, and it is fitting that they should be able to play their full part according to their disposition. Everyone should recognise and encourage the sharing in cultural life which is suitable and necessary for women.

61. *(Education for a completely human culture).* It is more difficult today than in the past to provide a synthesis of the various disciplines and arts. The scale and diversity of what goes to make up culture are increasing, while the possibility for individuals to be aware of them and unite them is decreasing, with the result that the image of the "universal individual" is gradually disappearing. Yet each individual still has a duty to have regard for the whole human person, in whom the values of understanding, will, conscience and fellowship are preeminent, have their foundation in God the creator, and have been wonderfully healed and enhanced in Christ.

It is the family above all which is, as it were, the mother and nurse of such education, for children are there lovingly cherished and more easily come to learn the right order of things, imbibing reliable forms of human culture naturally as they grow up.

Modem societies possess opportunities for such education, especially in the increased diffusion of literature and in new means of cultural and social communication which can promote universal culture. For, as the hours of work become shorter everywhere, there is an increase of advantages for many people. Leisure time should be duly devoted to relaxation and mental and physical recreation in pastimes and study, in travel abroad which cultivates one's talents and enriches people through mutual acquaintance, and in sporting activities and events which are helpful for maintaining a balance in life, even in the community, and also for establishing relations of kinship between people of all classes, nationalities and races. Christians should therefore cooperate in instilling a human and Christian spirit into the collective cultural expressions and activities of our day.

All these benefits, however, cannot bring people's education to bear on a complete self-development if at the same time they neglect the basic questions about the meaning of culture and knowledge for the human person.

62. *(The correct relationship between human and social culture and Christian formation).* Although the church has contributed much to the advancement of culture, it is a fact that for contingent reasons the relationship between culture and Christian formation is not always without its difficulties.

Such difficulties are not necessarily harmful to a life of faith and can even stimulate a more accurate and deeper understanding of faith. In fact, recent studies and discoveries in science, history and philosophy give rise to new enquiries with practical implications, and also demand new investigations by theologians. Moreover, while respecting the methods and requirements of

theologi, servatis propriis scientiae theologicae methodis et exigentiis, invitantur ut aptiorem modum doctrinam cum hominibus sui temporis communicandi semper inquirant, quia aliud est ipsum depositum fidei seu veritates, aliud modus secundum quem enuntiantur, eodem tamen sensu eademque sententia.12 In cura pastorali non tantum principia theologica, sed etiam inventa scientiarum profanarum, imprimis psychologiae et sociologiae, satis agnoscantur et adhibeantur, ita ut etiam fideles ad puriorem et maturiorem fidei vitam ducantur.

Suo quoque modo litterae et artes pro vita ecclesiae magni sunt momenti. Indolem enim propriam hominis, eius problemata eiusque experientiam in conatu ad seipsum mundumque cognoscendum et perficiendum ediscere contendunt; situationem eius in historia et in mundo detegere necnon miserias et gaudia, necessitates et vires hominum illustrare atque sortem hominis meliorem adumbrare satagunt. Ita vitam humanam, multiplicibus formis secundum tempora et regiones expressam, elevare valent.

Exinde adlaborandum est ut artium illarum cultores se ab ecclesia in sua navitate agnitos sentiant et, ordinata libertate fruentes, faciliora commercia cum communitate Christiana instituant. Novae quoque formae artis, quae coaevis nostris aptantur iuxta variarum nationum et regionum indolem, ab ecclesia agnoscantur. In sanctuario autem recipiantur, cum, modo dicendi accommodato et liturgiae exigentiis conformi, mentem ad Deum erigunt.13

Sic notitia Dei melius manifestatur ac praedicatio evangelica in intellectu hominum magis perspicua fit et eorum condicionibus quasi insita apparet.

Fideles ergo conjunctissime cum aliis suae aetatis hominibus vivant, et perfecte eorum cogitandi atque sentiendi modos, qui per ingenii cultum exprimuntur, percipere studeant. Novarum scientiarum et doctrinarum necnon novissimorum inventorum notitias cum christianis moribus christianaeque doctrinae institutione coniungant, ut religionis cultus animique probitas apud ipsos pari gressu procedant cum scientiarum cognitione et cotidie progredientibus technicorum artibus, et ideo ipsi valeant res omnes integro christiano sensu probare atque interpretari.

Qui theologicis discipfinis in seminariis et studiorum universitatibus incumbunt, cum hominibus qui in aliis scientiis excellunt, collatis viribus atque consiliis, cooperari studeant. Theologica inquisitio insimul profundam veritatis revelatae cognitionem prosequatur et coniunctionem cum proprio tempore ne negligat, ut homines variis disciplinis excultos ad pleniorem fidei scientiam iuvare possit. Haec soda opera plurimum proderit institutioni sacrorum ministrorum qui ecclesiae doctrinam de Deo, de homine et de mundo aptius coaevis nostris explanare poterunt,

12 **Cf. loannes XXIII, Allocutio habita d. 11 oct. 1962, in initio concilii: AAS 54 (1962), p. 792.**

13 **Cf. conc. Vat. II, Const, de sacra liturgia,** *Sacrosanctum Concilium,* **n. 123: AAS 56 (1964), p. 131 (v. supra p. 841-842); Paulus VI,** *Discorso agh artisti romani,* **7 maii 1964: AAS 56 (1964), pp. 439-442.**

theological science, theologians are invited continually to look for a more appropriate way of communicating doctrine to the people of their time; since there is a difference between the deposit or truths of faith and the manner in which — with their sense and meaning being preserved — they are expressed.12 In pastoral care not just theological principles but also the discoveries of the secular sciences, especially of psychology and sociology, should be recognised and applied so that the faithful may be brought to a more refined and more mature life of faith.

Literature and the arts are also in their own way of great importance for the life of the church. They aim to penetrate our true nature, our problems and our experience as we strive to come to know and to develop ourselves and the world; they endeavour to disclose our situation in history and in the world, to throw light on our distresses and joys, needs and strengths, and to point to a better destiny for humankind. In this way they are capable of enhancing human life as it assumes many forms in time and place.

It follows that steps should be taken so that those who cultivate these arts feel they are recognised by the church in their endeavours and, while enjoying due freedom, develop better relations with the Christian community. The church should recognise new forms of art adapted to our contemporaries, according to the variety of nations and regions, and should receive them into the sanctuary when their idiom is suitable and in conformity with the needs of the liturgy and they raise the mind to God.13

In this way the knowledge of God is manifested better and the gospel preaching becomes clearer to the understanding of men and women, being seen to find its place in their conditions.

The faithful should live in the closest contact with others of their time, and should work for a perfect understanding of their modes of thought and feeling as expressed in their culture. They should combine the knowledge resulting from the new sciences and teaching, and from recent discoveries, with Christian morality and formation in Christian teaching, so that their religious worship and uprighteousness go hand in hand with their knowledge of the sciences and increasing technology, and they are thus able to test and interpret everything with full Christian awareness.

Those who are engaged in the theological disciplines in seminaries and universities should aim to collaborate and cooperate with experts in the other sciences. Theological investigation should pursue a deep knowledge of revealed truth, while not disregarding the connection with its own day, so that it can help those educated in the various disciplines to gain a fuller knowledge of the faith. This shared activity will be of great benefit for the formation of sacred ministers, enabling them to explain the church's teaching on God, humanity and the world more appropriately to our contemporaries, so that they may be the more willing

12 See John XXIII, Allocution on 11 Oct. 1962, at the beginning of the council: AAS 54 (1962), p. 792.

13 Sec Vatican council II, Constitution on the sacred liturgy, *Sacrosanctum Concilium,* no. 123: AAS 26 (1964), p. 131 (see above pp. 841-842); Paul VI, Discourse to Roman artists, 7 May 1964: AAS 56 (1964), pp. 439-442.

ita ut verbum illud etiam libentius ab eis suscipiatur.14 Immo optandum ut plures laici congruam in disciplinis sacris institutionem adipiscantur, nec pauci inter eos haec studia, data opera, colant et altius producant. Ut vero munus suum exercere valeant, agnoscatur fidelibus, sive clericis sive laicis, iusta libertas inquirendi, cogitandi necnon mentem suam in s humilitate et fortitudine aperiendi in iis in quibus peritia gaudent.15

Cap. III. De vita oeconomica-sociali

63. *{De quibusdam vitae oeconomicae aspectibus).* Etiam in vita oeconomica-sociali personae humanae dignitas eiusque integra vocatio, totiusque societatis bonum, honoranda atque promovenda sunt. Homo enim totius io vitae oeconomicae-socialis auctor, centrum et finis est.

Oeconomia hodierna, non secus atque aliae vitae socialis provinciae, crescenti super naturam hominis dominatione notatur, densioribus impensioribusque relationibus atque mutua dependentia, inter cives, coetus et populos, necnon frequentiori politicae potestatis interventione, is Insimul progressus in rationibus producendi atque in bonis ac servitiis commutandis, oeconomiam aptum effecerunt instrumentum, quo adauctis familiae humanae necessitatibus melius provideri possit.

Non desunt tamen rationes inquietudinis. Homines non pauci, praeser- tim in regionibus oeconomice progressis, re oeconomica quasi regi 20 videntur, ita ut fere tota eorum vita personalis ac socialis spiritu quodam oeconomistico imbuatur, tam in nationibus quae oeconomiae collecti- visticae favent quam in aliis. Eo temporis momento quo vitae oecono- micae incrementum, dummodo rationabiliter humaniterque dirigatur atque coordinetur, inaequalitates sociales mitigare posset, saepe saepius in 25 earum exasperationem, vel etiam alicubi in regressum condicionis socialis debilium et in despectum pauperum vertitur. Dum rebus omnino necessariis ingens multitudo adhuc caret, aliqui, etiam in regionibus minus progressis, opulenter vivunt vel bona dissipant. Luxus et miseria simul exsistunt. Dum pauci maxima deliberandi potestate fruuntur, multi so omni paene possibilitate carent propria initiativa ac responsabilitate agendi, saepe etiam in condicionibus vitae et laboris persona humana indignis versantes.

Similes aequilibrii oeconomici socialisque defectus inter agriculturam, industriam ac servitia, sicut etiam inter diversas regiones unius eiusdem- ss que nationis advertuntur. Inter nationes oeconomice magis progressas aliasque nationes gravior in dies oppositio fit, quae ipsam pacem mundi in discrimen vocare potest.

Has disparitates coaevi nostri conscientia in dies vividiore persentiunt, cum eis persuasissimum sit, ampliores technicas et oeconomicas facultates, 40

14 Cf. cone. Vat. II, Decr. dc institutione sacerdotali, *Oplatam totiusly.* **supra p. 947 ss.), et Deci, de educatione christiana,** *Gratissimum educationis {u.* **supra p. 959 ss.).**

15 Cf. cone. Vat. II, Const, dogm. de ecclesia. *Lumen gentium,* **cap. IV, n. 37: AAS 57 (1965), pp. 42-43 (v. supra p. 879).**

to receive the word of God.[14] [15] In fact, it is to be desired that more lay people will receive appropriate formation in the sacred disciplines and that many of them will devote themselves to pursuing these studies and developing them. So that they can discharge their task, it should be recognised that the faithful, clerical as well as lay, have a just freedom of enquiry, of thought and of humble and courageous expression in those matters in which they enjoy competence."

Chapter 3. Socio-economic life

63. *{Some aspecti of economic life}.* The dignity of the human person and of the complete human vocation, and the good of society as a whole, must also be respected and promoted in socio-economic life. For the originator of all socio-economic life, as well as its centre and purpose, is humankind.

No less than the other areas of social life, the modern economy is characterised by our growing mastery over nature, closer and more developed contacts and interdependence among citizens, groups and peoples, and more frequent political intervention. At the same time, advances in productivity and the exchange of goods and services have made the economy an effective instrument to make better provision for the increased needs of the human family.

But there are some reasons for disquiet. Not infrequently, especially in economically developed regions, people appear to be almost ruled by economics and virtually their entire personal and social life is imbued with an economic spirit, both in countries favouring collectivism and in others. At the very time when growth in economic life could reduce the inequalities in society, if it were directed and coordinated in a rational humane manner, more often than not it is increasing them, or even in some cases worsening the social condition of the weak and ignoring the poor. While a vast multitude still wants for the absolute necessities of life, there are some, even in less developed regions, who Eve lives of opulence or of extravagance. Luxury coexists with wretchedness. And while a few enjoy the highest power of choice, there are many who lack almost all possibility for initiative and responsibility, often also existing in living and working conditions which are not worthy of a human person.

Similar economic and social imbalances exist between agriculture, industry and services, as can be seen even among the different regions of the same country. Between those nations which are more developed economically and those which are not, the contrast is becoming more serious every day, with possible consequences even for world peace.

Our contemporaries have a daily growing awareness of these disparities, being convinced that increased technical and economic resources such as the

14 See Vatican council II. Decree on priestly formation. *Optatam Totius* (see above p. 947 ff.), and Declaration on Christian education, *Gravissimum educationis* (see above p. 959 ff.).
15 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* ch. 4, no. 37: AAS 57 (1965), pp. 42-43 (see above p. 879).

quibus mundus hodiernus gaudet, hunc infaustum statum rerum corrigere posse atque debere. Inde autem reformationes multae in vita oeconomica-sociali atque mentis et habitudinis conversio ab omnibus requiruntur. Ad hoc ecclesia iustitiae et aequitatis principia, tam pro vita individual! et sociali, quam pro vita international!, a recta ratione postulata, in decursu saeculorum sub luce evangelii exaravit atque his praesertim ultimis temporibus protulit. Sacrum concilium haec principia secundum adiuncta huius aetatis roborare orientationesque quasdam proferre intendit, exigentias progressionis oeconomicae imprimis respiciens.1

Sectio 1 : *De progressione oeconomica*

64. *{De progressione oeconomica in bominis servitium}.* Hodie, magis quam antea, ut augmento populi consulatur et crescentibus generis humani optatis satisfiat, incrementum productionis bonorum agriculturae et industriae necnon praestationis servitiorum iure intenditur. Ideo favendum est progressui technico, spiritui innovationis, studio inceptuum creandorum atque ampliandorum, methodis productionis aptandis, ac strenuis quorumcumque productionem exercentium conatibus: omnibus nempe elementis quae huic progressioni inserviunt. Huius autem productionis finalitas fundamentalis non est merum productorum incrementum, neque lucrum vel dominatus, sed hominis servitium, hominis quidem integri, attento ordine materialium eius necessitatum atque eius vitae intellectualis, moralis, spiritualis ac religiosae exigentiarum, hominis, dicimus, cuiuscumque, et cuiuscumque hominum coetus, cuiusvis stirpis vel mundi regionis. Itaque navitas oeconomica, secundum methodos et leges proprias, intra fines ordinis moralis2 exercenda est ita ut Dei de homine consilium adimpleatur.3

65. *{De progressione oeconomica sub consilio bominis}.* Progressio oeconomica sub hominis consilio manere debet; nec soli arbitrio paucorum hominum aut coetuum nimia potentia oeconomica pollentium, nec solius communitatis politicae, nec quarundam potentiorum nationum remittenda est. Oportet *e* contra ut, in quocumque gradu, homines quam plurimi atque, ubi de relationibus international!bus agitur, omnes nationes in ea dirigenda activas partes habeant. Pariter opus est ut opera spontanea singulorum hominum liberorumque coetuum cum auctoritatum publicarum conatibus coordinentur atque apte et cohaerenter componantur.

Incrementum nec soli cursui quasi mechanico activitatis oeconomicae singulorum nec soli potestati auctoritatis publicae relinquendum est.

1 **Cf. Pius XII, Nuntius 23 manii 1952: AAS 44 (1952), p. 273; loannes XXIII, Allocutio ad A.CL I.,** 1 **maii 1959: AAS 51 (1959), p. 358.**

* **Cf. Pius XI, Litt. encycl.***Quadragesimo anno :* **AAS 23 (1931), p. 190 ss.; Pius XII, Nuntius, 23 mardi 1952: AAS 44 (1952), p. 276 ss.; loannes XXIII, Litt. encycl.** *Mater et Magistra:* **AAS 53 (1961), p. 450; cone. Vat. II, Decretum de instrum. communie, socialis,** *inter mirifica,* **cap. I, n. 6: AAS 56 (1964), p. 147 (v. supra p. 845).**

’ **Cf. Mt 16, 26; Lc 16, 1-31; Coi 3,17.**

world enjoys today can and should correct this unfortunate state of affairs. Many reforms, however, are required in socio-economic life as well as a conversion of minds and attitudes on the part of all. To this end the church has developed through the ages in the light of the gospel, and has propounded in recent times especially, principles of justice and equity as demanded by right reason in the conduct of individual and social as well as international life. This holy council aims to corroborate these principles in modern conditions and to propose some directions, with particular reference to the needs of economic advancement.[1]

Section 1 : *Economic progress*

64. *(Economic progress in the service of humanity).* Today more than in the past a growth in agricultural and industrial production and in services is rightly aimed at providing for an increasing population and at satisfying the growing wants of the human race. Hence, encouragement should be given to technical progress, the spirit of innovation, the wish to create and increase new enterprises, adaptation of the means of production, and the activities of all engaged in production: all the factors, namely, which contribute to this advancement. The basic purpose of this production, however, is not the mere growth of products, nor profit, nor domination, but the service of humanity and of the whole human person, taking into account material needs and the requirements of intellectual, moral, spiritual and religious life; and of every person of every group, race and region of the world. Hence, while respecting its own methods and laws, economic activity should be conducted within the limits of the moral order,[2] so that God's purpose for humanity may be brought to completion?[3]

65. *(Economicprogress under human control).* Economic progress ought to remain within the control of people and not be committed to the sole decision of a few or of groups possessing too much economic power, or to the political community or to some more powerful nations. On the contrary, as many people as possible at every stage, and on the international level all nations, ought to play an active part in its direction. Likewise the spontaneous activities of individuals and of free associations need to be coordinated and suitably combined with the enterprises of public authorities.

Growth should not just be left either to some mechanism of economic activity on the part of individuals or to the power of public authority. Hence, doctrines

1 See Pius XII, Message, 23 March 1952: AAS 44 (1952), p. 273; John XXIII, Allocution to A.C.L.I., 1 May 1959: AAS 51 (1959), p. 358.

2 See Pius XI, Encyclical *Quadragesimo anno*·. AAS 23 (1931), p. 190 ff.; Pius XII, Message, 23 March 1952: AAS 44 (1952), p. 276 if.; John XXIII, Encyclical *Mater et Magistrat* AAS 53 (1961), p. 450; Vatican council II. Decree on the mass media, *Inter mirifica,* ch. 1, no. 6: AAS 56 (1964), p. 147 (see above p. 845).

3 See Mt 16, 26; Lk 16, 1-31; Col 3, 17.

Quarc erroris arguendae sunt, tam doctrinae quae specie falsae libertatis reformationibus necessariis obstant, quam illae quae iura fundamentalia personarum singularum et coetuum organizationi productionis collectivae postponunt.*

Meminerint ceterum cives suum esse ius et officium, etiam a potestate civili agnoscendum, ad verum propriae communitatis progressum pro sua possibilitate conferre. Praesertim in regionibus oeconomice minus progressis, ubi omnes opes urgenter adhibendae sunt, bonum commune graviter in discrimen vocant qui opes suas infructuosas retinent vel — salvo iure personali migrationis — communitatem suam subsidiis sive materialibus sive spiritualibus privant quibus illa eget.

66. *(Deingentibus differentiis oeconomicis-socialibus removendis).* Ut exigentiis iustitiae et aequitatis satisfiat, strenue enitendum est ut, servatis turibus personarum atque propria indole cuiusque populi, ingentes quae nunc sunt et saepe crescunt inaequalitates oeconomicae cum discriminatione individuali et sociali conjunctae, quam citius removeantur. Pariter, in pluribus regionibus, attentis peculiaribus agriculturae difficultatibus sive in gignendis sive in vendendis bonis, adiuvandi sunt ruricolae cum ad productionem augendam et vendendam, tum ad necessarias evolutiones ac innovationes inducendas, tum ad aequum redditum consequendum, ne, ut saepius accidit, in condicione civium inferioris ordinis maneant. Ipsi autem agricolae, praesertim iuvenes, sese sollerter applicent ad suam peritiam professionalem perficiendam, sine qua progressio agriculturae dari nequit.[4]

Iustitia et aequitas item requirunt ut mobilitas, quae in progredientibus rebus oeconomicis necessaria est, ita ordinetur, ne vita hominum singulorum eorumque familiarum incerta et praecaria fiat. Erga opifices vero, qui ex alia natione vel regione oriundi, ad promotionem oeconomicam populi vel provinciae labore suo conferunt, quaevis discriminatio quoad condiciones remunerationis vel laboris sedulo vitanda est. Insuper universi, imprimis publicae potestates, illos non simpliciter veluti mera productionis instrumenta sed ut personas habere debent, eosque adiuvare ut familiam suam apud se arcessere et decentem habitationem sibi providere possint, atque eorum insertioni in vitam socialem populi vel regionis recipientis favere. Attamen, quantum fieri potest, in propriis regionibus fontes laboris creentur.

In rebus oeconomicis hodie mutationi obnoxiis uti in novis societatis industrialis formis in quibus e. g. automatio progreditur, curandum est ut labor sufficiens et unicuique conveniens simul ac possibilitas congruae

* Cf. Leo XIII, Litt. encycl. *Libertas praestantissimum,* 20 iunii 1888: ASS 20 (1887-88), pp. 597 ss.; Pius XI, Litt. encycl. *Quadragesimo anno :* AAS 23 (1931), p. 191 ss.; Id., *Divini Redemptoris :* AAS 29 (1937), p. 65 ss.; Pius XII, Nuntius natalicius 1941 : AAS 34 (1942), p. 10 ss. ; loannes XXIII, Litt. encycl. *Mater et Magistra :* AAS 53 (1961), pp. 401-464.

4 Quoad problema agriculturae cf. praesertim loannes XX1H, Litt. encycl. *Mater et Magistra :* AAS 53 (1961), p. 341 ss.

which arc opposed to necessary reforms on the grounds of a false freedom are just as mistaken as those which subordinate basic rights of individuals and groups to the collective organisation of production.'

Moreover, citizens should remember that they have a right and a duty, which civil powers should recognise, to contribute according to their ability to the genuine progress of their own community. Especially in economically underdeveloped countries, where every resource urgently needs to be mobilised, the common good is seriously endangered by those who keep their resources unproductive or — apart from the personal right of emigration — deprive their community of the material and spiritual supports which it needs.

66. *(Removing vast socio-economic imbalances').* For the demands of justice and equity to be met, strenuous attempts must be made, while respecting the rights of persons and the characters of peoples, to remove as quickly as possible the vast economic inequalities which exist at present and are often on the increase, and which are accompanied by individual and social discrimination. Likewise, in several regions where there are particular difficulties in production and marketing for agriculture, rural people should be helped, whether in increasing and marketing their products or in introducing the necessary developments and innovations, or in securing a fair return, to prevent them remaining in the condition of lower class citizens, as is often the case. Agricultural workers, especially the young, should direct their abilities to improving their professional skill, which is essential for progress in agriculture?

Justice and equity also require that the mobility which is needed for economic progress is so arranged that the lives of individuals and their families are not uncertain or unsettled. And all discrimination affecting conditions of pay or work should be carefully avoided in the case of workers coming from another nation or region to contribute their labour to the economic advancement of a people or a province. Moreover, everyone, especially public authorities, ought to consider them not just as mere instruments of production but as persons, and should help them to bring their families to join them and find suitable accommodation, and should encourage their insenion into the social life of the people or region receiving them. However, so far as possible, sources of work should be created in their own regions.

In today's changing economic situation, as in new forms of industrial society, in which, for example, automation is on the increase, care should be taken to provide sufficient work suited to individuals and at the same time the opportunity for appropriate technical and professional formation, and to safeguard the

4 Sec Leo XIII, Encyclical *Libertas praestantissimiim,* 20 June 1888: ASS 20 (1887-1888), pp. 597 ff.; Pius XI, Encyclical *Quadragesimo anno:* AAS 23 (1931), p. 191 ff.; Id., *Divini Redemptoris:* AAS 29 (1937), p. 65 ff.; Pius XII, Message for Christmas 1941: AAS 34 (1942), p. 10 ff.; John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), pp. 401-464.

? Regarding problems in agriculture, see especially John XX111, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 341 ff.

formationis tcchnicae et professionalis praebeatur, et in tuto collocentur victus atque dignitas humana eorum praesertim qui ob morbum vel aetatem gravioribus laborant difficultatibus.

Sectio 2: *De quibusdam principiis totam vitam oeconomicam-socialem regentibus*

i 67. *(De labore eiusque condicionibus atque de otio).* Labor humanus, qui in bonis gignendis ac commutandis vel in servitiis oeconomicis suppeditandis exercetur, ceteris elementis vitae oeconomicae praestat, quippe quae tantum rationem instrumentorum habeant.

Hic enim labor, sive proprio marte assumatur sive ab alio conducatur,
i» a persona immediate procedit, quae res naturae quasi suo sigillo signat easque suae voluntati submittit. Labore suo, homo ordinarie suam suorumque vitam sustentat, cum fratribus suis coniungitur eisque inservit, germanam caritatem exercere potest atque creationi divinae perficiendae sociam operam praebere. Immo, per laborem Deo oblatum,
» tenemus hominem ipsi redemptionis operi lesu Christi consociari, qui praecellentem labori detulit dignitatem, cum in Nazareth propriis manibus operaretur. Exinde oritur pro unoquoque officium fideliter laborandi atque etiam ius ad laborem; societatis vero est, iuxta adiuncta in ea vigentia, pro sua parte cives adiuvare ut sufficientis laboris occasionem
se invenire possint. Denique ita remunerandus est labor ut homini facultates praebeantur suam suorumque vitam materialem, socialem, culturalem spiritualemque digne excolendi, spectatis uniuscuiusque munere et productivitate necnon officinae condicionibus et bono communi.®

Cum navitas oeconomica plerumque consociato hominum labore fiat,
is iniquum et inhumanum est illam ita componere et ordinare ut quibusvis laborantibus detrimento sit. Saepius autem accidit, etiam nostris diebus, ut opus facientes quodammodo in servitutem proprii operis redigantur. Quod sic dictis legibus oeconomicis nequaquam justificatur. Universus igitur fructuosi laboris processus necessitatibus personae eiusque vitae
30 vivendi rationibus accommodandus est; imprimis eius vitae domesticae, praesertim quod ad matres familiae spectat, respectu semper habito et sexus et aetatis. Laborantibus praebeatur insuper facultas proprias qualitates personamque suam in ipso laboris exercitio explicandi. Huic exercitio tempus viresque suas debita cum responsabilitate applicantes,
35 tamen ad vitam familiarem, culturalem, socialem et religiosam colendam etiam sufficienti quiete et otio omnes gaudeant. Immo opportunitatem habeant vires ac potentias libere evolvendi, quas fortasse in labore professionali parum excolere valent.

• **Cf. Leo XIII, Litt. encyci.** *Rerum Nrnarum :* **ASS 23 (1890-91), pp. 649-662; Pius XJ, Litt. encyci.***Quadragesimo anno :* **AAS 23 (1931), pp. 200-201 ; Id., Litt. encyci.** *Divini Redemptoris :* **AAS 29 (1937), p. 92; Pius XII, Nuntius radiophonicus in pervigilio natalis Domini 1942: AAS 35 (1943), p. 20; Id., Allocutio 13 iunii 1943: AAS 35 (1943), p. 172; Id., Nuntius radiophonicus operariis Hispaniae datus, 11 martii 1951: AAS 43 (1951), p. 215; loannes XXIII, Litt. encyci.** *Mater et Magistra :* **AAS 53 (1961), p. 419.**

means of living and human dignity especially of those for whom ill health or old age create serious difficulties.

Section 2: *Some principles governing socio-economic life as a whole*

67. (Work, working conditions and leisure). Human labour, which is exercised in the production and exchange of goods or in providing economic services, is superior to the other elements of economic life, which are only its instruments.

For such labour, whether undertaken on its own initiative or hired by someone else, proceeds immediately from the person, who puts a personal seal on the elements of nature and submits them to the human will. It is by their labour that people normally support their own and their dependents' lives, unite with their brothers and sisters and serve them, and are able to express a genuine love of their fellows and cooperate in bringing God's creation to its fulfilment. Indeed, we consider that through its labour offered to God humanity is associated with the work of redemption of Jesus Christ, who conferred outstanding dignity on labour in working in Nazareth with his own hands. This is the origin of each person's duty to work faithfully, and also of the person's right to work; while it is society's function, according to prevailing conditions, to help its citizens find the opportunity for adequate work. Finally, labour should be rewarded in such a way as to provide people with the capacity to cultivate in a worthy manner a material, social, cultural and religious life for themselves and their dependents, having regard to the assignment and productivity of each as well as conditions of work and the common good.[6]

Since economic activity is mostly undertaken through people sharing their labour, it is unjust and inhuman to structure and arrange it in a manner harmful to individual workers. Yet it often happens, even today, that workers are in a sense made slaves of their work. This is in no way justified by the so-called laws of economics. Therefore the entire process of productive labour must be adapted to the needs of persons and to considerations of their way of life, particularly home life, and especially as regards mothers of families, and always taking sex and age into account. Workers should also be afforded the opportunity of expressing their own qualities and their personality in their work. And, while applying their time and energy responsibly in their work, all should nevertheless also enjoy sufficient rest and leisure for their family, cultural, social and religious lives. In fact, they should have opportunities freely to develop resources and abilities which perhaps they have little occasion to use in their professional work.

6 See Leo XIII, Encyclical *Rerum Novarum:* ASS 23 (1890-91), pp. 649-662; Pius XI, Encyclical *Quadragesimo anno:* AAS 23 (1931), pp. 200-201; Id., Encyclical *Divini Redemptoris:* AAS 29 (1937), p. 92; Pius XII, Radio message on Christmas eve 1942: AAS 35 (1943), p. 20; Id., Allocution of 13 June 1943: AAS 35 (1943), p. 172; Id., Radio message to Spanish workers, 11 March 1951: AAS 43 (1951), p. 215; John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 419.

68. *(De participatione in inceptis et in universa rei oeconomicae dispositione, et de conflictibus in labore).* In inceptis oeconomicis personae consociantur, homines scilicet liberi et sui iuris, ad imaginem Dei creati. Ideo, attentis muneribus uniuscuiusque, sive proprietariorum, sive conductorum operis, sive dirigentium, sive operariorum, atque salva necessaria directionis e operis unitate, promoveatur, modis apte determinandis, omnium actuosa participatio in inceptorum curatione.7 Cum autem saepius non iam in ipso incepto, sed altius a superioris ordinis institutis de oeconomicis et socialibus condicionibus decernatur, e quibus sors futura laborantium eorumque liberorum pendet, etiam in his statuendis partem habeant, et 10 quidem per seipsos vel per delegatos libere electos.

Inter fundamentalia personae humanae iura adnumerandum est ius pro laborantibus consociationes libere condendi, quae eos vere repraesentare et ad vitam oeconomicam recto ordine disponendam conferre possint, necnon ius earum navitatem sine ultionis periculo libere participandi. Per u huiusmodi ordinatam participationem, cum progrediente formatione oeconomica et sociali iunctam, in dies augebitur apud omnes proprii muneris onerisque conscientia, qua ipsi eo adducantur ut, secundum capacitates aptitudinesque sibi proprias, totius operis progressionis oeconomicae et socialis necnon universi boni communis procurandi »0 socios se sentiant.

Cum vero conflictus oeconomici-sociales oriuntur, ut ad pacificam eorum solutionem deveniatur enitendum est. Licet autem semper prae- primis ad sincerum inter partes colloquium sit recurrendum, operistitium tamen, et in hodiernis adiunctis, ad propria iura defendenda et ad iusta w laborantium quaesita implenda, adiumentum necessarium, etsi ultimum, manere potest. Quamprimum vero viae ad negotiationem et conciliationis colloquium resumendum quaerantur.

69. *(De bonorum terrestrium ad universos homines destinatione).* Deus terram cum omnibus quae in ea continentur in usum universorum hominum et s» populorum destinavit, ita ut bona creata aequa ratione ad omnes affluere debeant, iustitia duce, caritate comite.8 Quaecumque formae proprietatis sint, legitimis institutis populorum accommodatae, secundum diversa atque mutabilia adiuncta, ad hanc bonorum universalem destinationem semper attendendum est. Quapropter homo, illis bonis utens, res exterio- 85 res quas legitime possidet non tantum tamquam sibi proprias, sed etiam tamquam communes habere debet, eo sensu ut non sibi tantum sed etiam

7 Cf. loannes XXIII, Litt. encycl. *Mater et Magistra :* **AAS 53 (1961), pp. 408, 424, 427; verbum autem „.curatione" desumptum est ex textu latino litt. encycl.** *Quadragesimo anno :* **AAS 23 (1931), p. 199. Sub aspectu evolutionis quaestionis** *cf.* **etiam: Pius XII, Allocutio 3 iunii 1950: AAS 42 (1950), pp. 485-488; Paulus VI, Allocutio 8 iunii 1964: AAS 56 (1964), pp. 574-579.**

8 Cf. Pius XII, Epist. encycl. *Sertum laetitiae:* **AAS 31 (1939), p. 642; loannes XXUI, Allocutio concistorialis: AAS 52 (1960), pp. 5-11; Id., Litt. encycl.** *Mater et Magistra:* **AAS 53 (1961), p. 411.**

68. *(Sharing enterprises and economic programmes, and disputes).* Economic enterprises are shared by persons, free and independent human beings created in the image of God. Therefore, with due regard to the functions of each, whether as owner, contractor, manager or worker, and while maintaining the unity needed for directing the work, the active participation of everyone should be promoted in ways to be appropriately determined in undertaking enterprises.7 And since decisions affecting economic and social conditions are frequently taken not in the enterprise itself but at a higher level by higher authorities, on whom the outcome for workers and their children depends, they should also have a say in such decisions, either by themselves or through freely elected delegates.

Among the basic rights of the human person is to be considered the right of workers freely to form associations to represent them and contribute to the proper structuring of economic life, and the right to take part freely in their activities without fear of reprisal. Through such organised participation, in conjunction with developing economic and social formation, there will be a daily increase on the part of all in awareness of their particular function and duty, which can lead them to feel themselves partners, according to their capacities and abilities, in bringing about the whole work of economic and social development and the universal common good.

When socio-economic disputes occur, attempts should be made to bring them to a peaceful solution. Although there should always be recourse above all to genuine dialogue between the parties, nevertheless, even in modern conditions, the strike can remain a necessary, even if ultimate, resort to defend one's rights and to obtain the just demands of workers. But ways should be sought as soon as possible to resume negotiations and conversations aimed at reconciliation.

69. *(The earth's goods destinedfor all).* God has destined the earth and all it contains for the use of everyone and of all peoples, so that the good things of creation should be available equally to all, with justice as guide and charity in attendance.8 Whatever forms property may assume, adapted to the legitimate institutions of peoples according to differing and changing situations, attention must always be focused on this universal destiny of goods. For this reason, in making use of them, we ought to regard the exterior things we lawfully possess not just as our own but also as common, in the sense that they can profit not only

7 See John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), pp. 408, 424, 427; the word "undertaking" was taken from the text of the encyclical *Quadragesimo anno:* AAS 23 (1931), p. 199. For the development of the question sec also: Pius XII, Allocution of 3 June 1950: AAS 42 (1950), pp. 485-488; Paul VI, Allocution of 8 June 1964: AAS 56 (1964), pp. 574-579.

8 See Pius XII, Encyclical *Sertum laetitiae:* AAS 31 (1939), p. 642; John XXIII, Consistorial allocution: AAS 52 (1960), pp. 5-11 ; Id., Encyclical *Mater et Magistra:* AAS 53 (1961), p. 411.

aliis prodesse queant.9 Ceterum, ius habendi partem bonorum sibi suisque familiis sufhcientem omnibus competit. Ita patres doctoresque ecclesiae senserunt, docentes ad pauperes sublevandos homines obligari, et quidem, non tantum ex superfluis.10 Qui autem in extrema necessitate degit, ius habet ut ex aliorum divitiis necessaria sibi procuret.11 Cum tot sint in mundo fame oppressi, sacrum concilium omnes sive singulos sive auctoritates urget ut, illius sententiae patrum memores: Pasce fame morientem, quia si non pavisti occidisti,12 pro uniuscuiusque facultate, bona sua revera communicent et impendant, praesertim illos, sive singulos sive populos, auxiliis muniendo, quibus ipsi sese adiuvare atque evolvere possint.

In societatibus oeconomice minus progressis non raro destinationi communi bonorum ex parte per consuetudines et traditiones communitati proprias satis fit, quibus unicuique membro bona prorsus necessaria praebentur. Vitandum tamen est ne consuetudines quaedam ut omnino immutabiles habeantur, si novis exigentiis huius temporis non iam respondeant; altera vero parte, ne contra honestas consuetudines imprudenter agatur quae, dummodo hodiernis adiunctis apte accommodentur, perutiles esse non desinunt. Similiter in nationibus oeconomice valde progressis, corpus quoddam socialium institutionum, ad cautionem et securitatem spectantium, communem bonorum destinationem pro sua parte ad actum adducere potest. Ulterius promovenda sunt servitia familiaria et socialia, praesertim quae animi cultui atque educationi consulunt. In his omnibus instituendis, invigilandum tamen est ne cives ad quamdam erga societatem inertiam inducantur neve suscepti officii onus reiiciant et servitium repudient.

* Cf. Thomas, *Summa Tbeol.* II-II, q. 32, a. 5 ad 2; *Ibid.* q. 66, a. 2: cf. explicationem in Leo XIII, Litt. encycl. *Rerum Novarum:* ASS 23 (1890-91), p. 651; cf. etiam Pius XII, Allocutio 1 iunii 1941: AAS 33 (1941), p. 199; Id., Nuntius radiophonicus natalicius 1954: AAS 47 (1955), p. 27.

10 Cf. Basilius, *Hem. in illud Laecae trDestruam horrea mea",* n. 2: PG 31, 263; Lactantius, *Dntnarum Institutionum,* lib. V, de justitia: PL 6, 565 B; Augustinus, *In Ioann. Ev.* tr. 50, n. 6: PL 35, 1760; Id., *Enarratio in Ps.* CXLVII, 12: PL 37, 1922; Gregorius M., *Homiliae in Ev.,* horn. 20, 12: PL 76, 1165; Id., *Regulae Pastoralis liber,* pars III, c. 21: PL 77, 87; Bonaventure, *In III Sent.* d. 33, dub. 1 : ed. Quarecchi III, 728; Id., *In IV Sent.* d. 15, p. II, a.2,q. 1 : *ibid.* IV, 371 \o,*Quaest. de superfluo :* ms. *Assisi,Bibl.comun.* 186, ff. 112 2 -113 a ; Albertus M., *In III Sent.,* d. 33, a. 3. sol. 1 : ed. Borgnet XXVIII, 611 ; Id., *In IV Sent.* d. 15, a. 16: *ibid.* XXIX, 494-497. Quod autem ad determinationem superflui nostris temporibus: cf. loannes XXIII, Nuntius radiotelevisificus 11 sept. 1962: AAS 54 (1962), p. 682: „Doverc di ogni uomo, dovere impellente dei cristiano è di considerare il superfluo con la misura delle necessità altrui, e di ben vigilare perché l'amministrazione e la distribuzione dei beni creati venga posta a vantaggio di tutti“.

11 Valet in illo casu antiquum principium:„in extrema necessitate omnia sunt communia, id est communicanda". Alia ex parte pro ratione, extensione et modo quo applicatur principium in textu proposito, praeter modernos probatos auctores: cf. Thomas, *Summa Tbeol.* II-II, q. 66, a. 7. L t patet, pro recta applicatione principii, omnes condiciones moraliter requisitae servandae sunt.

11 Cf. Gratiani *Decretum,* c. 21, dist. LXXXVI: ed. Friedberg I, 302. Istud dictum invenitur iam in PL 54, 491 A et PL 56, 1132 B. Cf. in *Antonianum* 27 (1952), pp. 349-366.

the owners but others also.9 However, everyone has the right to have a part of these goods that is sufficient for each and his or her dependents. This was the view of the fathers and doctors of the church in teaching that we are obliged to support the poor, and not just from our surplus. A person who is living in extreme need has the right to procure from the riches of others what is necessary for personal sustenance.[1] Since so many in the world are crushed by hunger, this holy council urges everyone, individuals as well as authorities, to be mindful of the view of the fathers, "Feed those who are dying of hunger, because if you have not fed them you have killed them",[12] and actually to share their goods and make them available according to their ability, especially by providing individuals and peoples with aid which can enable them to help and develop themselves.

In economically underdeveloped societies, the sharing of goods is sometimes satisfied in part by a community's customs and traditions of providing the basic necessities for each member. Some customs, however, should not be considered absolutely unchangeable if they do not correspond to new modern needs; while on the other hand unconsidered action should not be taken against sound customs which are still useful provided they are adapted to modern circumstances. Similarly, in highly developed countries a body of institutions concerned with social security can help to make the common purpose of goods a reality. There needs to be an increase in family and social services, especially those concerned with culture and education. In setting all these up, however, attention should be paid to the danger of making citizens passive towards society or of their avoiding the assumption of responsibility and the idea of service.

See Thomas Aquinas, *Summa Theol. (Summa o] Theology)* II-II, quest. 32, an. 5, to 2; *Ibid.* quest. 66, art. 2; see the explanation in Leo XIII, Encyclical *Rerum Novarum:* ASS 23 (1890-91), p. 651; see also Pius XII, Allocution of 1 June 1941: AAS 33 (1941), p. 199; Id., Radio message for Christmas 1954: AAS 47 (1955), p. 27.

10 See Basil, *Hom. in illud Lucae "Destruam horrea mea" (Homily on the text of Luke "7 will pull down my bams"),* no. 2: PG 31, 263; Lactantius, *Divinarum Institutionum ÇThe Divine Institutes),* book 5, on justice: PL 6, 565 B; Augustine, *In Ioann. Ev. (Commentary on John's Gospel),* tract 50, no. 6: PL 35, 1760; CChr 36, 435; Id., *Enarratio in Ps. (Exposition of the Psalms),* 147, 12: PL 37, 1922; CChr 40, 2148; Gregory the Great, *Homiliae in Ev. (Homilies on the Gospels),* homily 20, 12: PL 76, 1165; Id., *Regulae Pastoralis liber (Pastoral Care),* part 3, ch. 21 : PL 77, 87; Bonaventure, *In III Sent. (Commentary on III Sentences),* dist. 33, query 1: ed. Quaracchi III, 728; Id., *In IVSent. (Commentary on IVSentences),* dist. 15» pan II, an. 2, quest. 1: *ibid.* IV, 371 b; *Quaest. de superfluo (Questions on superfluity):* MS Assisi, Communal library 186, ff. 112a-113a; Albert the Great, *In III Sent. (Commentary on III Sentences),* dist. 33, art. 3, sol. 1 : ed. Borgnet XXVIII, 611 ; Id., *In IV Sent. (Commentary on IVSentences),* dist. 15, art. 16: *ibid.* XXIX, 494-497. Regarding the definition of superfluity' in modern times, see John XXIII, Radio and television message 11 Sept. 1962: AAS 54 (1962), p. 682: "The duty of everybody, the compelling duty of a Christian, is to consider superfluity by the measure of the needs of others, and to take care that the administration and distribution of created goods benefits all".

11 In this situation the old principle holds: "In extreme need all goods are common, that is, to be shared". On the other hand, for the nature, scope and manner of applying the principle, see Thomas Aquinas, *Summa Theol. (Summa of Theology)* II-П, quest. 66, art. 7. As is obvious, for correct application of the principle all the conditions that are morally required are to be observed.

12 See Gratian, *Decrees,* ch. 21, dist. 86: ed. Friedberg I, 302. This saying is already found in PL 54, 491 A and PL 56, 1132 B. See in *Antonianum* 27 (1952), pp. 349-366.

70. (*De bonorum collocationibus et de re nummaria).* Bonorum collocationes, ex sua parte, tendere debent ad occasiones laboris redditusque sufficientes tam populo hodierno quam futuro procurandos. Quicumque de his collocationibus et vitae oeconomicae ordinatione decernunt — sive singuli, sive coetus, sive auctoritates publicae —, hos fines prae oculis habere tenentur, atque gravem suam obligationem agnoscere ex una parte invigilandi, ut necessariis ad vitam decentem requisitis, sive singulorum sive totius communitatis, provideatur, ex altera parte futura praevidendi et iustum aequilibrium constituendi inter necessitates hodiernae consumptionis, sive individualis sive collectivae, et exigentias collocandi bona pro generatione ventura. Semper etiam prae oculis habeantur urgentes nationum vel regionum oeconomice minus progressarum necessitates. In re autem monctaria caveatur ne propriae nationis necnon aliarum nationum bono offendatur. Provideatur insuper ne oeconomice debiles ex valons pecuniae immutatione iniuste detrimentum patiantur.

71. *(De accessione ad proprietatem et domini,em privatum bonorum ; et de latifundiis).* Cum proprietas ac aliae in bona exteriora dominii privati formae ad expressionem personae conferant, cum insuper occasionem ei praebeant suum munus in societate et oeconomia exercendi, valde interest ut, sive singolorum sive communitatum, ad quod !am bonorum exteriorum dominium accessio foveatur.

Proprietas privata aut dominium quoddam in bona exteriora spatium plane necessarium ad personalem et familiarem autonomiam unicuique conferunt, et velut libertatis humanae extensio considerari debent. Demum, quia ad munus onusque exercendum stimulos addunt, condicionem quamdam libertatum civilium constituunt.13

Formae talis dominii vel proprietatis sunt hodie diversae et in dies adhuc magis diversificantur. Omnes autem, non obstantibus fundis socialibus, iuribus et ministeriis a societate procuratis, causa non parvipendenda securitatis manent. Quod non tantum de proprietatibus materialibus dicendum est, sed etiam de immaterialibus bonis, uti sunt capacitates professionales.

Ius autem privati dominii illi iuri non obstant quod variis formis proprietatum publicarum inest. Translatio quidem bonorum in publicam proprietatem non nisi a competenti auctoritate, iuxta boni communis exigentias et intra eius limites, aequa compensatione oblata, fieri potest. Praeterea, ad publicam auctoritatem pertinet praecavere ne quis privata proprietate contra bonum commune abutatur.14

13 **Cf. Leo XIП, Litt. encyd.** *Rerum Nororum :* **ASS 23 (1890-91), pp. 643-646; Pius XI, Litt. encycl.***Quadragftimo anno:* **AAS 23 (1931), p. 191; Pius XII, Nuntius radiophonicus 1 iunii 1941: AAS 33 (1941), p. 199; Id., Nuntius radiophonicus in pervigilio natalis Domini 1942: AAS 35 (1943), p. 17; Id., Nuntius radiophonicus 1 sept. 1944: AAS 36 (1944), p. 253; loannes XXIII, Litt. encycl.** *Mater et Magistra :* **AAS 53 (1961), pp. 428-429.**

14 **Cf. Pius XI, Litt. encyd.***Quadragesimo anno :* **AAS 23 (1931), p. 214; loannes XXIII, Litt. encycl.** *Mater et Magistra :* **AAS 53 (1961), p. 429.**

70. *{Investment andfinance).* So far as investment is concerned, it should aim at creating opportunities for work and returns which are sufficient for a people's present and future. Those who take the decisions about investments and the directing of economic life, whether individuals or groups or public authorities, are obliged to have these aims in mind and to recognise their serious obligation on the one hand to ensure that provision is made for the necessities of a suitable life on the part of individuals and of the community, and on the other hand of looking to the future and striking a just balance between the needs of present individual and collective consumption and the requirements of investment for the next generation. Attention should also always be paid to the urgent needs of economically less developed countries or regions. In financial matters care should be taken to avoid harming the good of one's own or other countries, and to prevent those who are economically weak from unjustly suffering loss from a change in the value of money.

71. *{Acquiring property and private ownership; estates).* Since property and other forms of private ownership of external goods contribute to expressing the person, and since they provide the person with the opportunity of discharging his or her duty in society and in the economy, it is very important to encourage access to some ownership of external goods on the part of individuals and communities.

Private property or some ownership of external goods affords each person the scope needed for personal and family autonomy, and should be regarded as an extension of human freedom. And because it adds the incentive to exercising duties and responsibilities, it is a condition of civil liberties.13

Such ownership or property takes different forms today and increasingly so. Despite social provision and rights and services obtained from society, it remains a basis for security which should not be underestimated. This applies not only to material property but also to non-material goods such as professional abilities.

The right to private ownership is not at variance with the right which resides in various forms of public property. The transfer of goods to public ownership can be undertaken only by the competent authority in accordance with the requirements and limitations of the common good and with the offer of fair compensation. Moreover, public authority should ensure that nobody misuses private property contrary to the common good.14

13 See Leo XIII, Encyclical *Rerum Novarum:* ASS 23 (1890-91), pp. 643-646; Pius XI, Encyclical *Quadragesimo anno:* AAS 23 (1931), p. 191; Pius XII, Radio message of 1 June 1941 : AAS 35 (1941), p. 199; Id., Radio message on Christmas eve 1942: AAS 35 (1943), p. 17; Id., Radio message of 1 Sept. 1944: AAS 36 (1944), p. 253; John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), pp. 428-429.

14 See Pius XI, Encyclical *Quadragesimo anno:* AAS 23 (1931), p. 214;John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 429.

Ipsa autem proprietas privata et indolem socialem natura sua habet, quae in communis destinationis bonorum lege fundatur.15*Qua sociali indole neglecta, proprietas multoties occasio cupiditatum et gravium perturbationum fieri accidit, ita ut ad ipsum ius in discrimen vocandum impugnatoribus praetextus detur.

In pluribus regionibus oeconomice minus progressis, magni vel etiam latissimi rustici fundi existunt, mediocriter exculti vel lucri causa sine ulla cultura manentes, dum maior pars populi vel terris caret vel minimis tantum agris gaudet, atque, ex altera parte, incrementum fructificationis agrorum evidenter urgens apparet. Non raro ii qui a dominis ad laborem conducuntur, vel qui partem illorum titulo locationis colunt, nonnisi stipendium vel proventum homin'· indignum recipiunt, decenti habitatione privantur, necnon a mediatoribus exspoliantur. Omni securitate carentes, sub tali personali famulatu vivunt, ut fere omnis facultas sponte et cum responsabilitate agendi eis tollatur, omnisque promotio in cultu humano et omnis pars in vita sociali et politica illis prohibeantur. Pro variis igitur casibus reformationes necessariae sunt: ut crescant reditus, emendentur condiciones laboris, augeatur securitas in conductione, deturque incitamentum ad sponte operandum; immo ut distribuantur fundi non satis exculti iis qui easdem terras fructuosas reddere valeant. Quo in casu suppeditanda sunr res et media necessaria, praesertim educationis subsidia et iustae ordinationis cooperativae facultates. Quoties autem proprietatis ademptionem bonum commune exegerit, compensatio ex aequitate, omnibus adiunctis perpensis, aestimanda est.

72. *(De navitate oeconomica-sociali et de regno Christi}.* Christiani qui activas partes in hodierna progressione oeconomica-sociali agunt et justitiam caritatemque propugnant, persuasum sibi habeant se multum ad humanitatis prosperitatem et mundi pacem conferre posse. In his activitatibus sive singuli sive consociati exemplo fulgeant. Acquisitis quidem peritia experientiaque omnino necessariis, inter terrestres navitates rectum ordinem servent, in fidelitate erga Christum eiusque evangelium, ita ut integra eorum vita, tam individualis quam socialis, spiritu beatitudinum, notabiliter paupertatis, imbuatur.

Quicumque Christo obediens, primum quaerit regnum Dei, inde validiorem ac puriorem amorem suscipit, ad omnes fratres suos adiuvandos et ad opus iustitiae, inspirante caritate, perficiendum.18

Cap. IV. De vita communitatis politicae

73. *(De hodierna vita publica}.* Nostris temporibus profundae adverturtur transformationes etiam in compage et institutionibus populorum, quae ipsorum evolutionem culturalem, oeconomicam ac socialem consequun-

15 **Cf. Pius XΠ, Nuntius radiophonicus pent. 1941: AAS 44 (1941), p. 199; loannes XXIΠ, Litt. encycl.** *Mater et Magistra:* **AAS 53 (1961), p. 430.**

11 **Pro recto usu bonorum iuxta doctrinam novi testamenti cf. Lc 3, 11; 10,30 ss.; 11,41;** 1 **Pt 5, 3; Mc 8. 36; 12. 29-31; Ic 5. 1-6;** 1 **Tm 6, 8; Eph 4, 28; 2 Cor 8,** 13 **ss.;** 1 **lo 3. 17-18.**

Even private property of its nature also has a social aspect which is based on the law of the common purpose of goods.15 If this social dimension is neglected, property frequently comes to be an occasion for greed and serious disorder, and provides a pretext for opponents to call the right itself into question.

In several economically underdeveloped regions, large and even vast estates are to be found which are only lightly cultivated or uncultivated for the sake of profit, while the greater part of the people has either no land or only a very little, yet the need to increase agricultural production is obviously seen to be urgent. Often those who are employed as workers by the owners or who rent part of an estate receive nothing but a wage or income unworthy of human beings, are deprived of decent housing, and are exploited by entrepreneurs. Totally lacking in security, they live in such a state of personal servitude that they are deprived of almost every possibility of acting with initiative and responsibility, and are denied any advance in culture and any share in social and political life. Reforms are therefore necessary in various situations: growth in income, improved working conditions, increased security of tenure, incentives for initiative, and even the distribution of insufficiently cultivated lands to those who can make them fruitful. In this case the necessary resources and means should be provided, especially the helps of education, and opportunities for just cooperative arrangements. Whenever the common good demands expropriation, compensation should be calculated fairly and taking all the circumstances into account.

72. *{Socio-economic activity and the reign of Christ).* Christians taking an active part in modern socio-economic progress, and campaigning for justice and charity, should be convinced that they have much to offer to the prosperity of humankind and to peace in the world. They should be a shining example in these activities, whether individually or working together. Armed with the skill and experience which are essential, they should preserve right order in earthly activities in fidelity to Christ and his gospel so that their whole lives, individual as well as social, are imbued with the spirit of the beatitudes, especially of poverty.

Whoever in obedience to Christ seeks first the reign of God, gains from that a stronger and purer love to aid all his or her fellows and to bring about the work of justice under the inspiration of charity.16

Chapter 4. Life in the political community

73. *{Public life today).* Profound transformations are also evident at the present time in the relationships and institutions of peoples as a result of their cultural, economic and social evolution. These transformations are exerting a

15 See Pius XII, Radio message at Pentecost 1941: AAS 44 (1941), p. 199; John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 430.

16 For the right use of goods according to the teaching of the new Testament, see Lk 3, 11 ; 10, 30 ff.; 11,41; 1 Pt 5, 3;Mk 8, 36; 12, 29-31; Jas 5, 1-6; 1 Tm 6, 8; Eph 4, 28; 2 Cor 8, 13 ff.; 1 Jn 3, 17-18.

tur; quae transformationes magnum influxum in communitatis politicae vitam exercent, praesertim quod attinet ad omnium iura et officia in libertatis civilis exercitio ac in bono communi attingendo et ad civium relationes inter se et cum publica auctoritate ordinandas.

Ex vividiore humanae dignitatis conscientia exoritur, in variis mundi regionibus, studium ordinem politicum-iuridicum instaurandi, in quo personae iura in vita publica melius protegantur, ut sunt iura libere sese coadunandi, consociandi, proprias opiniones exprimendi ac religionem privarim publiceque profitendi. Tutamen enim personae iurium condicio necessaria est ut cives, sive singuli sive consociati, in rei publicae vita et moderamine actuose participare possint.

Una cum progressu culturali, oeconomico ac sociali apud plures roboratur desiderium assumendi maiorem partem in communitatis politicae vita ordinanda. In multorum conscientia studium augetur ut iura minorum alicuius nationis partium serventur, earum officiis erga communitatem politicam non neglectis; insuper reverentia in dies increscit erga homines aliam opinionem vel aliam religionem profitentes; simul latior instituitur cooperatio, ut omnes cives, et non tantum quidam privilegiis ornati, iuribus personalibus reapse frui possint.

Reprobantur autem quaecumque formae politicae, in aliquibus regionibus vigentes, quae libertatem civilem vel religiosam praepediunt, victimas cupiditatum et criminum politicorum multiplicant ac exercitium auctoritatis a bono communi ad commodum cuiusdam factionis vel ipsorüm moderatorum detorquent.

Ad vitam politicam vere humanam instaurandam nihil melius est quam interiorem iustitiae et benevolentiae ac servitii boni communis sensum fovere atque persuasiones fundamentales circa veram indolem communitatis politicae necnon circa finem, rectum exercitium et limites publicae auctoritatis corroborare.

74. *{De communitatis politicae natura ei fine}.* Homines, familiae et varii coetus, qui communitatem civilem constituunt, propriae insufficientiae ad vitam plene humanam instituendam conscii sunt et necessitatem amplioris communitatis percipiunt, in qua omnes, ad commune bonum semper melius procurandum, cotidie proprias vires conferant.1 Quapropter communitatem politicam secundum varias formas constituunt. Communitas ergo politica propter illud commune bonum exsistit, in quo suam plenam iustificationem et sensum obtinet, et ex quo ius suum primigenum et proprium depromit. Bonum vero commune summam complectitur earum vitae socialis condicionum, quibus homines, familiae et consociationes, suam ipsorum perfectionem plenius atque expeditius consequi possint.2

Multi autem et diversi sunt homines, qui in communitatem politicam conveniunt et legitime in diversa consilia declinare possunt. Ne igitur, unoquoque in suam sententiam abeunte, communitas politica distrahatur,

1 **Cf. loannes XXIII, Litt. encycl.** *Mater et Magistra :* **AAS 53 (1961), p. 417.**
1 **Cf. Id.,** *ibid.*

powerful influence on the life of the political community, especially as regards the rights and duties of all in the exercise of civil liberty and in achieving the common good, and as regards the relationships of citizens with each other and with public authority.

From a clearer awareness of human dignity there is a movement in various parts of the world to renew the politico-juridical order for the better protection of the rights of the person in public life, such as the rights of free assembly, association, expression of opinion, and religious profession in private and in public. For the safeguarding of the rights of the person is a necessary condition for citizens, individually and together, to be able to take an active part in the life and conduct of the state.

Alongside cultural, economic and social progress the desire is growing among many people to take a greater share in regulating the life of the political community. In many people's minds there is growing concern to protect the rights of minorities in any country without prejudice to their duties to the political community; there is increasing respect for people professing a different opinion or a different religion; and greater cooperation is being established so that all the citizens, and not just certain privileged ones, can in fact enjoy their personal rights.

There is also condemnation of whatever political structures — such as flourish in some areas — obstruct civil or religious liberty, increase victims of political passions and crimes, and distort the exercise of authority away from the common good to the interests of a particular faction or of those in government.

There is no better way to renew a genuinely human political life than to encourage an inner sense of justice and of good will and service for the common good, and to strengthen basic convictions on the true nature of the political community as well as the purpose, the right use and the limitations of public authority.

74. *(The nature andpurpose ofthe political community).* Individuals, families and the various groups which go to make up the civil community are conscious of their own inadequacy to provide a completely human life, and are aware of the need for a wider community to which all daily devote their energy in order increasingly to bring about the common good.[1] This is why they form a political community taking various expressions. Therefore the political community exists for the sake of that comon good in which it finds its entire justification and significance and from which it derives its own primary law. And the common good comprises the sum of the conditions of social life which enable individuals, families and associations to reach their own perfection more completely and more readily.[2]

The people who join in the political community are many and varied and they can legitimately differ in their views. Therefore, so that the political community is not fragmented through each person pursuing her or his own line, there is a

[1] See John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), p. 417.

[2] See Id., *ibid.*

auctoritas requiritur, quae omnium civium vires in bonum commune dirigat, non mechanice nec despotice, sed imprimis ut vis moralis, quae libertate et suscepti officii onerisque conscientia nititur.

Patet ergo communitatem politicam et auctoritatem publicam in natura humana fundari ideoque ad ordinem a Deo praefinitum pertinere; etsi regiminis determinatio et moderatorum designatio liberae civium voluntati relinquantur.3

Sequitur item auctoritatis politicae exercitium sive in communitate ut tali, sive in institutis rem publicam repraesentantibus, semper intra fines ordinis moralis ad effectum deducendum esse, ad commune bonum — et quidem dynamice conceptum — procurandum, secundum ordinem iuridicum legitime statutum vel statuendum. Tunc cives ad obedientiam praestandam ex conscientia obligantur.4 Exinde vero patet responsabilitas dignitas ct momentum eorum, qui praesunt.

Ubi autem a publica auctoritate, suam competentiam excedente, cives premuntur, ipsi, quae a bono communi objective postulantur, ne recusent; fas vero sit eis contra abusum huius auctoritatis sua conciviumque suorum iura defendere, illis servatis limitibus, quos lex naturalis et evangelica delineat.

Modi vero concreti, quibus communitas politica propriam compagem et publicae auctoritatis temperationem ordinat, varii esse possunt secundum diversam populorum indolem et historiae progressum; semper autem ad hominem excultum, pacificum et erga omnes beneficum efformandum inservire debent, ad totius familiae humanae emolumentum.

75. *(De omnium in vita publica cooperatione).* Cum humana natura plene congruit ut structurae politicae-iuridicae inveniantur, quae omnibus civibus semper melius ac sine ulla discriminatione possibilitatem effectivam praebeant libere et actuose participandi tum in fundamentis iuridicis communitatis politicae statuendis, tum in rei publicae moderamine et variorum institutorum campis et finibus determinandis, tum in moderatorum electione.5 Memores ergo omnes cives sint iuris simul et officii suo libero suffragio utendi ad bonum commune promovendum. Ecclesia laude et consideratione dignum opus illorum habet, qui in hominum servitium rei publicae bono se devovent et huius officii onera suscipiunt.

Ut civium cooperatio, cum officii conscientia coniuncta, in cotidiana publicae rei vita effectum suum felicem attingat, requiritur positivus ordo iuris, in quo conveniens divisio munerum et institutorum auctoritatis publicae atque simul efficax tuitio iurium, neminique obnoxia, instaurentur. Omnium personarum, familiarum ac coetuum iura eorumque exercitium

3 Cf. Rm 13, 1-5.

4 Cf. Rm 13, 5.

s Cf. Pius XII, Nuntius radioph., 24 dec. 1942: AAS 35 (1943), pp. 9-24; 24 dec. 1944: AAS 37 (1945), pp. 11-17; loannes XXIII, Litt. encycl. *Pacem in terril :* **AAS 55 (1963), pp. 263, 271, 277-278.**

need for authority which will direct the energies of all citizens towards the common good, not in any mechanical or dictatorial manner, but primarily as a moral force which is dependent on freedom and on the awareness of having accepted duties and responsibilities.

It is clear, then, that the political community and political authority have their foundation in human nature and therefore belong to the order established by God, although the form of government and the designation of the rulers are left to the free will of the citizens?

It likewise follows that the exercise of political authority, whether in the community as such or in the institutions representing the state, should always be discharged within the confines of the moral order, to bringing about the common good — and that conceived in a dynamic form — in accordance with a juridical order which has been, or should be, lawfully set up. The citizens are then bound in conscience to obedience? And the responsibility, status and importance of those in charge are also clear.

When citizens are oppressed by a public authority exceeding its competence, they should not withhold what is objectively required by the common good; but it should be legitimate for them to defend their rights and those of their fellow-citizens against the abuse of such authority, while observing the limits laid down by the law of nature and of the gospel.

The actual ways in which the political community structures its union and authority can vary according to the differing characters of peoples and historical progress; but they should always be aimed at forming people of culture, peace and good will towards all, to the advantage of the entire human family.

75. *(Cooperation of all in public life).* It is entirely in accord with human nature that political and juridical structures be devised which will increasingly and without discrimination provide all citizens with the genuine opportunity of taking a free and active share in establishing the juridical foundations of the political community, in determining the form of government and the functions and purposes of its various institutions, and in the election of the government? All citizens should therefore be mindful of their right and duty to use their free vote to further the common good. The church holds in honour and respect the work of those who devote themselves to the good of the state for the service of their fellows by undertaking the burdens of office.

For the cooperation of citizens, and their awareness of their responsibility to be successful in the daily conduct of public affairs, there is need for a positive legal system to establish a suitable distinction of offices and institutions of the public authority and also to provide an effective and impartial protection of rights. The possession and exercise of the rights of all persons, families and

5 See Rm 13, 1-5.

4 See Rm 13, 5.

5 See Pius XII, Radio message, 24 Dec. 1942: AAS 35 (1943), pp. 9-24; 24 Dec. 1944: AAS 37 (1945), pp. 11-17; John XXIII, Encyclical *Pacem in terris:* AAS 55 (1963), pp. 263, 271, 277-278.

agnoscantur, serventur et promoveantur,® simul cum officiis, quibus cuncti cives obstringuntur. Inter quae officium meminisse oportet rei publicae materialia et personalia servitia praestandi, quae ad bonum commune requiruntur. Caveant moderatores ne coetus familiares, sociales aut culturales, corpora aut instituta intermedia, impediant, neve ea sua s legitima et efficaci actione privent, quam potius libenter et ordinatim promovere satagant. Cives vero, sive singuli sive consociati, caveant ne nimiam potestatem publicae auctoritati tribuant, neve nimia commoda et utilitates ab ipsa inopportune postulent, ita ut personarum, familiarum necnon coetuum socialium officii onus imminuant. 10

Ab implicatioribus nostrae aetatis adiunctis publica auctoritas saepius in res sociales et oeconomicas atque culturales se interponere cogitur ad aptiores inducendas condiciones, quibus cives ac coetus ad integrum humanum bonum libere prosequendum efficacius iuventur. Secundum autem diversas regiones et populorum evolutionem diverso modo intellegi is possunt relationes inter socializationem7 et personae autonomiam ac progressum. Sed ubi exercitium iurium propter bonum commune ad tempus restringitur, libertas, circumstantiis mutatis, quam primum restituatur. At inhumanum est quod auctoritas politica incidat in formas totalitarias vel in formas dictatorias quae iura personae vel socialium 20 coetuum laedant.

Cives pietatem erga patriam magnanimiter et fideliter excolant, sine tamen mentis angustia, ita scilicet ut ad bonum totius familiae humanae, quae variis nexibus inter stirpes, gentes ac nationes coniungitur, semper simul animum intendant. 25

Christifideles omnes in communitate politica specialem et propriam vocationem sentiant, qua exemplo praefulgere debent quatenus officii conscientia sunt adstricti et communi bono excolendo inserviunt, ita ut factis quoque commonstrent quomodo auctoritas cum libertate, inceptio personalis cum totius corporis socialis coniunctione ac necessitudine, so unitas opportuna cum proficua diversitate componantur: Circa rem temporalem ordinandam legitimas, at inter se discrepantes, opiniones agnoscant, civesque, etiam consociatos, qui eas honeste defendunt, revereantur. Partes autem politicae ea promovere debent, quae earum iudicio ad bonum commune requiruntur; numquam vero propriam utilita- 35 tem communi bono praeponere licet.

Educatio vero civilis et politica, hodie tum populo tum praesertim iuvenibus maxime necessaria, sedulo curanda est, ut omnes cives in communitatis politicae vita partes suas agere valeant. Qui idonei sunt aut fieri possunt ad artem politicam, difficilem simul et nobilissimam,8 <0 sesc praeparent et eam, proprii commodi et venalis beneficii immemores, exercere satagant. Contra iniuriam et oppressionem, unius hominis vel

• **Cf. Pius XII, Nuntius radioph., 1 iun. 1941 : AAS 33 (1941), p. 200; loannes XXIII, Litt. encycl.** *Pacem in terris : l. c.* **pp. 273-274.**

7 **Cf. loannes XXIII, Litt. encycl.** *Mater et Magistra :* **AAS 53 (1961), pp. 415-418.**

8 **Cf. Pius XI, Alloc.** *Ai dirigenti della Federa^ione Universitaria Cattolica : Distorsi di Pio XI :* **ed. Bertetto, Torino, vol. 1 (1960), p. 743.**

associations should be recognised, protected and promoted,[6] together with the duties binding on all citizens. Among the latter should be mentioned the duty of providing the state with the material and personal services which are necessary for the common good. The government should take care not to hinder family, social or cultural groups, or intermediate bodies or institutions, nor to prevent their legitimate activities, but rather it should take steps willingly and in an ordered way to encourage them. Citizens individually and together should take care not to concede too much power to the public authority, nor make inappropriate claims on it for excessive benefits and services, in such a way as to weaken the responsibilities of individuals, families and social groupings.

The more complex conditions of our times often compel public authorities to intervene in social, economic and cultural matters in order to create more favourable conditions and provide more help for citizens and groups freely to pursue a complete human wellbeing. The balance between socialisation[7] and personal autonomy and development can be understood differently according to regional diversity and the evolution of peoples. But where the exercise of rights is temporarily restricted for the common good, once the circumstances have changed then freedom should be restored as rapidly as possible. It is inhuman that political authority should take the form of totalitarianism or dictatorship, which are harmful to the rights of the person or of social groups.

Citizens should generously and faithfully practise loyalty to their own country, but without narrow-mindedness, and should always at the same time look to the good of the entire human family which is united by various connections between races, peoples and nations.

All the faithful should feel they have a special vocation in the political community to be a shining example of devotion to duty and of service in promoting the common good, so that they demonstrate in their actions how authority can be reconciled with liberty, personal initiative with sharing and activity in the social body as a whole, and unity, as appropriate, with useful diversity. In the conduct of temporal affairs they should recognise differences of legitimate opinions and respect citizens and groups who defend them in honourable ways. Political parties should promote what they judge is required by the common good, but it is never permissible to put their own interests before the common good.

Civic and political education, which is so necessary today for the people and especially the young, should be undertaken seriously so that all citizens are able to play their part in the life of the political community. Those who are suited or capable should prepare themselves for the arduous but honourable life of politics[8] and should engage in it without any thought for their own advantage or financial gain. They should act with integrity and prudence against injustice and

6 See Pius XII, Radio message, 1 June 1941: AAS 33 (1941), p. 200; John XXIII, Encyclical *Pacem in terris:* AAS 55 (1963), pp. 273-274.

7 Sec John XXIII, Encyclical *Mater et Magistra:* AAS 53 (1961), pp. 415-418.

8 See Pius XI, Allocution to the directors oi the Federation of Catholic Universities: *Discorsi di Pio XI.* ed. Bertetto, Turin, vol. 1 (1960), p. 743.

partis politicae arbitrarium dominatum et intolerantiam, integritate morum ac prudentia agant; sinceritate autem et aequitate, immo caritate et fortitudine politica, bono omnium se devoveant.

76. *(Communitas politica et ecclesia).* Magni momenti est, praesertim ubi societas pluralistica viget, ut rectus respectus relationis inter communitatem politicam et ecclesiam habeatur, utque inter ea, quae christifideles, sive singuli sive consociati, suo nomine tamquam cives, Christiana conscientia ducti, et ea, quae nomine ecclesiae una cum pastoribus suis agunt, clare distinguatur.

Ecclesia, quae, ratione sui muneris et competentiae, nullo modo cum communitate politica confunditur, neque ad ullum systema politicum alligatur, simul signum est et tutamentum transcendendae humanae personae.

Communitas politica et ecclesia in proprio campo ab invicem sunt independentes et autonomae. Ambae autem, licet diverso titulo, eorumdem hominum vocationi personali et sociali inserviunt. Quod servitium eo efficacius in omnium bonum exercebunt, quo ambae melius sanam cooperationem inter se colunt, attentis quoque locorum temporumque adiunctis. Homo enim ad solum ordinem temporalem non coarctatur, sed in historia humana vivens aeternam suam vocationem integre servat. Ecclesia vero, in redemptoris amore, fundata, ad hoc confert ut intra nationis terminos et inter nationes iustitia et caritas latius vigeant. Evangelicam veritatem praedicando atque omnes navitatis humanae provincias, per suam doctrinam et testimonium a christifidelibus exhibitum, illuminando, etiam politicam civium libertatem et responsabilitatem reveretur atque promovet.

Apostoli ipsorumque successores et horum cooperatores, cum mittantur ut hominibus Christum mundi salvatorem annuntient, in suo apostolatu exercendo Dei potentia innituntur, qui persaepe in testium infirmitate virtutem evangelii manifestat. Quicumque enim Dei verbi ministerio se devovent, utantur oportet viis et subsidiis evangelio propriis, quae in pluribus a terrenae civitatis subsidiis differunt.

Res quidem terrenae et ea, quae in hominum condicione hunc mundum exsuperant, arcte inter se iunguntur, et ipsa ecclesia rebus temporalibus utitur quantum propria eius missio id postulat. Spem vero suam in privilegiis ab auctoritate civili oblatis non reponit; immo quorundam iurium legitime acquisitorum exercitio renuntiabit, ubi constiterit eorum usu sinceritatem sui testimonii vocari in dubium aut novas vitae condiciones aliam exigere ordinationem. Semper autem et ubique ei fas sit cum vera libertate fidem praedicare, socialem suam doctrinam docere, munus suum inter homines expedite exercere necnon iudicium morale ferre, etiam de rebus quae ordinem politicum respiciunt, quando personae iura fundamentalia aut animarum salus id exigant, omnia et sola subsidia adhibendo, quae evangelio et omnium bono secundum temporum et condicionum diversitatem congruant.

Fideliter evangelio adhaerens et suam missionem in mundo exercens, ecclesia, cuius est, quidquid verum, bonum et pulchrum in communitate

oppression, the arbitrary rule of a single individual or political party, and intolerance; and should sincerely and impartially, and with charity and political courage, devote themselves to the good of all.

76. *(The political community and the church).* It is very important, especially in a pluralist society, to maintain the right attitude towards the relationship between the political community and the church, and to make a clear distinction between what the faithful, acting individually or together and led by their Christian conscience, do in their own name as citizens and what they do in the church's name along with their pastors.

By virtue of its commission and competence the church is not identified in any way with political society or bound to any political system, being both a sign and a safeguard of the transcendence of the human person.

The political community and the church are independent of each other and autonomous in their respective spheres of activity. TTiey are both at the service of the personal and social vocation of the same individuals, but under different titles. And both will be successful in discharging their service for the good of all, the more they both develop a healthy cooperation with each other, according to the circumstances of place and time. For human beings are not restricted simply to the temporal order, but while living in human history they still retain their eternal calling. Since it has been founded on the love of the Redeemer, the church's contribution is to increase the spread of justice and charity within nations and between nations. In its preaching of the truth of the gospel, and in the light it throws on every area of human activity through its teaching and the witness of the faithful, it also respects and encourages the political freedom and responsibility of citizens.

Since the apostles and their successors with their helpers are sent to inform men and women of Christ, the world's saviour, they rely in their apostolate on the power of God who often makes the force of the gospel manifest in the weakness of its witnesses. For those who devote themselves to the ministry of God's word should have recourse to ways and means which befit the gospel and which differ in many respects from the resources of the earthly city.

There is a close connection between the things of earth and what is greater than this world in the human condition, and the church makes use of temporal things so far as is required for its mission. It does not put its hope in privilege tendered by civil authority, and it will even renounce its exercise of some rights which it has lawfully acquired where it has decided that their exercise casts doubt on the sincerity of its witness or that new conditions of life call for a different arrangement. But it should be always and everywhere permitted genuine freedom to preach the faith, to teach its social doctrine, to discharge its task among people unimpeded, and to pass moral judgment even on matters belonging to the political order when this is demanded by the fundamental rights of the person or the salvation of souls, using all and only those means which are appropriate to the gospel and the good of all according to different times and conditions.

In remaining faithful to the gospel and discharging its mission in the world, the church, whose role it is to encourage and enhance whatever truth or

humana invenitur, fovere ac elevare,' pacem inter homines ad Dei gloriam roborat.10

Cap. V. De pace fovenda et de communitate gentium promovenda

77. *(Introductio).* Hisce nostris annis, quibus aerumnae et angustiae ex grassante vel impendente bello profluentes adhuc gravissimae inter homines perdurant, universa familia humana ad horam summi discriminis in suae maturitatis processu pervenit. In unum paulatim congregata atque ubivis suae unitatis melius iam conscia, opus quod ei incumbit, mundum scilicet pro omnibus hominibus ubique terrarum vere humaniorem aedificandi, peragere nequit nisi cuncti ad veritatem pacis renovato animo convertantur. Hinc fit ut evangelicum nuntium, cum altioribus generis humani studiis atque optatis congruens, nostris temporibus nova claritate elucescat dum pacis artifices beatos proclamat, „quoniam filii Dei vocabuntur" (Mt 5, 9).

Ideo concilium veram et nobilissimam pacis rationem illustrans, belli immanitate damnata, christianos ferventer evocare intendit ut, auxiliante Christo auctore pacis, cum omnibus hominibus ad pacem in iustitia et amore inter eos firmandam et ad instrumenta pacis apparanda cooperentur.

78. *(De natura pacis).* Pax non est mera absentia belli, neque ad solum adversarum virium aequilibrium stabiliendum reducitur neque ex imperioso dominatu oritur, sed recte proprieque dicitur „opus iustitiae" (Is 32,17). Fructus exsistit ordinis humanae societati a divino suo Fundatore insiti et ab hominibus perfectiorem semper iustitiam sitientibus in actum deducendi. Cum enim generis humani bonum commune primaria quidem sua ratione lege aeterna regatur, sed, quoad id quod concrete exigit, progrediente tempore incessantibus mutationibus subiciatur, numquam pax pro semper acquisita est, sed perpetuo aedificanda. Cum insuper labilis sit humana voluntas necnon peccato sauciata, procuratio pacis constantem uniuscuiusque exposcit passionum dominationem et legitimae auctoritatis invigilandam.

Hoc tamen non sufficit. Pax haec in terris obtineri non potest nisi bonum personarum in tuto collocetur et homines cum fiducia divitias sui animi atque ingenii inter se sponte communicent. Firma voluntas alios homines et populos eorumque dignitatem reverendi studiosumque fraternitatis exercitium ad pacem construendam omnino necessaria sunt. Ita pax fructus etiam amoris exsistit, qui ultra ea progreditur quae iustitia praestare valet.

Pax autem terrena, quae ex dilectione proximi oritur, figura et effectus est pacis Christi, a Deo Patre promananfis. Ipse enim Filius incarnatus, princeps pacis, per crucem suam omnes homines Deo reconciliavit ac,

• **Cf. cone. Vat. II, Const, dogm. de ecclesia,** *Lumen gentium,* **n. 13: AAS 57 (1965), p. 17 (v. supra p. 859).**

10 **Cf. Lc2, 14**

goodness or beauty is to be found in the human community,9 strengthens peace within the human race to the glory of God.10

Chapter 5. Promoting peace and encouraging the community of nations

77. *{Introduction).* In these years, when the sufferings and anxieties arising from war or the threat of war still remain extremely serious among us, the whole human family has reached a supreme test in its advancement towards maturity. Gradually coming together and now everywhere more aware of its unity, it is incapable of completing the task facing it of building a really more human world for all, everywhere on earth, unless everyone is renewed in spirit and converted to the truth of peace. As a result, the message of the gospel is at one with the highest desires and aspirations of the human race in throwing a new light on our age when it proclaims the blessedness of peacemakers, "for they shall be called the children of God" (Mt 5, 9).

By proclaiming the truth and the dignity of peace and condemning the horror of war, the council therefore wishes fervently to summon Christians, with the help of Christ the author of peace, to work with all people in order to consolidate peace in mutual justice and love and to prepare instruments of peace.

78. *{The nature ofpeace).* Peace is not merely the absence of war, nor is it reducible simply to the balance of opposing forces, nor does it arise from despotic domination; it is rightly and properly called "the work of justice" (Is 32,17). It is the fruit of the order which has been planted in human society by its divine founder and which is to be brought about by humanity in its thirst for ever more perfect justice. For since the common good of the human race is governed in principle by the eternal law, yet in the process of time is subject to continual change in its actual requirements, peace is never secured once for all but needs continual building. And since the human will is wavering and also wounded by sin, the acquiring of peace demands continual control of each one's passions and the vigilance of lawful authority.

Yet even this is not enough. This peace cannot be obtained in the world unless the good of persons is safeguarded and they trustingly and of their own volition share the resources of their minds and their abilities with each other. A determination to respect other human beings and peoples and their dignity, and a diligent practice of human kinship, are indispensable for the building of peace. Thus peace also emerges as the fruit of love which goes beyond what justice is able to provide.

Earthly peace arising from love of neighbour is an expression and result of the peace of Christ which flows from God our Father. For the incarnate Son, prince of peace, has reunited all of us to God through his cross and has restored the

9 See Vatican council II, Dogmatic constitution on the church, *Lumen Gentium,* no. 13: AAS 57 (1965), p. 17 (see above p. 859).
10 See Lk 2, 14.

restituens omnium unitatem in uno populo et uno corpore, in propria sua carne occidit odium[1] et, resurrectione exaltatus, Spiritum 'caritatis in corda hominum diffudit.

Quapropter omnes christiani enixe evocantur ut, ,.veritatem facientes in caritate" (Eph 4, 15), cum hominibus vere pacificis sese uniant ad pacem implorandam et instaurandam.

Eodem spiritu moti, non possumus non laudare eos, qui in iuribus vindicandis actioni violentae renuntiantes, ad media defensionis recurrunt quae ceteroquin etiam debilioribus praesto sunt, dummodo hoc sine laesione iurium et obligationum aliorum vel communitatis fieri possit.

Quatenus homines peccatores sunt, eis imminet periculum belli, et usque ad adventum Christi imminebit; quatenus autem, caritate coniuncti, peccatum superant, superantur et violentiae, donec impleatur verbum: ,,Conflabunt gladios suos in vomeres et lanceas suas in falces. Non levabit gens contra gentem gladium, nec exercebuntur ultra ad praelium" (Is 2, 4).

Sectio 1: *De bello vitando*

79. *(De bellorum immanitate refrenanda).* Quamvis recentia bella nostro mundo gravissima damna tum materialia tum moralia intulerint, adhuc cotidie in aliqua terrarum parte bellum suas vastationes persequitur. Immo, dum arma scientifica cuiuslibet generis in bello adhibentur, saeva eius indoles proeliantes ad barbariem adducere minatur quae illam anteactorum temporum longe superet. Porro condicionis hodiernae complexitas ac relationum inter nationes intricatio permittunt ut novis methodis, iisque insidiosis et subversivis, bella larvata protrahantur. In pluribus adiunctis usus methodorum terrorism! tamquam nova ratio bellandi habetur.

Deiectum istum humanitatis statum prae oculis habens, concilium ante omnia in memoriam revocare intendit permanentem vim iuris naturalis gentium eiusque principiorum universalium. Ipsa generis humani conscientia haec principia firmiter magis magisque proclamat. Actiones ergo quae iisdem deliberate adversantur necnon iussa quibus tales actiones praescribuntur scelesta sunt, nec caeca obedientia illos qui iis parent excusare valet. Inter has actiones illae ante omnia recensendae sunt quibus, ratione quadam et methodo, universa gens, natio aut minoritas ethnica exterminantur: quae tamquam crimina horrenda vehementer condemnandae sunt. Maxime vero probandus est animus illorum qui talia praecipientibus aperte resistere non timescunt.

Fxstant de rebus bellicis variae conventiones internationales quibus sat multae nationes subscripserunt, ut minus inhumanae efficiantur actiones militares earumque sequelae: huiusmodi sunt conventiones quae pertinent ad militum vulneratorum aut captivorum sortem, variaeque huius generis stipulationes. Quae pactiones servandae sunt; immo tenentur omnes,

1 **Cf. Eph 2,16; Coi 1,20-22.**

unity of all human beings in one people and one body by putting hatred to death in his own flesh,[1] and by being raised up in the resurrection to pour the Spirit of charity into the hearts of women and men.

This is why all Christians arc earnestly called upon "to do the truth in love" (Eph 4; 15) and to unite with true peacemakers to plead and work for the establishing of peace.

Moved by the same spirit, we have nothing but praise for those who renounce violence in claiming their rights, and who have recourse to means of defence which are otherwise available only to weaker parties, provided this can be done without harm to the rights and obligations of others or of the community.

To the extent that we are sinners, the danger of war hangs over us and will continue to do so until the coming of Christ; but to the extent that we are united in charity and overcome sin, then violence too is overcome, until the saying is fulfilled, "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Is 2, 4).

Section 1 : *The avoidance ofwar*

79. {Controlling the barbarity ofwar). Although recent wars have inflicted the most serious material and moral damage on our world, still today in some part of the world war continues its devastation. In fact, as scientific weapons of every kind are being used in warfare, its savage character is threatening to lead combatants into barbarity of a kind far greater than hitherto. And the complexity of modern conditions and the network of relations between countries enable covert wars to be pursued with new concealed and subversive methods. In many situations recourse to methods of terrorism is considered a new means of warfare.

Considering this fallen state of humanity, the council wishes first of all to recall the permanent force of the natural international law and its universal principles. The very conscience of the human race is resolutely and increasingly proclaiming these principles. Therefore acts which deliberately violate them and commands ordering such actions are criminal, and blind obedience cannot excuse those who obey them. Foremost among such actions are those, however they are performed, in which an entire people or nation or ethnic minority is exterminated: these are to be condemned in the strongest terms as heinous crimes. And the spirit of those who are not afraid to show open resistance to those who order such actions is greatly to be praised.

There exist various international conventions relating to warfare to which quite a number of countries have subscribed in order to render military actions and their consequences less inhumane: such as conventions concerning the treatment of wounded and prisoners and various agreements of this kind. These treaties must be observed; in fact all, especially governments and experts, are

[1] See Eph 2, 16; Col 1, 20-22.

praesertim auctoritates publicae et de his rebus periti, quantum possunt conari ut illae perficiantur sicque melius et efficacius ad bellorum immanitatem refrenandam conducant. Insuper aequum videtur ut leges humaniter provideant pro casu illorum qui ex motivo conscientiae arma adhibere recusant, dum tamen aliam formam communitati hominum serviendi acceptant.

Utique bellum non est e rebus humanis eradicatum. Quamdiu autem periculum belli aderit, auctoritasque intemationalis competens congruisque viribus munita defuerit, tamdiu, exhaustis quidem omnibus pacificae tractationis subsidiis, ius legitimae defensionis guberniis denegari non poterit. Civitatum rectoribus aliisque qui rei publicae responsabilitatem participant, incumbit igitur officium ut populorum sibi commissorum salutem tueantur, res tam graves graviter gerentes. At aliud est res militares gerere ut populi iuste defendantur, aliud alias nationes subiugare velle. Nec potentia bellica omnem eiusdem militarem vel politicum usum legitimum facit. Nec bello infeliciter iam exorto, eo ipso omnia inter partes adversas licita fiunt.

Qui vero, patriae servitio addicti, in exercitu versantur, et ipsi tamquam securitatis libertatisque populorum ministros sese habeant, et, dum hoc munere recte funguntur, vere ad pacem stabiliendam conferunt.

80. *(De bello totali.}* Horror pravitasque belli scientificorum armorum incremento in immensum augentur. Bellicae enim actiones, his armis adhibitis, ingentes indiscriminatasque inferre possunt destructiones quae proinde limites legitimae defensionis longe excedunt. Immo, si haec media, qualia iam in magnarum nationum armamentariis inveniuntur, penitus adhiberentur, ex eo internecio fere plena et omnino reciproca uniuscuiusque partis a parte adversa haberetur praetermissis multis vastationibus in mundo oboriundis et exitialibus effectibus ex usu huiusmodi armorum consequentibus.

Quae omnia nos cogunt ut de bello examen mente omnino nova instituamus.2 Sciant huius aetatis homines se de suis bellicis actionibus gravem rationem esse reddituros. Ab eorum enim hodiernis consiliis temporum futurorum decursus multum pendebit.

His attentis, haec sacrosancta synodus, suas faciens condemnationes belli totalis iam a recentibus summis pontificibus enuntiatas,3 declarat:

Omnis actio bellica quae in urbium integrarum vel amplarum regionum cum earum incolis destructionem indiscriminatim tendit, est crimen contra Deum et ipsum hominem, quod firmiter et incunctanter dammandum est.

Singulare belli hodierni periculum in hoc consistit quod illis qui recentiora arma scientifica possident quasi occasionem praebet talia

* Cf. loanncs XXIII, Litt. encyci. *Pacem in terris,* 11 aprilis 1963: AAS 55 (1963), p. 291: „Quare aetate hac nostra, quae vi atomica gloriatur, alienum est a ratione, bellum iam aptum esse ad violata iura sarcienda".

3 Cf. Pius XII, Allocutio 30 sept. 1954: AAS 46 (1954), p. 589; nuntius radiophonicus, 24 dec. 1954: AAS 47 (1955), pp. 15 ss.. loannes XXIII, Litt. encyci. *Pacem in terris :* AAS 55 (1963), pp. 286-291 ; Paulus VI, Allocutio *in Consilio Nationum Unitarum* 4 oct. 1965: AAS 57 (1965), pp. 877-885.

obliged to do all in their power to improve them and thus achieve better and more effective controls on the enormity of wars. It also seems just that laws make humane provision for the case of those who refuse on grounds of conscience to bear arms, provided they consent to another way of serving the human community.

War has obviously not been uprooted from human affairs. And so long as the danger of war is present, and there is no competent international authority with appropriate powers, then, once all means of peaceful negotiation are exhausted, the right of legitimate defence cannot be denied to governments. Rulers and others who share responsibility for the state have a duty, therefore, to protect the safety of the peoples entrusted to them, conducting such serious matters in all seriousness. But it is one thing to engage in military activity for the just defence of a people, and another to want to subjugate other countries. And the capability for war does not legitimise every military and political use of it. Nor does everything automatically become permissible between hostile parties once war has regrettably commenced.

Those also who are dedicated to the service of their country and are members of the armed forces should regard themselves as ministering to the security and freedom of their peoples, and while they are performing this duty in the right manner they are genuinely contributing to the establishment of peace.

80. *(Total war).* The horror and perversion of war are enormously increased by the proliferation of scientific weapons. Operations with these weapons can inflict extensive indiscriminate destruction far exceeding the bounds of legitimate defence. In fact, if all those means which are now to be found in the arsenals of the great nations were to be utilised, the result would be the almost total mutual destruction of each party by a hostile party, quite apart from the devastation caused elsewhere in the world and the deadly effects following from the use of such arms.

All these considerations force us to submit war to an entirely fresh scrutiny. This generation should realise that it will have to give serious account for its warring activities. On what we decide today largely depends the course of the future.

With all this in mind, this holy synod adopts the condemnations of total war which have already been uttered by recent popes,3 and declares:

Every operation of war which aims indiscriminately at the destruction of whole cities, or of widespread areas with their inhabitants, is a crime against God and humanity itself which is to be firmly and unhesitatingly condemned.

The peculiar risk of modern warfare lies in the occasion which it offers to those who possess modern scientific weapons of committing such atrocities and

2 See John XXIII, Encyclical *Pacem in terris,* 11 April 1963: AAS 55 (1963), p. 291: "Therefore in this age of ours, which prides itself on its atomic power, it is irrational to think that war is a proper way to obtain justice for violated rights".

' See Pius XII, Allocution of 30 Sept. 1954: AAS 46 (1954), p. 589; Radio message, 24 Dec. 1954: AAS 47 (1955), pp. 15 ff.; John XXIII, Encyclical *Paccm in terris:* AAS 55 (1963), pp. 286-291; Paul VI, Allocution to the assembly of the United Nations, 4 Oct. 1965: AAS 57 (1965), pp. 877-885.

scelera perpetrandi et, connexione quadam inexorabili, hominum voluntates ad atrocissima consilia impellere potest. Ne vero hoc in futurum unquam eveniat, episcopi totius orbis terrarum in unum congregati, omnes, nationum moderatores praesertim, necnon eos qui rei militari praesunt, obsecrant, ut tantam responsabilitatem coram Deo et coram universa humanitate incessanter perpendant.

81. *(De cursu ad arma apparanda).* Arma quidem scientifica non ad hoc unice accumulantur ut tempore belli adhibeantur. Cum enim firmitas uniuscuiusque partis defensionis a capacitate fulminea adversarium repercutiendi dependere aestimetur, haec armorum accumulatio, quae quotannis ingravescit, inconsueto quidem modo ad deterrendos adversarios forte insurgentes inservit. Quod a multis habetur tamquam omnium mediorum efficacissimum quibus nunc pax quaedam inter nationes in tuto poni possit.

Quidquid sit de illo dissuasionis modo, persuasum habeant homines cursum ad arma apparanda, ad quem sat multae nationes confugiunt, non securam esse viam ad pacem firmiter servandam, neque sic dictum aequilibrium ex illo manans certam ac veram esse pacem. Belli exinde causae quin eliminentur, potius paulatim aggravari minantur. Dum in arma semper nova apparanda perabundantes divitiae erogantur, tot miseriis hodiernis mundi universi remedium sufficiens praeberi non potest. Potius quam dissensiones inter nationes vere ac funditus sanentur, iisdem aliae mundi partes inficiuntur. Novae viae, ex reformato animo initium sumentes, eligendae erunt ut hoc scandalum removeatur et, mundo ab anxietate qua opprimitur liberato, vera pax restitui possit.

Quapropter denuo declarandum est: cursum ad arma apparanda gravissimam plagam humanitatis esse, ac pauperes intolerabiliter laedere. Valde autem timendum est ne, si perduret, aliquando omnes exitiales clades pariat, quarum media iam praeparat.

Calamitatibus commonefacti quas humanum genus possibiles effecit, moram, nobis desuper concessam, qua gaudemus, adhibeamus ut propriae responsabilitatis magis conscii, vias inveniamus quibus controversias nostras modo homine digniore componere possimus. Providentia divina a nobis instanter requirit ut nosmetipsos ab antiqua belli servitute liberemus. Quod si huiusmodi conamen facere renuerimus, quo ducamur in hac via mala quam ingressi sumus, nescimus.

82. (*De bellos omnino interdicendo et actione internationali ad bellum vitandum).* Patet ergo nobis enitendum esse ut viribus omnibus tempora praeparemus quibus, consentientibus nationibus, bellum quodlibet omnino interdici possit. Quod sane requirit ut quaedam publica auctoritas universalis, ab omnibus agnita, instituatur, quae efficaci potestate polleat ut pro omnibus tum securitas, tum iustitiae observantia, tum iurium reverentia in tuto ponantur. Antequam vero haec optanda auctoritas institui possit, opus est ut hodierna suprema gremia intemationalia studiis mediorum ad securitatem communem procurandam aptiorum acriter se dedicent. Cum pax e mutua gentium fiducia nasci oporteat potius quam armorum terrore nationibus imponi, omnibus adlaborandum est ut cursus ad arma appa-

the possibility of human minds being led inexorably to the most terrible decisions. To prevent this ever happening in the future, the bishops of the whole world jointly implore all people, especially the leaders of nations and military commanders, continually to consider their great responsibility before God and the whole of humanity.

81. *(The arms race).* Scientific weapons arc not built up simply for use in wartime. Since the security of each party is considered to depend on its destructive capability in retaliation, this build-up of weapons, which is increasing every year, is serving in a new way to deter possible adversaries. This many consider the most effective means of now preserving some peace among nations.

Whatever be the case with regard to this type of deterrence, we should be convinced that the arms race resorted to by several nations is not a safe path to preserving a stable peace, and that the "balance" which results is not a reliable and genuine peace. Far from the causes of war being eliminated, they are gradually threatening to increase. While enormous wealth is being allocated to developing ever new weapons, no adequate remedy can be applied to the many current miseries of the whole world. Rather than disagreements among nations being really and fundamentally resolved, other parts of the world are being drawn into them. New paths, beginning with a change of heart, will have to be chosen to remove this scandal and free the world from its pressing anxiety, thus enabling genuine peace to be restored.

For this reason it must be stated once more that the arms race is a virulent plague affecting humanity and that it does intolerable harm to the poor. And if it continues, then it is greatly to be feared that at some time it will produce all the deadly disasters for which it is now preparing the means.

Alert to the tragedies which the human race has brought within its grasp, we should use the reprieve granted us from above, at which we rejoice, to be more sensitive to our responsibilities and find ways to resolve our differences in a manner more worthy of human beings. God's providence urgently expects us to free ourselves from the age-old slavery to war. If we decline to make this attempt, we do not know the outcome of this wrong path on which we have set foot.

82. *(Total ban on war and international action to prevent it).* It is therefore evident that we must struggle to use all our resources to create a time when nations can agree to a complete ban on all war. This obviously calls for the establishment of a universal public authority, recognised by all, which will possess the effective means on behalf of all to safeguard security, the observance of justice and respect for rights. Before this desirable authority can be set up, the highest international agencies today need to give their close attention to the study of more suitable means of achieving world security. Since peace should be born of mutual trust between peoples rather than imposed on nations by the terror of weapons, all must endeavour to put an end at last to the arms race: for

randa tinem tandem habeat: ut diminutio armorum re incipiat, non unilateraliter quidem sed pari passu ex condicto progrediatur, veris efficacibusque cautionibus munita.[4] Interea non parvipendenda sunt conamina quae iam facta sunt et adhuc fiunt ut periculum belli amoveatur. Potius adiuvanda est bona voluntas permultorum qui, ingentibus suorum supremorum munerum curis onerati, gravissimo autem quo obstringuntur officio moti, bellum quod abhorrent eliminare satagunt, etiamsi a complcxitate rerum quales sunt, praescindere non possunt. Deum autem enixe rogare oportet ut illis vim det perseveranter aggrediendi ac fortiter perficiendi hoc summi amoris hominum opus quo pax viriliter aedificatur, Quod hodie certissime ab eis exigit ut mentem et spiritum ultra fines propriae nationis extendant, egoismum nationalem atque ambitionem aliis nationibus dominandi deponant, profundamque reverentiam erga totam humanitatem nutriant, quae iam ad maiorem sui unitatem tam laboriose properat.

Circa pacis et armorum depositionis problemata perscrutationes iam strenue et indesinenter protractae, internationalesque congressus, qui hac de re egerunt, tamquam primi passus ad solvendas tantopere graves quaestiones consideranda sunt atque urgentiori modo ad obtinendos effectus practicos in futurum promovenda. Nihilominus caveant homines ne solummodo conatibus quorumdam se committant, quin de propriis mentibus curent. Nam populorum moderatores, qui boni communis propriae gentis sponsores sunt et simul boni universi orbis promotores, ex multitudinum opinionibus et animi sensibus quam maxime pendent. Nihil eis prodest ut paci aedificandae instent, quamdiu hostilitatis, contemptus et diffidentiae sensus, *r^cialin* odia necnon obstinatae ideologiae, homines dividunt atque inter se opponunt. 1 line maxima necessitas urget renovatae mentium educationis novaeque in publica opinione inspirationis. Qui operi educationis se devovent, praesertim iuvenum, aut opinionem publicam ctformant, tamquam gravissimum officium reputent curam mentes omnium ad novos pacificos sensus instituendi. Nos omnes quidem commutare corda nostra oportet, universum orbem et illa munera prospicientes quae nos, una simul, agere possumus ut genus nostrum ad meliora proficiat.

Nec falsa spes nos decipiat. Nisi enim, dimissis inimicitii et odiis, firma honestaque pacta de pace universali in futuro concludantur, humanitas quae iam in gravi discrimine versatur, quamvis scientia mirabili praedita, forsan funeste ad illam horam adducetur in qua non aliam pacem quam horrendam mortis pacem experiatur. Attamen, dum haec profert, ecclesia Christi, in media anxietate huius temporis constituta, firmissime sperare non cessat. Aetati nostrae iterum iterumque, opportune importune, nuntium apostolicum proponere intendit: ,,ecce nunc tempus acceptable ut mutentur corda, ,,ecce nunc dies salutis

4 Cf. Joannes XXIII, Litt. cncycl. *Pacem in terric,* **ubi de diminutione armorum sermo est: AAS 55 (1963), p. 287.**

‘ Cf. 2 Cor 6, 2.

the decrease in weapons actually to begin, it should not proceed unilaterally but in step by agreement, and be protected by genuine effective safeguards/ In the meantime the attempts which have already been made, and continue to be made, to remove the risk of war should not be underestimated. Furthermore, there should be encouragement of the good will of the considerable number of individuals burdened by the heavy cares of high office, and motivated by the serious duty incumbent on them, who are working to eliminate the war which they abhor even though they cannot ignore the complexity of the present situation. We must earnestly pray God to give them the strength to persevere, and the determination to accomplish this work of supreme love for humankind, the courageous construction of peace. This most certainly requires of them today the mind and the spirit to transcend the frontiers of their own country, to abandon national selfishness and the ambition to dominate other countries, and to encourage a profound respect for the whole of humanity as it now proceeds so laboriously towards closer unity.

Examination of the problems of peace and disarmament which has been going on actively and ceaselessly, and the international conferences devoted to the subject, should be looked upon as the first steps to the solution of such serious matters, and should be pursued more urgently in the future to achieve practical results. Nevertheless we should beware of just trusting to the endeavours of some without being concerned about the attitudes of all. Governments, as sponsoring the common good of their own people and at the same time promoting the good of the whole world, are heavily dependent on a multitude of views and feelings. It is useless for them to concentrate on building up peace so long as men and women are divided and at odds with each other through feelings of hostility, contempt and mistrust, or because of racial hatred and ideological obstinacy. There is therefore a great and urgent necessity for re-education and a change in public opinion. Teachers, especially of the young, and those who shape public opinion should consider it a most serious duty to educate everyone in new peaceful attitudes. We must all have a change of heart and direct our attention to the whole world and to those tasks which we can perform together so that our human race can prosper.

We should not be deceived by false hopes. Unless enmity and hatred are laid aside and stable and honourable agreements are struck in the future on universal peace, humankind, which for all its scientific achievements is now in serious danger, may be brought tragically to the point when the only peace it finds will be the dreadful peace of death. And yet in saying so, the church of Christ does not cease from having the strongest hope even amidst the anxieties of the present age. Its aim is to put before our time, again and again, in season and out of season, the message of saint Paul, "Behold, now is the acceptable time" for a change of hearts; "behold, now is the day of salvation".[5]

4 See John XXIII, Encyclical *Pacem in terris,* where the reduction of arms is spoken of: AAS 55 (1963), p. 287.

5 See 2 Cor 6, 2.

Sectio 2 : *De communitate internationali aedificanda*

83. *(De causis discordiarum earumque remediis).* Ad pacem aedificandam ante omnia requiritur ut eradicentur causae discordiarum inter homines, quibus bella aluntur, praesertim iniustitiae. Non paucae earum ex nimiis inaequalitatibus oeconomicis proveniunt, necnon ex necessariis remediis retardatis. Aliae vero ex spiritu dominationis et personarum contemptu oriuntur et, si in causas profundiores inquirimus, ex humana invidia, diffidentia, superbia aliisque egoisticis passionibus. Cum tot ordinis defectus homo ferre non possit, ex iis consequitur ut, etiam bello non saeviente, mundus indesinenter contentionibus inter homines et violentiis inficiatur. Cum 'insuper eadem mala in relationibus inter ipsas nationes inveniantur, necessarium omnino est ut, ad illa vincenda vel praevenienda, er ad effrenatas violentias coercendas, melius et firmius cooperentur et coordinentur institutiones internationales necnon indefesse stimuletur creatio organismorum qui pacem promoveant.

84. *(De communitate gentium et de institutionibus internationalibus).* Ut, crescentibus hoc tempore arctis mutuae necessitudinis nexibus inter omnes cives ct omnes populos orbis terrarum, bonum commune universale apte quaeratur ct efficacius obtineatur, iam necesse est communitatem gentium sibi constituere ordinem qui cum hodiernis muneribus congruat, praesertim relate ad illas numerosas regiones quae intolerabilem egestatem adhuc patiuntur.

Ad hos fines assequendos, institutiones communitatis internationalis variis hominum necessitatibus pro sua parte providere debent, tam in vitae socialis campis ad quos pertinent victus, sanitas, educatio, labor, quam in nonnullis condicionibus particularibus quae alicubi oriri possunt, ut sunt necessitas generali nationum progredientium incremento fovendi, aerumnis profugorum per universum mundum dispersorum occurrendi, vel etiam migrantes eorumque familias adiuvandi.

Institutiones internationales, universales vel regionales, quae iam exsistunt certe de genere humano bene merentur Eaedem tamquam primi conatus apparent fundamenta internationalia totius communitatis humanae ponendi ut gravissimae nostrorum temporum quaestiones solvantur, et quidem ad progressum ubique terrarum promovendum et ad bella in quacumque forma praecavenda. In omnibus istis campis gaudet ecclesia de spiritu verae fraternitatis inter Christianos et non christianos florentis qui enititur ut conamina semper intensiora fiant ad ingentem miseriam sublevandam.

85. *(De cooperatione internationali in campo oeconomico).* Hodierna generis humani coniunctio etiam instaurationem maioris cooperationis internationalis in campo oeconomico expostulat. Etenim, etsi omnes fere populi sui iuris facti sunt, longe tamen abest ut a nimiis inaequalitatibus et ab omni indebitae dependentiae forma iam liberi sint omneque gravium difficultatum internarum periculum effugiant.

Incrementum alicuius nationis ex adiumentis humanis et pecuniariis pendet. Cives uniuscuiusque nationis per educationem et formationem

Section 2: *Constructing the international community*

83. *{The causes of discord and their remedies').* The first requirement for constructing peace is to remove the causes of discord among people on which war feeds, particularly injustice. Much discord is the result of excessive economic inequalities as well as of delay in applying the remedies needed. Other causes are a spirit of domination and contempt for persons, and, if we look for underlying causes, human envy, mistrust, pride and other selfish feelings. Since humanity cannot bear so many disorders the result is that, even when war is not raging, the world is continually disturbed by human conflicts and by instances oi violence. And since the same is to be found in international relations, it is essential to remedy or prevent this and to restrain unlimited acts of violence by better and stronger cooperation and coordination among international institutions, and by continually working to set up bodies to promote peace.

84. *{The community of nations and international bodies').* In order to work effectively and more successfully for the universal common good at a time when the close ties of mutual dependence are on the increase between all citizens and peoples on earth, the community of nations now needs to provide itself with an order which will correspond to modern challenges, particularly those concerning the many regions which are still suffering from intolerable want.

To achieve this, institutions of the international community ought to make provision for the various needs of people, both in the areas of social life covering food, health, education and work, and in some particular situations which can occur in various places, such as the need to encourage general growth in developing countries, to alleviate the distress of refugees dispersed throughout the world, and also to help migrants and their families.

The international institutions which already exist at universal and regional levels deserve the approval of all. They constitute the first attempts to lay the international foundations of the entire human community, to solve the most serious issues of our time, and to further progress throughout the world and prevent wars in any form. In all these spheres the church rejoices at the spirit of true kinship which is at work between Christians and non-Christians and which is struggling to make even greater efforts to alleviate widespread wretchedness.

85. *{International cooperation in the economicfield).* The unity of the human race today also calls for instituting greater international cooperation in the economic field. Although almost all countries have now become independent, they are far from being free of excessive inequalities and all forms of undue dependency, and far from immune to all danger of serious internal difficulties.

The growth of a nation depends on human and financial resources. The citizens of every nation should be prepared by education and professional

professionalem ad varia munera vitae oeconomicae et socialis obeunda praeparandi sunt. Ad hoc autem requiritur auxilium peritorum alienigenarum qui, dum opem ferunt, non ut dominatores se gerant sed ut adiutores et cooperatores. Auxilium materiale nationibus progredientibus non procurabitur, nisi consuetudines hodierni commercii in mundo profunde mutentur. Alia insuper auxilia a nationibus progressis praestanda sunt sub forma sive donorum sive mutuorum sive pecuniarum collocationum; quae praestentur cum generositate et sine cupiditate ex una parte, accipiantur cum omni honestate ex altera.

Ad verum ordinem oeconomicum universalem instaurandum abolenda sunt nimia lucrorum studia, ambitiones nationales, appetitus dominationis politicae, calculi ordinis militaristici necnon machinationes ad ideologias propagandas et imponendas. Plura oeconomica et socialia systemata proponuntur; optandum est ut in his periti communia fundamenta sani commercii mundialis inveniant; quod facilius continget si singuli propria praeiudicia abnuant et ad dialogum sincere gerendum promptos se praebeant.

86. *(De quibusdam opportunis normis).* Pro hac cooperatione sequentes normae opportunae videntur:

a) Gentes progredientes valde cordi habeant ut tamquam finem progressus expresse et firmiter plenam perfectionem humanam suorum civium appetant. Meminerint ex labore ante omnia et ingenio ipsarum gentium oriri et crescere progressum quippe qui non solis opibus alienis, sed propriis plene explicandis necnon ingenio et traditione propria colendis imprimis inniti debeat. Qua in re illi excellant oportet, qui maiorem influxum in alios exercent.

b) Gentium autem progressarum officium gravissimum est progredientes populos ad supradicta munera implenda adiuvandi. Quapropter mentales et materiales accommodationes, quae ad hanc universalem cooperationem stabiliendam requiruntur, apud seipsas perficiant.

Ita in negotiatione cum debilioribus et pauperioribus nationibus bonum illarum sedulo respiciant; nam hae proventibus quos ex venditione rerum a se productarum accipiunt, ad propriam suam sustentationem indigent.

c) Communitatis vero internationalis est incrementum componere et stimulare, ita tamen ut de opibus ad hoc ordinatis quam efficacissime et plena cum aequitate disponatur. Ad hanc quoque communitatem pertinet, principio subsidiarietatis utique servato, rationes oeconomicas in toto mundo ordinare ut ad normam iustitiae explicentur.

Condantur instituta apta ad promovenda et ordinanda negotia internationalia, praesertim cum nationibus minus progressis et ad compensandos defectus qui ex nimia inaequalitate potentiae inter nationes manant. Huiusmodi ordinatio, cum adiumentis technicis, culturalibus et nummariis coniuncta, nationibus ad progressum intendentibus subsidia necessaria praestare debet ut incrementa oeconomiae suae convenienter consequi valeant.

d) In multis casibus urget necessitas recognoscendi oeconomicas socialesque structuras; sed cavendum est a solutionibus technicis imma-

formation to undertake the various duties of economic and social life. But this needs the help of foreign experts, who should not behave as superiors in providing their help but as assistants and partners. Material aid will not be forthcoming for the developing nations unless there are fundamental changes in modern business practice in the world. And other help should be provided by the developed nations in the form of gifts or loans or investment. These should be offered generously and unselfishly on the one hand, and accepted in all honesty on the other.

The establishing of a true universal economic order requires the abolition of excessive profit-motive, national ambitions, the will to political domination, military considerations, and schemes to spread and impose ideologies. Several economic and social systems are available; it is to be desired that from among them experts will discover a common basis for healthy commerce at world level. This will come about more easily if individuals put aside their own prejudices and show a readiness to engage in honest dialogue.

86. *(Some suitable norms').* The following norms seem suitable for such cooperation:

a) The developing countries should be firmly convinced that the aim of development is the explicit and steady pursuit of the complete human perfection of their citizens. They should bear in mind that development finds its source and increase principally in the work and ability of peoples themselves, since it should not be dependent just on foreign resources but mainly on exploiting their own, and on cultivating their own abilities and tradition. Those who are in positions of influence should give outstanding example of this.

b) There is a very serious obligation on developed countries to aid developing nations to achieve these goals. And they should adapt themselves psychologically and materially to the need for establishing such universal cooperation.

Thus, in negotiating with weaker and poorer nations they should carefully consider what is good for them, since they need the returns from the sale of their products for their own support.

c) The international community's role is to coordinate and stimulate growth, but in such a way that the disposition of resources for this purpose is as efficient as possible and completely equitable. It is a|so its function, while respecting the principle of subsidiarity, to coordinate economic programmes throughout the world so that they develop in a just manner.

Appropriate institutions should be set up to encourage and coordinate international trade negotiations, especially with underdeveloped countries, and to compensate for the deficiencies resulting from the undue imbalance of power between countries. This coordination, accompanied by technical, cultural and financial aid, should provide countries which are intent on development with the helps necessary to achieve suitable growth in their own economy.

d) Tliere is a great need in many instances to review economic and social structures, but also to be cautious about technical solutions which are proposed

ture propositis, imprimis ab illis quae, dum homini commoda materialia praebent, eius spirituali indoli ac profectui adversantur. Nam „non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei" (Mt 4, 4). Quaelibet autem humanae familiae pars in seipsa et in suis melioribus traditionibus aliquam partem thesauri spiritualis a Deo humanitati concrediti secumfert, etsi multi nesciunt ex qua origine procedat.

87. *(De cooperatione international! ijuoad incrementum incolarum).* Maxime necessaria evadit cooperatio internationalis relate ad illos populos qui hodie sat frequenter, praeter tot alias difficultates, ea peculiariter premuntur quae ex rapido incremento populationis oritur. Urget necessitas ut per plenam et impensam cooperationem omnium, praesertim ditiorum nationum, exploretur quomodo ea quae ad victum et ad congruam instructionem hominum necessaria sunt, parari et cum tota communitate humana communicari possint. Nonnulli vero populi suae vitae condiciones multo meliores reddere possent si, debita instructione exculti, a methodis antiquis pro bonis agrariis gignendis ad novas artes technicas transirent, eas cum necessaria prudentia suis condicionibus applicantes, ordine sociali meliori insuper instaurato et terrarum possessionis distributione aequius ordinata.

Gubernii quidem sunt iura et officia, problema populationis in sua natione quod attinet, intra propriae competentiae limites; utputa in ordine ad legislationem socialem et ad familias respicientem, ad transitum ruricolarum ad urbes, ad informationes circa statum et necessitates nationis. Cum hodie mentes hominum de hoc problemate tam vehementer agitentur, optandum quoque est ut de his omnibus periti catholici, praesertim in Universitatibus, studia et incepta sollerter prosequantur et latius evolvant.

Cum autem a multis affirmetur incolarum orbis incrementum, vel saltem quarumdam nationum, omnibus mediis et cuiusvis generis interventu auctoritatis publicae funditus omnino minuendum esse, concilium omnes hortatur ut caveant a solutionibus, publice vel privatim promotis et quandoque impositis, quae legi morali contradicunt. Nam iuxta inalienabile hominis ius ad matrimonium et generationem prolis, deliberatio circa numerum prolis gignendae a recto iudicio parentum pendet ac nullo modo auctoritatis publicae iudicio committi potest. Cum autem parentum iudicium conscientiam recte formatam supponat, magni momenti est ut omnibus aditus praebeatur ad colendam rectam et vere humanam responsabilitatem quae legem divinam, attentis adiunctis rerum et temporum, respiciat; hoc vero exigit ut passim condiciones paedagogicae et sociales in melius mutentur et imprimis ut formatio religiosa vel saltem integra moralis institutio praebeatur. De progressibus porro scientificis in explorandis methodis quibus coniuges iuvari possint in ordinando numero prolis, quarum firmitas bene probata est et congruentia cum ordine morali comperta habetur, homines sapienter certiores fiant.

88. *(De munere ebristianorum in subsidiis praestandis).* Ad ordinem internationalem cum vera observantia legitimarum libertatum et amica fraternitate omnium aedificandum, christiani libenter et toto corde coo-

too hastily, especially those which provide people with material advantages but are unfavourable to their spiritual nature and development. For humanity "shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt 4,4). Each section of the human family possesses in itself and in its best traditions some part of the spiritual treasury entrusted by God to humanity, even if many are unaware of its origins.

87. *{International cooperation on population growth).* International cooperation is very necessary with regard to those peoples today who, apart from many other difficulties, are quite often particularly burdened as a result of rapid growth in population. There is a pressing need for the full and widespread cooperation of all, especially the richer nations, to explore ways of producing and sharing the necessities of food and of suitable education among the whole human community. Some countries could considerably improve their conditions of life if they were appropriately instructed on how to transfer from old ways of agriculture to new technical methods and applied these prudently to their conditions, and if a better social order were also established and land more equitably distributed.

Within the limits of its competence, a government has rights and responsibilities respecting population problems among its people, such as concerning legislation affecting society and the family, movement from the countryside to towns, and information about the state and needs of the people. Since there is such anxiety about this problem today, it is also desirable for catholic experts, especially in the universities, to engage in, and develop, specialised study and research in this whole area.

Since many are of the view that the increase in world population, at least in some countries, must be absolutely curtailed by every means and by every kind of state intervention, the council exhorts all to avoid solutions which are publicly and privately promoted, and sometimes enforced, and which are contrary to the moral law. For, according to the inalienable human right to marriage and parenthood, the decision about the number of children to have lies with the right judgment of the parents, and cannot in any way be entrusted to the judgment of public authority. Since the judgment of the parents, however, presupposes a correctly informed conscience, it is important that all be given the opportunity to develop the proper and truly human responsibility, which takes account of the divine law and weighs all the circumstances. This requires that educational and social conditions be improved everywhere and particularly that religious formation, or at least complete moral education, is available. In exploring methods to help couples regulate the number of their children, appropriate information should be given on scientific advances that are well proven and are found to be in accordance with the moral order.

88. *{The responsibility of Christians to offer aid).* Christians should gladly and wholeheartedly cooperate in building an international order with respect for legitimate freedoms and in amicable fellowship, and that all the more since

perentur, idque eo magis quod maior pars mundi tanta adhuc egestate laborat ut in pauperibus Christus ipse quasi alta voce caritatem suorum discipulorum evocet. Ne igitur scandalo sit hominibus aliquas nationes, quarum saepius maior numerus civium christiano nomine ornatur, bonorum copia abundare, dum aliae rebus ad vitam necessariis priventur ac fame, morbis omnimodaque miseria cruciantur. Sunt enim spiritus paupertatis et caritatis gloria et testimonium ecclesiae Christi.

Laudandi igitur et adiuvandi sunt illi christiani, iuvenes praesertim, qui sponte seipsos ad aliis hominibus et populis auxilia praestanda offerunt. Immo totius populi Dei est, episcopis verbo et exemplo praeeuntibus, miserias huius temporis pro viribus sublevare, idque, ut antiquus mos ferebat ecclesiae, non ex superfluis tantum, sed etiam ex substantia.

Modus subsidia colligendi et distribuendi, quin sit rigide et uniformiter ordinatus, recto tamen ordine disponatur in dioecesibus, nationibus et in universo mundo, coniuncta, ubicumque opportunum videtur, actione catholicorum cum ceteris fratribus christianis. Spiritus enim caritatis providum ordinatumque actionis socialis et caritativae exercitium nedum prohibeat, potius id imponit. Quare necesse est eos qui se ad nationibus progredientibus inserviendum devovere intendunt, idoneis etiam institutis apte efformari.

89. *(De praesentia efficaci ecclesiae in communitate internationale).* Ecclesia, cum, divina sua missione innixa, omnibus hominibus evangelium praedicat et thesauros gratiae elargitur, ubique terrarum ad pacem firmandam et solidum fundamentum ponendum consortionis fraternae hominum et populorum confert: cognitionem scilicet legis divinae et naturalis. Quapropter ecclesia in ipsa communitate gentium omnino praesens esse debet ad cooperationem inter homines fovendam et excitandam; et quidem tam per suas institutiones publicas quam per plenam ac sinceram collaborationem omnium Christianorum, solo desiderio omnibus inserviendi inspiratam.

Quod efficacius attingetur si ipsi fideles, suae responsabilitatis humanae et christianae conscii, iam in proprio ambitu vitae voluntatem prompte cooperandi cum communitate intemationali excitare satagunt. Cura peculiaris hac in re iuvenibus formandis impendatur, tam in educatione religiosa quam civili.

90. *(De partibus Christianorum in institutionibus internationalibus).* Praecellens quaedam forma navitatis intemationalis Christianorum absque dubio socia opera est quam, sive singuli sive consociati, in ipsis institutis ad cooperationem inter nationes provehendam conditis vel condendis praestant. Communitati gentium in pace et fraternitate aedificandae insuper multipliciter inservire possunt variae consociationes catholicae internationales, quae roborandae sunt, auctis numero cooperatorum bene formatorum, subsidiis quibus indigent et apta virium coordinatione. Nostris enim temporibus et actionum efficacitas et colloquii necessitas consociata incepta postulant. Tales consociationes insuper haud parum conferunt ad universalem sensum excolendum, catholicis certe congruum,

the greater part of the world is still labouring under such insufficiency that Christ himself is appealing in the poor to the love of his disciples. Therefore the scandal should not exist that some countries, most of whose citizens often bear the name of Christian, have an abundance of goods while others are deprived of the necessities of life and are being crucified by hunger, disease and every kind of wretchedness. For the spirit of poverty and of love is the glory and witness of Christ's church.

Praise, therefore, and assistance are due to those Christians, especially the young, who freely volunteer to bring aid to others and to whole peoples. It is, in fact, a task for the whole of God's people, under the leadership of its bishops in word and example, to do all it can to alleviate the wretchedness of these times and to do so, in accordance with an ancient church practice, not just from its surplus but even from its substance.

The manner of collecting and distributing aid should not be rigidly or too uniformly organised, but should be arranged in an orderly manner in dioceses and countries and throughout the world, with Catholics acting in conjunction with their fellow Christians where this seems useful. The spirit of charity imposes rather than discourages a careful and coordinated exercise of social charitable activity. Hence the need also for those who intend to devote themselves to serving the developing countries to receive suitable training from appropriate bodies.

89. *(The active presence of the church in the international community).* When the church, relying on its God-given mission, preaches the gospel and imparts the treasures of grace to all, it is contributing throughout the world to the strengthening of peace and helping to lay what is the firm foundation of human solidarity between individuals and peoples, namely, knowledge of the divine and natural law. For this reason the church certainly ought to be present in the community of nations in order to encourage and stimulate universal cooperation; and to do so through its public institutions as well as through the full and faithful cooperation of all Christians, which is motivated solely by the wish to serve humanity.

This will be more successful if the faithful are sensitive to their human and Christian responsibility, and are active each in their own walk of life in creating an attitude of willing cooperation with the international community. Special attention should be devoted to the formation of the young in this regard, in their religious as well as their civic education.

90. *(The part played by Christians in international institutions).* An outstanding expression of international activity on the part of Christians is undoubtedly the joint contribution they have to make, whether individually or together, to the institutions which have been, or should be, set up to further international cooperation. The building of a community of nations in peace and fellowship can also be served in a variety of ways by various catholic international associations, which should be strengthened by an increase in well-formed members, in the helps they require and in the suitable coordination of their resources. For in our time successful activity and the need for dialogue demand joint enterprises. Moreover, such associations contribute considerably to fostering a sense of universality which is appropriate to Catholics and to creating an awareness of world-wide solidarity and responsibility.

ct ad formandam conscientiam vere universalis solidarietatis et responsabilitatis.

Optandum denique est ut catholici, ad munus suum in communitate international» rite implendum, actuose et positive cooperare studeant sive cum fratribus seiunctis qui una cum eis evangelicam caritatem profitentur, sive cum omnibus hominibus veram pacem sitientibus.

Concilium vero, ratione habita immensitatis aerumnarum quibus maior pars generis humani etiam nunc vexatur, et ad iustitiam simul ac amorem Christi erga pauperes ubique fovendum, valde opportunum aestimat creationem alicuius ecclesiae universalis organismi, cuius sit catholicorum communitatem excitare ut progressus indigentium regionum necnon iustitia socialis inter nationes promoveantur.

Conclusio

91. *(De munere singulorum fidelium et ecclesiarum particularium).* Ea quae ab hac sacra synodo ex thesauris doctrinae ecclesiae proponuntur, omnes homines nostrorum temporum, sive in Deum credant sive eum non explicite agnoscant, adiuvare intendunt ut, suam integram vocationem clarius percipientes, mundum praecellenti dignitati hominis magis conforment, universalem altiusque fundatam fraternitatem appetant atque, sub impulsu amoris, generoso atque consociato conamine, urgentibus nostrae aetatis postulationibus respondeant.

Sane coram immensa diversitate tum rerum status tum culturae humanae formarum in mundo, propositio haec in compluribus suis partibus consulto nonnisi indolem generalem prae se fert: immo, licet doctrinam iam in ecclesia receptam proferat, cum non raro de rebus incessant! evolutioni subiectis agatur, adhuc prosequenda et amplianda erit. Confidimus vero multa quae verbo Dei et spiritu evangelii innixi protulimus, omnibus validum adiutorium conferre posse, praesertim postquam adaptatio ad singulas gentes et mentalitates a christifidelibus sub pastorum moderamine ad actum decucta fuerit.

92. *(De dialogo inter omnes homines).* Ecclesia, vi suae missionis universum orbem nuntio evangelico illuminandi et omnes homines cuiusvis nationis, stirpis vel culturae in unum Spiritum coadunandi, signum evadit illius fraternitatis quae sincerum dialogum permittit atque roborat.

Quod autem requirit ut imprimis in ipsa Ecclesia mutuam aestimationem, reverentiam et concordiam promoveamus, omni legitima diversitate agnita, ad fructuosius semper colloquium inter omnes instituendum qui unum populum Dei constituunt, sive pastores sive ceteri christifideles sint. Fortiora enim sunt ea quibus uniuntur fideles quam ea quibus dividuntur: sit in necessariis unitas, in dubiis libertas, in omnibus caritas.1

Animus autem noster simul complectitur fratres nondum nobiscum in plena communione viventes eorumque communitates, quibus tamen coniungimur confessione Patris et Filii et Spiritus sancti ac vinculo

1 **Cf. loannes XXIII, Litt. encyd.** *Ad Petri Cathedram,* **29 iunii 1959: AAS 55 (1959), p. 513.**

Finally, it is desirable that for Catholics to discharge their function properly in the international community, they should apply themselves to active and positive cooperation with fellow Christians who share their profession of evangelical charity, and with all who thirst after true peace.

In view of the immensity of the sufferings still afflicting the greater part of the human race, and with a view to the universal promotion of justice as well as the love of Christ for the poor, the council considers it most appropriate that an organisation of the universal church should be set up to stimulate the catholic community to the promotion of progress in poor areas and of social justice among nations.

Conclusion

91. *(The task facing individuals and particular churches).* All that this holy synod is proposing from the treasures of the church's teaching is intended to help all peop e in our day, whether they believe in God or do not recognise him explicitly, to perceive their calling more clearly and to fashion a world more fit for the outstanding dignity of woman and man, to seek a universal fellowship with deeper foundations, and motivated by love to respond generously and in concert to the urgent demands of our age.

In view of the enormous diversities of conditions and human cultures in the world, what is proposed here is in many sections deliberately general in tone; in fact, although it expresses the received doctrine of the church, yet, dealing as it often does with matters in a constant state of evolution, it must be pursued and expounded further. We trust that the many statements we have made, relying on the word of God and the spirit of the gospel, can be of real help to all, especially when they are adapted and applied by the faithful under the guidance of their pastors to individual nations and mentalities.

92. *(Universal dialogue).* In virtue of its mission to spread the light of the gospel's message over the entire globe, and to bring all people of whatever nation, race or culture together into the one Spirit, the church comes to be a sign of that kinship which makes genuine dialogue possible and vigorous.

This requires us first of all to promote mutual esteem, respect and harmony, with the recognition of all legitimate diversity, in the church itself, in order to establish ever more fruitful exchanges among all who make up the one people of God, both pastors and the rest of the faithful. For what unites the faithful is stronger than what divides them: there should be unity in essentials, freedom in doubtful matters, and charity in everything.[1]

We think also of our brothers and sisters who are not yet living in full communion with us, and of their communities, with whom we are nevertheless united in the confession of Father, Son and holy Spirit, and in the bond of

[1] See John XXIII, Encyclical *Ad Petri Cathedram,* 29 June 1959; AAS 55 (1959), p. 513.

caritatis, memores scilicet Christianorum unitatem hodie etiam a multis in Christum non credentibus exspectari et desiderari. Quo magis enim haec unitas, sub potenti virtute Spiritus sancti, in veritate et caritate proficiet, eo magis universo mundo erit praesagium unitatis et pacis. Quare, unitis viribus et in formis huic praeclaro fini hodie efficaciter assequendo magis magisque aptatis, studeamus ut, evangelio in dies melius conformati, fraterne cooperemur ad servitium familiae humanae praestandum quae, in Christo Iesu, in familiam filiorum Dei vocatur.

Animum nostrum proin etiam ad omnes convertimus qui Deum agnoscunt et in traditionibus suis pretiosa elementa religiosa et humana conservant, optantes ut apertum colloquium omnes nos adigat ad impulsiones Spiritus fideliter accipiendas et alacriter implendas.

Desiderium talis colloquii, quod sola caritate erga veritatem ducatur, servata utique congrua prudentia, ex nostra parte neminem excludit, neque illos qui praeclara animi humani bona colunt, eorum vero auctorem nondum agnoscunt, neque illos qui ecclesiae opponuntur eamque variis modis persequuntur. Cum Deus Pater principium omnium exsistat et finis, omnes, ut fratres simus, vocamur. Et ideo, hac eadem humana et divina vocatione vocati, sine violentia, sine dolo ad aedificandum mundum in vera pace cooperari possumus et debemus.

93. *{De mundo aedificando et ad finem perducendo}.* Christiani, memores verbi Domini „in hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem" (Io 13, 35), nihil ardentius optare possunt quam ut hominibus mundi huius temporis semper generosius et efficacius inserviant. Itaque, evangelio fideliter adhaerentes eiusque viribus fruentes, cum omnibus qui iustitiam diligunt et colunt coniuncti, ingens opus in his terris adimplendum susceperunt, de quo ei, qui omnes iudicabit ultimo die, rationem reddere debent. Non omnes qui dicunt: „Dumine, Domine", intrabunt in regnum caelorum, sed ii qui faciunt voluntatem Patris! validamque manum operi apponunt. Vult autem Pater ut in omnibus hominibus Christum fratrem agnoscamus et efficaciter diligamus, tam verbo quam opere, ita testimonium perhibentes veritati, et cum aliis mysterium amoris Patris caelestis communicemus. Hac via in toto orbe terrarum homines ad vivam spem excitabuntur, quae Spiritus sancti donum est, ut tandem aliquando in pace ac beatitudine summa suscipiantur, in patria quae gloria Domini effulget.

„Ei autem qui potens est omnia facere superabundanter quam petimus aut intelligimus, secundum virtutem quae operatur in nobis, ipsi gloria in ecclesia et in Christo Iesu, in omnes generationes saeculorum. Arnen" (Eph 3, 20-21).

! Cf. Mt 7, 21.

charity; and we arc mindful that the unity of Christians is something awaited and desired today even by many who do not believe in Christ. The more this unity progresses in truth and charity by the power and strength of the Spirit, so much the more will it be for the whole world an anticipation of unity and peace. Therefore, by uniting our energies and in ways more and more appropriate today to success in this noble purpose, we should endeavour to be daily more conformed to the gospel and work together in fellowship to serve the human family, which is being called in Christ Jesus into the family of the daughters and sons of God.

We next turn our attention to all those who recognise God and whose traditions contain precious religious and human elements, in the desire that open conversations will lead us all to be faithful in receiving, and eager in following, the promptings of the Spirit.

The wish for such conversations, undertaken solely out of love for the truth and with all due prudence, excludes nobody, so far as we are concerned, neither those who cultivate the values of the human spirit while not yet acknowledging their source, nor those who are hostile to the church and persecute it in various ways. Since God our Father is the origin and destiny of all things, we are all called to be sisters and brothers. Therefore, in our common human and divine vocation we can and should work together without violence and deceit, and in true peace, to build the world.

93. *{Building the world and leading it to its destiny).* Mindful of the Lord's words, "by this all will know that you are my disciples, if you have love for one another" (Jn 13,35), Christians can have nothing more at heart than to be of ever more generous and effective service to humanity in the modern world. That is why, in fidelity to the gospel and drawing on its power, and in union with all who love and pursue justice, they have accepted a vast undertaking on this earth, for which they will have to render an account to the God who will judge everyone on the last day. Not all who say "Lord, Lord," will enter the kingdom of heaven, but those who do the will of the Father and put a strong hand to the task. The Father wishes us to recognise and extend active love in word and deed to Christ our brother in people everywhere, thus witnessing to the truth, and to share with others the mystery of our heavenly Father's love. In this way humankind throughout the world will be roused to a living hope, which is the gift of the holy Spirit, of being eventually received into peace and supreme happiness in the homeland which is radiant with the glory of God.

"Now to the God who by the power at work within us is able to do far more abundantly than all we ask or think, to God be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Eph 3,20-21).

[2] Sec Mt 7, 21.

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2. On election (of the Roman pontiff) and the power of the elected person 314-318.
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12. Against those who take possession of the property' of churches, monasteries and pious places during a vacancy 321.
13-14. On the age and qualities of those to be appointed to parish churches 321-322.
15. On the circumstances of ordination and the quality of ordinands 322.
16. On bigamists 322.
17-18. On the office of ordinary judge 322-323.
19. On pleading 324-325.
20. On what is done by force or because of fear 325.
21. On prebends and dignities 325.
22. On not alienating the property of the church 325-326.
23. On religious houses, that they are to be subject to the bishop (prohibition against new religious orders) 326-327.
24. On taxes and procurations 327.
25. On the immunity of churches 328.
26-27. On usury 328-330.
28. On wrongs and the loss caused 330.
29-31. On the sentences of excommunication, suspension and interdict 330-331.

Council of Vienne (1311-1312)

Bulls and ordinances of the Roman curia concerning the order of the Templars and the business of the holy Land 336-360.

Decrees

[1] On the supreme Trinity and the catholic faith; that the rational or intellectual soul is the form of the human body 360-361.
[2]-[3] On rescripts 362.
[4] On supplying for the negligence of prelates 362-363.
[5] On the requirements of office-holders 363.
[6] On judges 363.
[7] On the jurisdiction of bishops expelled from their sees 363-364.

[8] On the conduct of clerics 364-365.
[9] On the dress of clerics 365.
[10] On the care of souls exercised by the friars Preacher and Minor and on the secular clergy 365-369.
[11]–[12] On tithes 369.
[13] On religious who transfer to another religious order 370.
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[22] On abuses in the celebration of mass and in other divine offices 378-379.
[23] That clerics who belong to the household of a cardinal or a bishop may join with them in the divine office 379.
[24] On establishing schools of Hebrew, Arabic and Chaldaic 379-380.
[25] On Saracens living in Christian lands 380.
[26]–[27] On the inquisition 380-383.
[28] On Beghards and Beguines 383-384.
[29] On usury 384-385.
[30] On the excesses of prelates 385-387.
[31] On religious and parish priests 387-388.
[32] On the privileges of archbishops and bishops in their own province or diocese 388.
[33]–[34] On the penalties for striking, seizing or banishing bishops and ecclesiastics 388-390.
[35] That religious must preach that tithes ought to be paid 390-391.
[36]-[37] On the sentences of excommunication and interdict 391-392.
[38] On the interpretation of the rule of the friars Minor 392-401.

Council of Constance (1414-1418)

Session 1 (16Nov. 1414)

On the matters to be treated in the council, in which order and by which officials 405-406.

Session 2 (2 March 1415)

John XXIII publicly offers to resign the papacy 407.

Session} (26 March 1415)

Decrees on the integrity and authority of the council, after the pope's flight 407.

Session 4 (30 March 1415)

Decrees of the council on its authority and integrity, in the abbreviated form read out by cardinal Zabarella 408-409.

Session 5 *(6 April 1415)*

Decrees of the council, concerning its authority and integrity, which had been abbreviated by cardinal Zabarella at the preceding session, against the wishes of the nations, and which are now restored, repeated and confirmed by a public decree 409-410.

Session 6(17 April 1415)

Concerning the office of proctor in the matter of John XXIII's resignation and concerning the citing of Jerome of Prague 410.

Session 7 (2 May 1415)

Summons of John XXIII and repetition of the summons of Jerome of Prague 410.

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Session 8 (4 May 1415)

Sentence condemning various articles of John Wyclif 411-413.
Condemnation of Wyclif's books 413-415.
Condemnation of 260 other articles of Wyclif 415.
The council pronounces John Wyclif a heretic, condemns his memory and orders his bones to be exhumed 415-416.

Session 9 *(13 May 1415)*

John XXIII is publicly summoned for a second time and an inquiry against him is decreed 416.

Session 10 (14 May 1415)

John XXIII is summoned for the third time, he is accused of contumacy and is suspended from the papacy 416.

Session 11 (25 May 1415)

John XXIII is publicly charged and tony-four articles against him are produced 416.

Session 12 (29 May 1415)

Decree stating that the process for electing a pope, if the see happens to be vacant, may not begin without the council's express consent 416-417.
Sentence deposing pope John XXIII 417-418.
Decree to the effect that none of the three contenders for the papacy may be re-elected as pope 418.

Session 13 (15 June 1415)

Condemnation of communion under both kinds, recently revived among the Bohemians by Jakoubek of Stfibro 418-419.
That no priest, under pain of excommunication, may communicate the people under the forms of both bread and wine 419.

Session 14 (4 July 1415)

Uniting of the followers of pope Gregory XII and of the former pope John XXIII, now that both men have abdicated 420.
Decree stating that the election of the Roman pontiff is to be made in the manner and form to be laid down by the sacred council, and that the council shall not be dissolved until the election of the next Roman pontiff has been made 420.
The council approves Gregory XII's resignation 421.

Session 15 (6 July 1415)

Sentence condemning 260 articles of Wyclif 421-422.
Articles of John Wyclif selected from the 260 422-426.
Sentence against John Hus 426-428.
Sentence of degradation against J. Hus 428-429.
Sentence condemning J. Hus to the stake 429.
Condemned articles of J. Hus 429-431.
Sentence condemning John Petit's proposition, "Any tyrant" 432.

Session 16 (11 July 1415)

Deliberation about the council's legates due to depart with the emperor for Spain 432.

Session 17 (15 July 1415)

Concerning the emperor's imminent departure from the council 432.

Session 18 (17 Aug. 1415)

Decrees about various matters to be decided by the council 432-433.

Session 19 (23 Sept. 1415)

Jerome of Prague abjures his faith 433.
Ordinance between the friars Minor of the strict observance and others of the common life 433.
Various other matters 433.

Session 20 (21 Nov. 1415)

A warning is decreed against the duke of Austria, on behalf of the bishop of Trent 433.

Session 21 (30 May 1416)

Sentence condemning Jerome of Prague 433-434.

Session 22 (15 Oct. 1416)

Confirmation of the treaty of Narbonne; the king of Aragon recognises the council through his envoys 435.

Session 23 (5 Nov. 1416)

Beginning of the process against Peter de Luna, called Benedict XIII 435.

Session 24 (28 Nov. 1416)
A citation against Peter de Luna, called Benedict XIII, is decreed 435.

Session 25 (14 Dec. 1416)
The envoys of the Spanish count of Foix are united with the council 435.

Session 26 (24 Dec. 1416)
The envoys of the king of Navarre are united with the council 435.

Session 27 (20 Feb. 1417)
Dispute between Frederick, duke of Austria, and the bishop of Trent 435.

Session 28 (3 March 1417)
The Trent dispute is concluded: Frederick, duke of Austria, is condemned 435.

Session 29 (8 March 1417)
Peter de Luna is accused of contumacy 436.

Session 30 (10 March 1417)
The process against Peter de Luna continues 436.

Session 31 (31 March 1417)
Warning against Philip, count of Virtues 436.
Other minor deliberations 436.

Session 32 (1 April 1417)
Peter de Luna is again accused of contumacy and an inquiry about him is established 436.

Session 33 (12 May 1417)
The process against Peter de Luna continues 436.

Session 34 (5 June 1417)
Everything is made ready for the condemnation of Peter de Luna 436.

Session 35 (18 June 1417)
The envoys of the king of Castile are united with the council 436.

Session 36 (22 July 1417)
It is decreed that Peter de Luna is to be cited to hear the council's sentence 436.

Session 37 (26 July 1417)
Definitive sentence whereby Peter de Luna, pope Benedict XIII, is divested of the papacy and deprived of the faith 437-438.

Session 38 (28July 1417)

Decree about the right to vote of the deputies of the kings of Castile and Aragon 438.
Decrees about other matters 438.

Session 39 (9 Oct. 1417)

On general councils 438-439.
Provision to guard against future schisms 439-442.
On the profession to be made by the pope 442-443.
That prelates may not be translated without their consent 443.
On spoils and procurations 443.

Session 40 (30 Oct. 1417)

Reforms to be made by the pope together with the council before it is dissolved 444.
That the election of the Roman pontiff may be begun, notwithstanding the absence of Peter de Luna's cardinals 444-445.
On the manner and form of electing the pope 445-446.

Session 41 (8 Nov. 1417)

Preparation for the conclave to elect a pope; on 11 November cardinal Oddo Colonna is elected as Martin V 446.

Session 42 (28 Dec. 1417)

Approval of a bull of Martin V regarding Baldassare Cossa, formerly pope, who is now to be set free 446.

Session 43 (21 March 1418)

Certain statutes promulgated on the reform of the church (On exemptions; On unions and incorporations; On intercalary fruits; On simoniacs; On dispensations; On tithes and other dues; On the life and probity of clerics) 447-45Q.

Session 44 (19 April 1418)

Decree on the place of the next council 450.

Session 45 (22 April 1418)

Sentence dissolving the council, and the granting of indulgences 450-451.

Council of Basel — Ferrara — Florence — Rome (1431-1445)

Session 1 (14 Dec. 1431)

Decree of Constance on the celebration of councils 455.
Establishment of the holy council of Basel 455-456.
Purpose of the council of Basel 456.

Session 2 (15 Feb. 1432)

Decree that the council of Basel is legitimately begun 457. I

Session 3 (29 April 1432)

Impossibility of the dissolution of the council is decreed 457-460.

Session 4 (20 June 1432)

Safe-conduct for the Bohemians 460-462. I
If the apostolic see becomes vacant while the council is in progress, the election may not be held outside the council 462-463.

Session 5 (9 Aug. 1432) I

Approval of various rules about the organization of the council 463.

Session 6 (6 Sept. 1432) J

Petition of the promoters of the council against the pope and the cardinals 464.

Session 7 (6 Nov. 1432)

Interval for a papal election 464. I

Session 8 (18 Dec. 1432)

Decree that there ought to be only one council 464-465.

Session 9 (22 Jan. 1433)

Solemn reception of the emperor Sigismund 465.

Session 10 (19 Feb. 1433)

Accusation of contumacy of the pope 466.

Session 11 (27 April 1433)

For the permanent validity of the authority of general councils 466.
That everybody is free to come to the council 467.
The council explains the phrase about prorogation of the council, and annuls attempts to the contrary, including future attempts 467.
That the council may not be dissolved or moved without the express consent of two-thirds of each deputation, etc. 467.
That the place of the council should be chosen a month before the dissolution, and the phrase "in ten years" is clarified 467-468.
That the electors of a pope before entering the conclave shall swear that, if one of them is elected, he will observe the said decrees 468-469.
That this decree should be published in synods 469.

Session 12 (13 July 1433)

Decree on elections and confirmations of bishops and prelates 469-472.

Session 13 (11 Sept. 1433)
Various matters regarding Eugenius IV 472.
Decree for the protection of members 472.

Session 14 (7 Nov. 1433)
Various matters regarding Eugenius IV 472.

Session 13 (26 Nov. 1433)
On provincial and synodal councils 473-476.

Session 16(3 Feb. 1434)
Declaration of pope Eugenius's adherence to the council 476.

Session 17 (26 April 1434)
On the admission of the presidents into the council in the name of the lord pope Eugenius IV 476-477.

Session 18 (26 June 1434)
On the renewal of the decree of the council of Constance about the authority and power of general councils 477.

Session 19 (7 Sept. 1434)
On the agreement between the council and the Greeks about union 478-482.
Decree on Jews and neophytes 483-484.
About those who desire conversion to the faith 484-485.

Session 20 (22 Jan. 1433)
Decree on concubinaries 485-487.
Excommunicates are not to be shunned unless specifically named 487.
Interdicts are not to be imposed lightly 488.
Against frivolous appeals 488.

Session 21 (9 June 1433)
On annates 488-489.
About those in peaceful possession 489.
How the divine office is to be celebrated in church 489-490.
The times at which each one should be in choir 490.
How the canonical hours should be recited outside choir 490-491.
About those who wander about the church during sendees 491.
About a notice-board hanging in the choir 491.
On those who at mass do not complete the creed, or sing songs, or say mass in too low a voice or without a server 491.
About those who pledge divine worship 491-492.
On holding chapters at the same time as the principal mass 492.
On not performing spectacles in churches 492.

Session 22 (15 Oct. 1435)
On the condemnation of the book of friar Augustine of Rome (Augustine Favaroni), archbishop of Nazareth 492-494.

Session 23 (26 March 1436)
On the election of the supreme pontiff 494-495.
On the profession of the supreme pontiff 495-496.
Form of consent 496-501.
On the number and qualities of cardinals 501-504.
On elections 504-505.
On reservations 505.
On Clementine "Letters" 505.

Session 24(14 April 1436)
About business with the Greeks and about indulgences, etc. 506-507.
Safe-conduct for the Greeks given by the sacred council of Basel to the lord emperor of the Greeks and the patriarch of Constantinople 507-509.

Session 25 (7 May 1437)
On the places for the future ecumenical council for the Greeks 510-513.

Session 1 (8Jan. 1438)
Declaration of cardinal Nicholas Albergati, president of the council 513-514.

Session 2 (10Jan. 1438)
On the legitimate continuation of the council of Ferrara, against the assembly at Basel 514-517.

Session 3 (15 Feb. 1438)
Ecclesiastical penalties against members of the Basel synod 517-520.

Session 4 (9 April 1438)
Eugenius IV and the fathers of the council at Ferrara declare the council at Ferrara to be legitimate and ecumenical 520-522.

Session 5 (10Jan. 1439)
Decree translating the council of Ferrara to Florence 523.

Session 6(6July 1439)
Definition of the holy ecumenical synod of Florence 523-528.

Session 7 (4 Sept. 1439)
Decree of the council of Florence against the synod at Basel 529-534.

Session 8 (22 Nov. 1439)
Bull of union with the Armenians 534-559.

Session 9 (23 March 1440)

Monition of the council of Florence against the antipope Felix V 559-566.

Session 10 (27 May 1440)

Eugenius IV exhorts the members of the synod at Basel to desist from their opposition 567.

Session 11 (4 Feb. 1442)

Bull of union with the Copts 567-582.

Session 12 (14 Oct. 1443)

Eugenius IV convokes the Lateran council, that is, the continuation of the council of Florence 583-586.

Session 13 (30 Nov. 1444)

Bull of union with the Syrians 586-589.

Session 14 (7 Aug. 1445)

Bull of union with the Chaldeans and the Maronites of Cyprus 589-591.

Fifth Lateran Council (1512-1517)

Session 1 (10 May 1512)

The bulls convoking and postponing the council are read out 595.
Various other matters 595.

Session 2(17 May 1512)

The quasi-council of Pisa is condemned, and everything done at it is declared null and void. The Lateran council and whatever has been rightly done at it are confirmed 595-596.

Session 3 (3 Dec. 1512)

Each and all of the measures sponsored by the schismatic cardinals are rejected 597-598.

Session 4 (10 Dec. 1512)

The Pragmatic is revoked and the acts of the quasi-council of Pisa regarding the same are annulled 598-600.

Session 5 (16 Feb. 1513)

Bull renewing and confirming the Constitution against not committing the evil of simony when electing the Roman pontiff 600-603.

Session 6 (27 April 1513)

Safeconduct for those who wish and ought to come to the council, for their coming, residence, exchange of views and return journey 603-604.

Session 7 (17 June IS 13)

Postponement of the session 605.

Session 8 (19 Dec. IS 13)

Condemnation of even' proposition contrary to the truth of the enlightened Christian faith (on the immortality of the rational soul against the philosopher Pomponazzi) 605-606. I

On arranging peace between Christian princes and on bringing back the Bohemians who reject the faith 606-60S.

Bull on reform 608-609.

Session 9 (S May IS 14)

The pope urges Christian rulers to make peace among themselves so that an expedition against the enemies of the Christian faith may be possible 609-614.

Bull on reform of the curia 614-625 (On cardinals 617-621; Reforms of the curia and of other things 621-625).

Session 10 (4 May ISIS)

On the reform of credit organisations (Montes pietatis) 625-627.

Bull against exempt persons, in which are included some points regarding ecclesiastical liberty and episcopal dignity 627-632.

On printing books 632-633.

On setting a date for those acknowledging the Pragmatic Sanction 633-634.

Session 11 (19 Dec. 1S16)

On how to preach 634-638. J

Bull containing agreements between the pope and the most Christian king of France, on the Pragmatic 638-639.

On the abrogation of the Pragmatic Sanction 640-645.

On religious and their privileges 645-649.

Session 12 (16 March IS 17)

Against those attacking the houses of cardinals 649-650.

Constitution imposing taxes and closing the council 650-655.

Council of Trent (1545-1563)

Session 1(13 Dec. 1S4S)

On the opening of the council 660.

Announcement of the next session 660.

Session 2 (7 Jan. 1S46)

On the manner of living and other points to be observed at the council 660-661.

Session 3U4 Feb. 1546)
Acceptance of the creed of the catholic faith 662.
The date of the next session 663.

Session 4 (8 April 1546)
First decree: acceptance of the sacred books and apostolic traditions 663-664.
Second decree: acceptance of the Latin Vulgate edition of the Bible; rule on the manner of interpreting sacred scripture 664-665.
Third decree: date of the next session 665.

Session 5 (17 June 1546)
Decree on original sin 665-667.
Second decree: on instruction and preaching 667-670.
Decree to announce the next session 670.

Session 6 (13 Jan. 1547)
Decree on justification 671-678:

Introduction 671; 1. On the powerlessness of nature and law to justify 671; 2. The ordering and mystery of Christ's coming 671; 3. Who are justified through Christ 672; 4. Suggested description of the justification of a sinner and its character in the state of grace 672; 5. On the need of preparation for justification in adults and its source 672; 6. The manner of preparation 672-673; 7. What the justification of the sinner is and what are its causes 673-674; 8. How justification of the sinner freely granted through faith is to be understood 674; 9. Against the vain confidence of the heretics 674; 10. On the increase of justification received 675; 11. The keeping of the commandments: its necessity and possibility 675-676; 12. Rash presumption about predestination must be avoided 676; 13. On the gift of perseverance 676; 14. On the fallen and their restoration 676-677; 15. Grace, but not faith, is lost by every mortal sin 677; 16. On the fruit of justification, namely merit from good works, and on the nature of that merit 677-678.

Canons concerning justification (1-33) 679-681.
Decree on the residence of bishops and others of lower rank 681-683:

1. Prelates should reside in their dioceses; if they do not, the penalties of earlier laws are renewed for them and new penalties are decreed 681-682; 2. Nobody holding a benefice which demands personal residence may absent himself, except for a just cause which is approved by the bishop; the latter should assign a substitute and allot him an appropriate part of the revenues, so that the care of souls is not neglected 682-683; 3. Infringements of secular clerics, and of regulars living outside their monasteries, are to be corrected by the local ordinary 683; 4. Bishops and other major prelates may visit all their churches as often as is needful; everything contrary to this decree is set aside 683; 5. Bishops may not carry out pontifical functions or confer orders in another's diocese 683.

Announcement of the next session 683.

Session 7 (3 March 1547)
First decree: On the sacraments 684-686:

Introduction 684; Canons on the sacraments in general (1-13) 684-685; Canons on the sacrament of baptism (1-14) 685-686; Canons on the sacrament of confirmation (1-3) 686.

Second decree: On reform 686-689:

1. Qualities of chose who administer cathedral churches 687; 2. Those who hold several cathedral churches are ordered to resign all of them except one within a specified time 687; 3. Benefices are to be conferred only on competent persons 687; 4. Whoever holds several benefices contrary to the canons is deprived of them 687; 5. Those who hold several benefices with the care of souls must show their dispensations to the ordinary» who will provide the churches with a vicar and assign an appropriate part of the revenues to him 687-688; 6. Which unions of benefices are deemed valid 688; 7. United ecclesiastical benefices are to be visited; the care of souls is to be carried out by vicars, even perpetual» whose appointment shall include a portion of the revenues» even that destined for a particular purpose 688; 8. Churches must be repaired; the care of souls must not be neglected 688; 9. The rite of consecration should not be delayed 688; 10. When a see is vacant chapters may not grant testimonials to anyone, unless the person is under pressure by reason of a benefice received or about to be received; various penalties for transgressors 688; 11. Faculties for promotion to orders may not be granted to anyone without a just cause 689; 12. Faculties concerning non-advancement shall not exceed a year 689; 13. Those presented by any persons whomsoever shall not be instituted without previous examination and approval by the ordinary, with certain exceptions 689; 14. Which civil cases of exempt persons can be heard by bishops 689; 15. Ordinaries must take care that all hospices, even exempt, are managed with fidelity by their administrators 689.

Announcement of the next session 689.

Session 8 (11 March 1547)

Decree on the transfer of the council 690.

Session 9 (21 April 1547)

Decree on the postponement of the session 690-691.

Session 10 (2June 1547)

Decree on the postponement of the session 691-692.

Session 11 (1 May 1551)

Decree on the resumption of the council 692.
Announcement of the next session 692.

Session 12 (1 Sept. 1551)

Decree of postponement of the session 692-693.

Session 13 (11 Oct. 1551)

Decree on the most holy sacrament of the eucharist 693-697:

Introduction 693; 1. On the real presence of our lord Jesus Christ in the most holy sacrament of the eucharist 693-694; 2. The reason for the institution of this most holy sacrament 694; 3. On the excellence of the most holy eucharist over the other sacraments 694-695; 4. On transubstantiation; 5. On the worship and reverence to be shown to this most holy sacrament 695-696; 6. On reserving the sacrament of the holy eucharist and taking it to the sick 696; 7. On the preparation to be observed for the worthy reception of the holy eucharist 696; 8. On the use of this wonderful sacrament 696.

Canons on the most holy sacrament of the eucharist (1-11) 697-698.
Decree on reform 698-701:

1. Bishops should watch over the behaviour of their subjects with prudence; there shall be no appeal from their correction 698-699; 2. In criminal cases an appeal from a bishop should be entrusted to the metropolitan or to one of the neighbouring bishops 699; 3. The acts of the first legal process should be given free of charge to an accused appellant within thirty days 699-700; 4. In what manner clerics can be degraded from sacred orders on account of grave crimes 700; 5, Λ bishop may take summary cognizance of favours whereby a fault or a penalty is remitted 700; 6. A bishop may not be cited in person, except in a case of deposition or deprivation 700-701; 7. Qualifications of witnesses against a bishop 701; 8. Grave cases against bishops shall be examined by the supreme pontiff 702.

Decree on postponement of the definition of four articles concerning the sacrament of the eucharist, and on the safe-conduct 701-702.
Safe-conduct given to the German Protestants by the holy council of Trent 702.

Session 14 (25 Nov. 1551))

Teaching concerning the most holy sacrament of penance 703-709:

Introduction 703; 1. On the need for the sacrament of penance and its institution 703-704; 2. The difference between the sacraments of penance and baptism 704; 3. On the parts and fruits of this sacrament 704-705; 4. On contrition 705; 5. On confession 705-707; 6. On the minister of the sacrament and on absolution 707-708; 7. On reservation of cases 708; 8. On the necessity and the fruit of satisfaction 708-709; 9. On the works of satisfaction 709.

Teaching on the sacrament of last anointing 710-711:

Introduction 710; 1. On the institution of the sacrament of last anointing 710; 2. On the effect of this sacrament 710; 3. On the minister of this sacrament and the time at which it ought to be given 710-711.

Canons concerning the most holy sacrament of penance (1-15) 711-713.
Canons concerning the sacrament of last anointing (1-4) 713.
Decree on reform 714-718:

Introduction: it is the office of bishops to admonish their subjects, especially those appointed to the care of souls, regarding their duties 714; 1. Concerning advancement to holy orders by those who have been forbidden to make this advance or have been suspended 714; 2. If a bishop confers any orders on someone who is not his subject, even one of his household, without the expressed consent of that person's prelate, both the bishop and the recipient shall be subject to specified penalties 714-715; 3. A bishop can suspend those of his clerics who have been incorrectly promoted by another, if he finds them unsuitable 715; 4. No cleric is exempt from correction by the bishop, even outside visitation 715; 5. The jurisdiction of conservators is restricted within certain limits 715-716; 6. A penalty is decreed for clerics who, being in holy orders or holding benefices, do not wear dress appropriate to their order 716-717; 7. The ordination of voluntary homicides is forbidden; how involuntary homicides are to be ordained 717; 8. Nobody may punish the cleric of another by virtue of any privilege 717; 9. Benefices of one diocese are not to be united with those of another under any pretext 717; 10. Benefices of regulars shall be conferred on regulars 717-718; 11. Those transferred to another order shall remain in enclosure under obedience, and shall be incapable of holding secular benefices 718; 12. Nobody shall obtain a right of patronage except by means of a foundation or an endowment 718; 13. The presentation must be made to the

ordinary, otherwise it and the institution are null 718; (Later treatment of the mass, the sacrament of order and reform 718).

Session 15 (25 Jan. 1552)

Decree on the postponement of the publication of the canons 718-719.
The safe-conduct given to the German Protestants 719-721.

Session 16 (28 April 1552)

Decree of the suspension of the council 721-722.

Session 17 (18 Jan. 1562)

Decree concerning the holding of the council 722-723.
Announcement of the next session 723.

Session 18 (26 Feb. 1562)

Decree on the choice of books and on inviting all to the council under public protection 723-724.
Announcement of the next session 724.
Safe-conduct given to the Germans at the general congregation of 4 March 1562 724; Extension of the same safe-conduct to other nations 725.

Session 19 (14 May 1562)

Postponement of the publication of decrees 725.

Session 20 (4 June 1562)

The publication of decrees is postponed to a future session and its date is fixed 725.

Session 21 (16 July 1562)

Teaching on communion under both kinds and of children 726-727:

Introduction 726; 1. Laity and non-consecrating clergy are not bound by divine command to communion under both kinds 726; 2. The power of the church in administering the sacrament of the eucharist 726-727; 3. Christ is received whole and entire under either kind, as is the true sacrament 727; 4. Children are not bound to sacramental communion 727.

Canons on communion under both kinds and of children (1-4) 727-728.
Decree on reform 728-732:

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